A careleſſe of vs, or any gredy mind vpon your good withdrawe your gracious almes from vs. Thinke how ſone ye ſhall come hether to vs: thynke what greate grief and rebuke woulde then your vnkyndnes be to you: what cumfort on the contrary parte whan al we ſhal thanke you: what help ye ſhal haue here of your good ſent hether. Remember what kinne ye and we bee together: what familier frendſhip hath ere this ben betwene vs: what ſwete wordes ye haue ſpoken, and what promiſe ye haue made vs. Let now your woordes appeare, and your fayre promiſe be kept. Now deare frendes re-
B member how nature and chriſtendome bindeth you to remẽber vs. If any point of your olde fauoure, any peece of your olde loue, anye kyndnes of kinred, anye care of acquayntaunce, any fauour of olde frendſhip, anye ſparke of charitie, any tender poynt of pitie, any regarde C of nature, any reſpect of chriſtendome, be left in your breſtes: let neuer the malice of a few fond felowes, a few peſtilẽt perſones borne towarde prieſthod, religion, and your chriſten fayth: race oute of your heartes the care of your kinred, all force of your olde frendes, and al remembraunce of all chriſten ſoules. Remember our thyrſt whyle ye ſit & drink: our hounger whyle ye be feaſtyng: our reſtles watche whyle ye be ſleppyng: our ſore and grieuous payne whyle ye bee playing: our hote burning fyre while ye bee in pleaſure and ſportynge; ſo mote F God make your offſpryng after remember you: ſo God kepe you hence, or not long here, but bring you ſhortely to that blyſſe, to which for our lordes loue helpe you to bring vs, and we ſhal ſet hand to helpe you thether to vs.

THE CONFVTACION OF TYNDALES AVNSVVERE MADE

Anno. 1532. by ſyr Thomas More knyghte, Lorde chauncellour of Englande. G

(.*.)

The preface to the chriſten reader.

OVr Lorde ſende vs now ſome yeres as plentuous of good corne, as we haue had ſome yeres of late, plentuous of
D euill bookes. For they haue growen ſo faſt, and ſprongẽ vp ſo thycke, full of peſtilent errours & pernicious hereſies, that they haue infected and kylled, I feare me, moe ſelye ſymple ſoules, then the famine of the deare yeares haue deſtroyed bodyes. And ſureli no litle cauſe ther is to drede that the great habundance and plentie of the tone, is no litle cauſe and occaſion of the greate dearthe and ſcarcitie of the tother. For ſith that our Lord of his eſpecial prouidence, vſeth temporally to puniſhe the whole people for the ſynnes of ſome parte to compell the good folke to forbeare and abhorre the naughtye, wherby they may bring thẽ to amendement and auoyde them ſelf the contagiõ of theyr cõpany: wiſedome wer it for vs to perceiue, ẏ lyke as folke begyn nowe to delite in fedyng their ſoules of the venemous carayn of thoſe poyſoned hereſies, of whiche may well be verified the woordes of holye writte: death is in the pot, our Lorde lykewiſe againeward to reuenge it withall, begynneth to with-
H drawe hys gracious hand frõ the fruites of the earthe, minyſhynge the fertilitie both in corne and cattell, and brynging all in dearthe muche more then men can remedie or fully fynd out the cauſe. And yet beſyde thys, ſome where he ſendeth warre, ſickeneſſe, and mortalitie, to puniſhe in the fleſhe that odious and hateful ſinne of the ſoule, that ſpoyleth the fruit from all maner of vertues, I mene vnbeliefe, falſe fayth, and infidelitie, and to tell you all at once in playne engliſhe, hereſie. And I ſay that God now begynneth. For I feare me ſurelye that except folke beginne to reformme that faulte the ſooner, God ſhall not fayle in ſuch

Euill bokes. 4. Regum. K

Note.

A such wyse to goe foreward, that we shal well perceiue and feele by thencrease of oure griefe, that all this geare hetherto is but a beginning yet. The prophete Hely as it is written in the third boke of kinges: for the infidelitie & idolatry that then was vsed in Israel, by hys heartie prayer made vnto god, kept ẏ whole cũtrey frõ rayne by ẏ space of.iii.yeres & a halfe, not of euill will or malice, but of deuocion & pittie, by the pain & pinching of the bodies, to compell men to remember their soules, whiche elles wer in perill of perishing by false ydolatry. Now albeit that these bolde shamelesse heretikes, haue of longe whyle neither letted, nor ceased, falsly to insimulate & accuse the churche of god, calling all good christen people ydolaters for honouring of saintes, and reuerent behaueour vsed at their ymages: yet that haue they done so farre agaynst their owne conscience (by which themself well wote that ẏ church vseth to sayntes & ymages none honour but ordinate, not honouryng ymages, but for the sayntes sake, nor sayntes but for the sake of God, & neither ymage as saynt nor saynt as god) & this knoweth, I say Tindall himself so well, & therby so farre hath rayled against his own cõscience, that now at the last in hys aunswer to my booke, he retreateth so farre backe, that he reuoketh almost al that euer he said before, & is fain now to graũt that christen men maye haue ymages, & knele before them too, as ye shal hereafter see, when we shall come to the place. But we on the tother syde say plainelye vnto them, that the thynges wherewith they corrupt the worlde, are of infidelitie and faythles ydolatrie, the very most cursed kind. The chief euill in an ydoll was, that it bare the name of god, either it selfe, or the deuill that it represented, & being so reputed & worshipped for god, robbed the reuerence & deuoute honoure fro god. Nowe when Tyndall calleth his heresies by the name of fayth, & maketh menne serue the deuill whyle they wene to serue God: what abhominable ydolatry is this? If it be ydolatry to put truste in the deuill, and serue the deuill with fayth: it is worse then ydolatrie to make menne wene they serue God with faythe, whyle they despyte hym with a false beliefe. And if it bee verye infidelitie to doe as the Turkes doe, bidde mẽ believe in Machometes alchoran: it is more infidelitie to doe as Tyndall hath done, purposely mysse trãslate Christes holye gospell, to sette furth heresies as euill as the Alchorane. And if it be ydolatrie to doe as the Paynims dyd, make an ydole God, it must nedes bee muche worse ydolatrie to do as these heretikes doe, that call God the cause of all euill, and therby make God not a vayn ydole, but a very deuill. And what cã be worse kind of infidelitie, then to make bookes of heresies, and cal them the right faith? And what more abhominable infidelitie, then to abuse the scripture of god to ẏ colour of their false beliefe? And what can be a woorse beliefe, then to believe that the sacramentes that God hath ordeyned by his holy spirite, be but inuencions of man, or as Tyndall saith of cõfession, but inuencion of the deuill? And what can be worse beliefe, thã to believe that goddes word is not to be believed, but if it bee putte in wryting? Or what can be a worse belief, thẽ to believe that mennes good woorkes bee they neuer so well done, be yet nothing worth, nor the man neuer the better for thẽ, nor no reward for them coming towarde man in heauen? Or what can be a worse beliefe then to believe that a man doeth wrong to praye for hys fathers soule? Or what can be a worse beliefe, then to believe ẏ a man may as sleyghtely regarde whitsonday, as hocke mundaye, and as boldly eate flesh on good fryday, as on shroue tuesdaye? And what can be a worse beliefe, then to believe ẏ none other sinne can damne a man, but only lacke of beliefe? And if it be ydolatrie to doe as the Paynims doe, geue worshippe vnto an ydole: how much is it worse then ydolatrie to doe as Tindall doth, forbidde vs to geue worshippe to the very bodye and blessed bloud of god in the holi sacramẽt of the auter? These pestilent infidelities and these abhominable kyndes of ydolatries, farre excede and passe, and incõparably more offend the maiestie of our Lorde God, then all the settyng vppe of Bell, and Baal, and Belzabub, and all the deuilles in hell. Wherfore like as in other places where these heresies haue taken deper roote, & been more spred abrode, god hath taken more depe & sore vengeance, not onely by dearth & death, but also by battayle and sweord: so is it to bee feared, that for the receite of these pestilent bookes, oure Lorde sendeth vs some lacke of corne and cattayle for a begynning, and wil not fayle but if our faulte be mended to sende vs as sore punishment as he hath sent alreadye, into such

Cap.17.18.

B

Howe the church doeth honour ymages & saintes.

C

The chief euill in an ydol

D

E

F

O erronious opinion.

G

H

A ſuch other places, as wouldē not be by like warning mended accordyng as he ſayeth in the.xxvi. Chapiter of Leuiticus, where he ſpeaketh in thys wyſe. If ye will not geue eare vnto me, nor fulfyll all my commaundementes, but ſette my lawes at naughte, deſpyſe my iudgementes, and leaue thoſe thynges vndone that are by me ordeyned, & breke my pacte and couenaunt: then will I agaynward dooe theſe thinges folowing vnto you. I will haſtely viſite you with penurye, and brenning heate or feuer, whiche ſhall ſore vere and grieue youre eyes, and conſume you euē to the death.
B Ouer thys, ye ſhall ſowe youre ſeede in vayne, for youre enemies ſhall deuoure it. I ſhall alſo ſet my face againſt you, & ye ſhall fall before youre aduerſaries, & be made ſubiectes vnto them that hate you: ye ſhall flee where no man chaſeth you. And if ye will not yet for all this obey me: I ſhall for your ſinnes adde and put to theſe plagues ſeuen folde more, & I ſhal trede downe the pride of your ſtobernelle, and ſo furth. And who doeth more properly fall in the danger of this comminaciō and threate, than they that deſpyſe Chriſtes ſacramentes, whiche
C are his holye ordinaunces, and a greate parte of Chriſtes new law & teſtament. And who ſhal leſſe ſet by his commaundementes, then they that vpon the boldnes of onely fayth, ſet all good woorkes
Onely fayth. at naught, and little force the daunger of theyr euill dedes, vpon the boldenes ỹ a bare faythe and ſlepyght repentaunce without chriſte or penaunce ſuffiſeth, & that no vowe made to God can bynde a man to liue chaſt, nor lette a monke fro mariage. All which thinges with many
D peſtilent errours beſide, theſe abominable bookes of Tindall and hys felowes teache vs. Of theſe bookes of hereſies ther be ſo many made within theſe fewe yeres, what by Luther himſelfe, and by his felowes, and afterward by the new ſectes ſprongē out of his, which like the childzen of Hippara would now gnaw out their mothers bely: that the bare names of thoſe bookes wer almoſt inough to make a booke, & of euery ſort of thoſe bokes be ſome brought into this realme and kepte in hucker mucker, by ſome fhrewde maiſters that kepe them for no good. Beſide the bokes of latine, frenche & dutch, in which there are of theſe euill ſectes an innumerable ſorte: There are made in the engliſh tongne, Firſt Tindales newe teſtament, father of them al by reaſon of hys falſe tranſlating. And
G after that, the fyue bookes of Moyſes, tranſlated by theſame man, we nede not doubte in what maner, when we know by what man & for what purpoſe. Then haue ye his introduction into Paynctes Poules piſtle, with whiche he introduceth and bringeth his readers into a falſe vnderſtanding of ſaynt Poule, making them amonge manye other hereſies believe, that ſaynt Poule wer in the mind that only faith wer alway ſufficient for ſaluacion, and that mennes good woorkes were nothing worth, nor coulde no thanke deſerue nor no reward in heauē
F though thei wer wrought in grace. And theſe thynges teacheth Tyndall, as the minde of ſaynt Poule, where. S. Poule ſayeth himſelfe that they which ſo myſſe conſtrue him to the deprauing of mens good woorkes, be wel woorthy damnacion. Then haue we by Tindall the wicked Mammona, by which many a man hath been begyled and brought into many wicked hereſies, which thing (ſauing that the deuil is ready to putte out mens eyen that are content willingly to ware blinde) were elles in good faith to me no litle woonder, for neuer was ther made a more fooliſhe frantike boke. Then
G haue we Tindalles boke of obedience, whereby we bee taught to diſobeye the doctrine of Chriſtes catholique church, and ſet his holye ſacramētes at naught. Then haue we fro Tindall the firſt epiſtle of ſaynt John, in ſuche wyſe expowned, that I dare ſay that bleſſed Apoſtle rather thā his holy woordes wer in ſuche a ſenſe believed of all chriſten people, had leuer his epiſtle had neuer been put in wryting. Then haue we the ſupplicacion of beggars, a piteous beggarly boke, wherin he would haue al ỹ ſoules in purgatory begge al about for naught
H Then haue we fro George Jaye, otherwiſe called clarke, a godly godly epiſtle wherin he techeth diuers other hereſies but ſpecially ỹ mens vowes and promiſes made of chaſtitie, be not lawfull nor can binde no man in conſcience, but he maye wed whan he will. And this man conſidering that whan a man teacheth
Note. one thing, & dooeth himſelf another, the people ſette the leſſe by hys preachinge: determined therfore with himſelfe that he would of his preaching ſhew himſelf enſaumple. And therfore beyng prieſt he hath begyled a woman & wedded her, ỹ poore woman I wene vnware that he is prieſte. Howe be it, if it bee not doone

already,

Alreadye, it is well lykelye nowe that but if God be her speciall gyde, he shall by laysure worke her & winne her to his owne heresie. Then haue ye an exposicio also vpon the. vij. Chapter of S. Poules pistle to the Corinthies, by which exposicio in likewise, prieskes, freres, mokes and nunnes be taught that euangelical libertie, that they may rune out a caterwawing, & so wow & wedde, & lawfully liue in lechery. That worke hath no name of the maker, but some wene it was frere Roy, which when he was fallen in heresy, then found it vnlawful to liue in chastitie, & ranne oute of hys order, and hath since sought many a false vnlefull way to liue by, wherin he made so many chanuges, that as Bayfeld, a nother heretike & late burned in smithfield, tolde vnto me, he made a mete ende at last, & was burned in Portingale. Then haue we theraminacion of Thorpe put furth as it is sayd by George Constantine (by whom ther hath been I wot wel of that sort great plentie sent into thys realme) In that booke the heretyke ỳ made it as a communicacion betwene the bishop & his chaplaynes and himselfe, maketh al the parties speake as himself liketh, and layeth nothing spoken against his heresies, but such as himself would seme solemnely to soyle. Whose boke, whē any good chrysten man readeth, that hath eyther learning or any natural witte, shal not onely be well hable to perceiue hym for a foolish heretike, and his argumentes easy to aūswer, but shal also see that he sheweth himself a false lyer in hys rehearsal of the matter, wherin he maketh ỳ tother part sometime speke for his cōmoditie, such maner thinges as no man woulde haue done that wer not a verye wild goose. Then haue we Jonas made out by Tyndall, a booke that whoso delyghte therin, shall stande in perill that Jonas was neuer so swalowed vp with the whale, as by the delyte of that booke a mannes soule may be so swalowed vp by the deuill, that he shal neuer haue the grace to geat out agayn. Then haue we by Tindall also the aunswere to my dyalogue, whereof I shall nothing nowe nede to saye, because the confutacion of that aunswer is the matter of my presēt booke. Then haue we also the boke of Fryth agaynste purgatorye, therrours of whiche booke I shall hereafter, God willinge declare you. Then haue ye a boke of Luther, translated into englisth in the name of Brightewell. But as I am enfourmed, the booke was translated by Frith, a boke of such sort as Tindall neuer made a more foolish, nor more full of false lyes. And surely Frythes Prologue, if it bee hys as it is sayde, is ryght sutely, and a verye mete couer for sache a cuppe, as bryngeth the people a draught of deadly poyson. Then haue we the practise of prelates, wherin Tindall hadde went to haue made a speciall shewe of hys highe worldely witte, and that menne should haue seen therin that there wer nothynge doone among princes, but that he was fully aduertised of all the secretes, and that so farre furth, that he knewe the prieuie practyse made betwene the kynges hyghnesse, and the late Lorde Cardinall, and the reuerend father Cuthbert then Bishoppe of London, and me, that it was diuysed wylily that the Cardinal shoulo leaue the chaūcellourshyppe to me, and the bysshoppericke of Durham to my sayde Lorde of London for a whyle, tyll he list hymself to take them bothe agayne. Was not thys a wylye dyfte trowe you? whiche whyle euerye man well seeth, there was no manne so madde to tell Tyndall, no man doubteth, but that Tyndall diuysed it of his owne ymagination, and thē nedeth no man to doubte what maner a brain Tindall hath, that dreameth such frantike dryftes. Then haue we nowe come furth the booke of frere Barnes, sometyme doctor in Cambridge, which was for heresie before this time abiured and is at thys daye comen to the realme by safe conducte, whiche at hys humble suite, the kynges hyghnesse of hys blessed disposicion condiscended to graunt hym, to thende that if there myght yet any sparke of grace be founden in hym, it myght be kepte kindeled, and encreased, rather thē the man to be cast away. Whiche manner of chrysten zele, and pryncelye benygnitie, hys grace hadde before vsed, bothe to Richard Bayfelde, and George Constantyne, which came ouer hyther without safe conducte, vpon the onelye trusse of hys gracyous forgeuenesse, and hadde it. And thereupon to by and by both twayn deceitfully dyd abuse his goodnes, and brought in agayne moe of Tyndalles bookes and false heresyes a freshe, whereof as God hathe of hys iustice since requitte the tone, so moughte his mercy by grace amende the tother. But to speake of frere Barnes boke, surelye of all theyr bookes that yet came abrode in englisth (of all

O euangelicall liberte.

A (of all which, was neuer one wyſe, nor good) was neuer none yet ſo badde, ſo fooliſhe, nor ſo falſe as hys, as it hathe ſynce hys cummynge been playnly proued in hys face, and that in ſuche wiſe, that when the bokes that he cyteth and alledgeth in his boke wer brought furth before him, and his ignorance ſhewed him, himſelfe did in diuers thinges confeſſe hys ouerſighte, and clerely knowledged that he hadde myſſe taken, and wronge vnderſtanden the places. And
B was in ſuche wyſe finally confounded with ſhame, that he was in a mamering whether he would retourne agayn ouer the ſea,, or tarie ſtill here and renounce his hereſies agayne, and tourne again to Chriſtes catholike church. And therfore he deſyred that he myghte haue a learned man, than preſent aſſygned vnto him, for the farther inſtruccion of his conſcience, which his requeſt was grauted hym, and what will farther come theron God knoweth. If God geue him the grace to amende, euerye good man wil be gladde therof. If he haue ſo farre
C gone agaynſt Goddes trueth, and therby grieued God in ſuche wyſe that God haue alreadye geuen hym ouer for euer, or elles that though god offer hys grace agayne, the malice of the mannes will withſtande it yet and reiecte it: it is not then to be doubted, but God will fynd a tyme for hym well ynough to ſhewe hys iuſtice on him, as he hath done vpō ſuch other, and namelye of late in Swycherlande vpon Zwinglius, whiche was the fyrſt that brought Barnes hereſye thether, concerning the ſacramente of the aulter. But as for hence, he ſhall I am ſure, haue leaue to departe ſafe, accor-
D ding to the kynges ſafe conducte. And yet hath he ſo demeaned hymſelfe ſynce his cumming hether, that he hath clerely broken and forfayted his ſafe cōduct, and lawefully might be burned for hys hereſies, if we would lay his hereſies & his demeanour, ſith hys cummyng hyther both twayne vnto his charge. But lette hym goe thys once, for God ſhall fynde hys time full well.

Then haue we ferther yet beſide Barnes boke, the A. B. C. for chyldren. And becauſe ther is no grace therin, leſt we ſhoulde lacke prayers, we haue the primer, and the ploughmans prayer, and a boke of other ſmall deuocions, & then ỹ whole Pſalter to. After the Pſalter, chyldren wer wont to goe to their Donate and their accidence, but now they goe ſtrayghte to ſcripture. And thereto haue we as a Donate, the booke of the path waye to ſcripture, and for an Accidence, becauſe we ſhoulde be good ſcholers ſhortly, and be ſone ſpedde, we haue the whole ſumme of ſcrypture in a litle boke: ſo that after theſe bokes well learned, we bee mete for Tyndales pentateukes, and Tyndales teſtamente, and all the tother hygh hereſies that he, and Jay, and Fryth, & frere Barnes, teache in all their bookes beſyde. Of al which hereſies, the ſeede is ſowen, and prettily ſprongen vp in theſe litle bookes before. For the Primer, and Pſalter, prayers and all, were tranſlated, and made in
F hys maner, by none other but hereti-
kes. The Pſalter was tranſlated by George Jaye the prieſte, that is wedded nowe, and I heare ſaye the Primer too. Wherein the ſeuen Pſalmes be ſette in without the Letanye, leſt folke ſhoulde praye to Sayntes. And the Dirige is left out clene, leſt a man might happe to praye thereon for hys fathers ſoule. In their kalender before their deuout prayers, they haue ſette vs a new Saynt, ſyr Thomas Hytton the heretike that was burned in Kente, of whome I ſhall tell you more after. Him haue they ſette on
G ſaynt Mathie hys euen, by the name of Saynt Thomas the martyr. A longe worke woulde it be to rehearſe you all their bookes, for there be yet moe then I knowe. Agaynſt all whiche, the kynges high wiſedome politikely prouyded, in that his highnes by his proclamacions forbode any maner engliſh bokes printed beyonde the ſea to be brought into thys realme, or any to be ſolde, prynted within thys realme, but if the name of the printer and his dwelling place wer ſette vpon the booke. But yet ſo is it as
H I ſayde before, that of theſe vngracious bookes full of peſtilent poyſoned hereſies, that haue in other realmes already killed by ſcyſmes & warre manye thouſande bodies, and by ſinnefull errours, and abhominable hereſies, manye moe thouſand ſoules: haue nowe a fewe malicious myſchieuous perſones brought into thys realme, and laboure & enforce them ſelfe in all that euer they maye, to corrupt and infecte all good and vertuous people. For no man is there anye where liuing more ſtudious and buſye to dooe hymſelfe good, then thoſe enuyous wretches be labourious and feruent to dooe all other menne harme, in bodye, ſubſtaunce, and ſoule.

A ſtinking martyr.

There

A There be fledde oute of thys realme for heresye a fewe vngracyous folke, what maner folke theyr wryting and theyr liuinge sheweth. For the captaynes bee priestes, monkes, and freres, that neyther saye masse nor mattyns, nor neuer come at churche, talking still of fayth, & full of false heresies, would seme Christes apostles, & playe the deuils disours, speaking much of the spirite wͭ no more deuociō then dogges, diuers of thē priestes, monkes, and freres, not let to wed harlottes, and then call thē wyues. And when they haue once vilayned the sacra
B ment of matrimonye, then woulde they make vs vyolate the sacrament of the aulter too, telling vs as Tyndall doth, ẏ it is sinne to doe ẏ blessed body of Christ in that sacrament anye honour or reuerence, but onely take it for a token.

O false heretike.

Nowe when theyr chiefe captaynes be such, we shall not nede to doute of what sorte we shal reken the remenant. These felowes that naughte hadde here, and therefore naughte caried hence, nor nothyng fyndinge there to lyue vpon, bee yet sustained and mainteined with moneye sente them by some euill dysposed persones oute of this realme thether, &
C that for none other entent, but to make them sytte and seeke oute heresyes, and spedelye sende them hether.

Whiche bookes, albeit that they neither can bee there prynded withoute greate cost, nor here solde without great aduēture & perill, yet cease they not with money sent from hence, to print them there and sende them hether by the hole fattes full at once, and in some places lookyng for no lucre, cast them abrode by night, so greate a pestilent pleasure haue some deuelishe people caught, with the labor,
D trauaile, cost, charge, peril, harme, and hurt of themself, to seke the destruccion of other. As the deuill hath a deadly delighte to begyle good people, and bringe theyr soules into euerlasting tormente wͭout any maner winning, & not wͭout final encreace of his own eternal payn: so doe these heretikes the deuilles disciples besette their whole pleasure & study to their owne finall damnacion, in the trayning of simple soules to hel by their deuelish heresies. Much they crye out against the clergie, saying that the priestes loue to raygne in mens conscience. But they themself shew that whan they haue made the deuill raygne in a mans conscience, so farre furth, that he hath no conscience to eate fleshe on good fry-
daye, nor to caste Christes crosse in the E canell, nor to throw his blessed body out of the pix: then after that likewise as the false preachers that wer Jewes, laboured to haue al christen people cyrcumcised, to thintēt that as saynt Poule saith they myghte glorie in theyr fleshe, so bee these arche heretikes verye gladde, and great glorie they take whan they maye heare that any man is brought to burning thorowe theyr bookes. Than they boaste that they haue done a great mastrye, and saye they haue made a martyr, whan their poysoned bokes haue kylled F the christē man both in body and soule. Thus reioyced Tyndall in the death of Hytton, of whose burninge he boasteth in his aunswer to my dyaloge, where he writeth thereof, that where I saide that I had neuer founden nor heard of anye of them, but that he would forsweare to saue hys life. I had hearde he sayeth of syr Thomas Hytton, whom the bishops of Rochester, and Caunterbury slew at maydstone. Of this man they so highly reioyce, that they haue as I sayd sette his name in the kalendar before a booke of their englishe prayers by the name of G saynt Thomas the martyr, in the vigile of the blessed apostle saynt Mathie, the xxiij. daye of Februarie, and haue putte out for hym the holy doctour and glorious martyr, saynt Policarpus, the blessed bishop, and the disciple of saint John theuangeliste, for that was his daye in dede, and so is it in some kalendars marked. Now to thentēt that ye may somewhat see what good christen faythe syr Thomas Hyttō was of, this newe saint of Tindales canonisaciō, in whose burning Tindal so gayly glorieth, & which hath hys holie daye so nowe appoynted to him, that saynt Policarpꝰ must geue H him place in the kalendar. I shall somewhat shew you what holesome heresies this holy martyr held. Fyrst ye shal vnderstand, ẏ he was a prieste, & fallyng to Luthers sect, & after ẏ to the sect of frere Huskin, & zwynglius, cast of mattins & masse, and all diuine seruice, and so became an apostle, sēt to and fro, betwene our englishe heretikes beyond the sea, & such as wer here at home. Nowe happed it so that after he had visited here his holy congregacions, in diuers corners and luskes lanes, and coumforted them in the Lorde to stande stiffe with the deuill in their errours and heresies, as he was going backe agayn at graues end, God consideryng the great labour that he had

Gal. 6.

A he had taken already, and determyning to bring his busines to his wel deserued ende, gaue him sodeinly such a fauour and so great a grace in the visage, that euery man that behelde him tooke hym for a thefe. For where as there had ben certaine lynnen clothes pilfred awaye that were hanginge on an hedge; and sir Thomas Hitton was walking not farof suspiciously in the meditacion of his heresies: the people dowting that ẏ beggerly knaue had stolen the clowtes, fell in question with hym and serched him, and so founde they certain letters B secretely conuayed in his cote, written from enangelicall bretherne here, vnto the euangelicall heretikes beyonde the sea. And vpon those letters founden, he was wyth his letters brought before ẏ most reuerende father in god the archebishop of Canterbury, and afterwarde as wel by his lordshippe as by the reuerende fatherẏ bishop of Rochester examined, and after for hys abhominable heresies deliuered to the seculer handes and burned. In his examinacion he refused to be sworne to say trouth, affyrmyng that neither Bishoppe nor Pope had authorite to compell him to swere.

C Which point although it be a false heresie, yet is it lykely that he refused the othe, rather of frowardnesse thē of any respecte that he had eyther in keping or breaking. For neuer coulde I finde heretike yet, that any cōsciēce had in any othe. And of trouth Tindale in his aūswere to my dialogue, teacheth thē that they may breake theyr othe and bee forsworne without any scruple at all.

A godly lesso I tell you.

Hys father and his mother he woulde not be aknowen of what they were, thei were some so good folke of lykelyhode, that he coulde not abyde the glory.

He would not be aknowen that himself was prieste, but sayed that he had by ẏ D space of. ix. yeres. ben beyonde the sea, & there liued by the ioyners craft. Howbeit he saide that he had alwaye as hys leysour would gyue hym leaue, and as he coulde fynde oportunite in places where he came, taught ẏ gospell of god after hys owne minde & hys owne opinion, not forcing of the determinacion of the church and said that he entended to his power so to perseuer still. Of his teaching these thinges were part. First as for baptisme, he agreed it for a sacrament necessary to saluation, howebeit euery lay person he said might as well baptise as a priest, were the child in necessite or not, & that the forme of baptysing vsed in the church were much better, if it were spokē in englishe. Of matrimony whither it were a sacramēt or not, he saied he wist nere: But he sayed yet that it was a thing necessary and of christē people to be obserued and kept. Howbeit as for the solempnisacion of mariage at church he agreed it for good, but saied it neded not. The mā ment by likelyhod that it was good ynough to wed vpon a cuishion when the dogges be a bedde, as theire priestes wedde I wene wher theyr persons be knowen. F

For elles thei let not to wedde openlye at church, & take the whole parishe for witnesses of theyr beastly bychery.

The extreme vnccion or anelynge and confirmacion, he sayed be no sacramētes of the church, nor be nothing necessarie to the soule. The sacrament of order he sayd is no sacramēt of ẏ church, nor was neuer ordeined by God in the newe testament, but onely by man.

The masse he said should neuer be said. For he sayed that to say masse after the maner of the church, is rather sinne thē O vertue. As for cōfession made to a priest he sayd nothing profiteth the soule, nor penaūce enioyned of the priest vnto the penitent confessed, is nothing necessarye. Purgatory he denied, and said also that neither praiour nor fasting for the soules departed, can do them any good.

To vow and entre into any religiō approued by the lawe, he sayed auayleth not, but he sayd that all that entre into religion sinne in so doing.

He helde also that no man hath any fre wyll after that he hath ones sinned.

He held that to saie any diuine seruice after the ordinaūce of the church, auaileth nothing, and that al diuine seruice may be left vnsaied without ani sinne. H

He helde that all the ymages of Christe and hys saintes, shoulde be throwē out of the church. He held also that whatsoeuer the Pope or the general counsaile make, besyde that that is expressely cōmaunded in scripture, euery man may lawfully breake it without any maner sinne at all mortall or deniall eyther.

He helde also that it is not lawfull neither for the kinge of Englande, nor for any other christen prince, to make any lawe, or statute for the punishement of any thefte or any other crime, by which lawe any man should suffer death. For he sayd that all such lawes be contrary to the gospel, which wil no man to dye.

A As touching the bleſſed ſacrament of ỹ altare, he ſaid it is a neceſſary, ſacrament but he helde ỹ after the cõſecraciõ, there was none other thing therin, but onely the very ſubſtaunce of materyal breãd and wine, and ſo he ſaid he firmely beleued, and that he woulde holde that oppinion to the death. Finally holding al theſe abominable hereſies, with yet diuerſe other mo of like ſewte & ſort, he ſayd that he was very certaine & ſure, ỹ he hadde the grace of god with him, and that ỹ holy ghoſt was wỹn him. And ſo
B was he after much fauour ſhewed him, & much labour charitably taken for the ſauing of him, delyuered in concluſion for his obſtinacie to the ſeculare handes, and burned vppe in hys falſe fayth and hereſies, wherof he learned ỹ great part of Tindalles holy booke, and now the ſpirite of errour and lienge, hath taken hys wretched ſoule wõ him ſtraight frõ the ſhort fire to the fyre euerlaſting. And this is for Thomas Hytton the deuils ſtinking martyr, of whoſe burning Tindall maketh boaſt. Wherfore ſith Tindale aloweth his cauſe, he muſt
C nedes defende hys articles. And nowe wote I well that ſome of thoſe artycles Tindal hath himſelf geuen ouer at laſt for ſhame, as the article againſt images, and the article againſt the lybertie of mans frewill, wherin he beareth me in hande in his aunſwere to my dialogue, that I helpe Luther. But when I ſhall cõe to ỹ place, I ſhal let you ſe Luthers owne wordes in ỹ point ſo plaine, ỹ ye ſhal not meruaile though Tindal were aſhamed of his maiſter. And yet ſhal ye meruaile that Tindall was ſo ſhameleſſe to deny the thing, which ye ſhal ſee ſo playnely proued. But ye ſee ỹ of thys
D holy martir, Tindall hath not ſo great cauſe to glorye, but that he may ſcrape out hys name againe out of the kalendar, and reſtore the bleſſed biſhop ſaint Policarpus againe into his place.

Then haue ye had here burned ſence at London of late Richarde Baifelde, late a monke and a prieſt, wyche fell to hereſie and was abiured, & after ỹ lyke a dogge returning to hys vomite, and beyng fledde ouer the ſea, and ſendinge frõ thenſe Tindalles hereſies hyther wõ many miſcheuouſe ſortes of bokes: had yet the kinges gracioufe forgiuenes, & as it was after proued bothe by other mens and his owne confeſſion to, was occupied aboute two thynges at ones, ỹ is to wit both in ſewing for remiſſiõ and pardon of his offence for bringinge
E in thoſe bookes, and therewyth alſo in ſelling them here ſyl ſecretely, and ſending ouer for mo, with which at laſt he was taken. And to reherſe his hereſies nedeth litle, the bokes that he brought well ſheweth them, and hys holye life well declareth them, whẽ beyng both a prieſt & a monke, he wẽt about two wyues, one in Brabande, a nother in England. What he mẽt I cannot make you ſure, whyther he woulde be ſure of the tone if the tother ſhoulde happe refuſe him, or that he woulde haue them both,
F the tone here, the tother there, or elles both in one place ỹ tone becauſe he was prieſt, the tother becauſe he was mõke.

Of Baykeldes burning hath Tyndall no great cauſe to glory. For though Tyndalles bookes brought him to burninge, yet was he not ſo conſtant in his euangelicall doctrine, but that after ỹ he was taken, all the while that he was not in vtter diſpayre of pardon, he was wel cõtent to haue forſwore it again, and letted not to vtter his euangelicall brethren both in Englande & els where cauſinge ſome of them to be taken, as
G George Conſtauntine ere he eſcaped, was redy to haue in worde at the leaſte wiſe abiured al ỹ holy doctrine, what his heart was god and he know, and paduenture the deuill to if he entended otherwiſe. But ſurely there was entẽded toward hym ſomwhat more good, then his dealing had before deſerued.

And ſo much the more fauour was ther minded hym, in that he ſemed verye penitent of hys myſſeuſing of hymſelf, in falling to Tyndalles hereſies agayne. For which he knoledged himſelf worthy to be hanged, that he hadde ſo falſely abuſed the kynges gracioufe remiſ-
H ſion and pardon geuen hym before and had for al that in the while both bought and ſolde of thoſe hereticall bokes, and ſecretely ſet forth thoſe hereſies. Wherof he ſhewed him ſelfe ſo repentaũt, that he vttered and diſcloſed diuers of hys companions, of whome there are ſome abiured ſence, and ſome that he wyſte well were abiured before, namely Richard Necton which was by Conſtantines detecciõ takẽ & cõmitted to Newgate wher except he hap to die before in priſõ, he ſtãdeth in great perill to be ere it be longe, for hys falling againe to Tindalles hereſies burned. And thus it ſemed by the maner of George Conſtantine, while he was here in priſon,

that

A that he so sore did forthink hys errours and heresyes, and so perceued the pestilent poyson of them, that he thouhgte it better that such as wer infect ther with might be by the meane of hys deteccion amended, and with the losse of his body the soule cured, then both twayne caste awaye, or if the man were peraduenture of hard hart and maliciouse minde incurable, he thought it were then better to sende hym to the deuill alone, then let hym liue and draw many other with hym. Thys good minde it semeth that Constantine had thē and therefore B was there good hope of his amendemēt. And peraduenture the man had amended and standen still in grace, if some euyll counsaile had not cūmen at hym, of which there was left vnsought no deuelishe inuencion or meane to send him in so much that one of the letters I fortuned to intercept my selfe written vnto hym, by one John Birte otherwyse calling hiself Adryane, otherwise John bokebinder, and yet otherwise nowe I cā not tel you what. Of trouth George constanstine after he had confessed vn- C to a faithfull seruant of mine to bee declared to me, that Necton had of his deliuery many of those heretical bookes: he sent worde forthwith to Nectō, that he should send the bookes home to me. Which if he did and that I might haue yet sene sure tokens of amendement in the man, Cōstātyne perceiued wel that he had bē yet likely to haue had fauour shewed him. But when that Nectō had ones made Byrte of hys counsaile, thei diuised betwene thē that Nectō shoulde not do so in no wyse, affyrminge to Cō- D stantine that it coulde not be done, and happely it could not in deede for peraduenture they wer al sold al redy. Howbeit Nectō now sith he was taken sayd that his wife had burned them. But it is wel knowen that Necton hadde him selfe and a man of hys also, solde many such bokes of heresy, both in Londō and in other shyres sithe his abiuraciō. But howsoeuer the matter was, Byrte by his letter aduised Constantine if he might possible to call backe hys cōfessiō againe, wherin I thinke it good that ye heare hys very letter it self. Lo in these wordes he wrote. The grace and peace of our sauiour Jesus be wyth you good brother Constantine. Syr as for the matter that ye woulde haue brought to passe, wyll not be in no maner wise, ẏ person is not at home that shoulde receiue the stuff, and deliuer it according E vnto your minde. Therfore if ye haue not spoken so farre in the matter that it may be none preiudiciall or hurte vnto you: I woulde ye shoulde go no ferther in the matter; but euen as a mā armed wt faith, go forth in your matter boldly and put thē to their proues. As for one is none you knowe well by the lawe of god or man. If there be any thyng that I can do, sende worde and ye shal finde me redy to my power euen to deathe by Goddes grace, who I pray long to preserue you & conforte you in your trouble to the confusion of all tyrantes. F Lo here ye haue hearde an apostolycall pystle, counsailing the man to go backe with the trouth, and arme himself with faith, and make him strong to lye lowd and forswere himselfe if nede were, for Byrte wyste well I were not likely to leue and believe hym at his bare word. Here will Byrte peraduenture preach, and bring vs in the midwiues of Egipt that saued the children of Israell from Pharao, for which God gaue thē newe howses. Wherein Byrt and I wyl not much dispute. For albeit that god hath G giuen him no howse yet, nor it is not al one wyth a lye to saue a yonge innocēt babe, & with periury to defende an olde pestelent heretike, and though saīt Austen sayth that it is not lawfull to lie for nothing: yet I tell not my tale to laye a lye so highlye to anye suche mennes charge as these folke bee, whose whole secte is nothyng elles but lies, but I rehearce you hys letter because ye should see what trewth there is in suche folkes wordes. Howebeit as for Constantine H as I sayd before, seemed in prison here very penytent, and vtterly minded to forsake such heresyes and heretikes for euer. In profe wherof he not onely detected as I sayd hys owne deedes & hys felowes, but also studied & deuised how those deuelishe bookes which hymselfe and other of hys felowes had broughte and shipped, might come to the bishops handes to be burned. And therefore he shewed me the shipmans name that had them, and ẏ markes of the ferdelles, by which I haue sence his escape receiued them. And it may be by Goddes grace, that though the man fled hense for fears of such harme as he wist he had wel deserued, and yet was nothyng towarde hym, but peraduenture more good then he was ware of: he is yet amēded in hys minde and hath in hys harte forsaken

2. Corinth. 13.

To lye it is not lawfull.

A al Tindalles hereſies & ſo I pray god it be, for I wolde be ſory ỹ euer Tindall ſhould glory and boaſt of hys burning. Howbeit in the meane while, til it may wel appere that he be ſurely turned to ỹ Catholike fayth again, I wil aduiſe all good Chriſten folke and ſpecially the kinges ſubiectes, to forbere & eſchewe hys company. For that engliſhe man which ſhal be founden to be familiare wt̄ there, before his conuerſiō here knowē & proued, may therby bring himſelf in ſuſpicion of hereſie, & happely heare B therof at his retourning hither. I heare alſo that Tyndall highlye reioyſeth in the burning of Tewkeſbery, but I cā ſe no very great cauſe why but if he reken it for a great glory ỹ the man dyd abyde ſtill by the ſtake when he was faſt boūden to it. For as for ỹ hereſies he would haue abiured them againe with all his harte, and haue accurſed Tindall to, if al that might haue ſaued his life. And ſo he gaue counſayle vnto one James ỹ was for hereſy in priſon with hym. For as James hath ſence cōfeſſed, Tewkeſ- C bery ſayed vnto him, ſaue you your ſelf and abiure. But as for me becauſe I haue abiured before, there is no remedy with me but death. By which wordes if he had not ben in diſpayre of lyfe, it wel appereth he would with good wil haue ones abiured, & ones periured againe. And yet at hys examinacion he denied that euer he had holden any ſuch oppy- nions as he was abiured for, notwith- ſtanding that there were at hys exami- nacion ſome perſons preſent of muche honeſty and worſhip, two that had ben preſent at hys abiuracion before, to which alſo his owne hand was ſubſcri- D bed. And afterward being ferther exa- mined vpon the ſame, ſome he denied, & ſome he defended againe. Amonge other thinges he ſaied that he vſed to praye to ſaintes, and that he beleued them to be goddes frendes, & that theyr prayours were profitable to vs and well done to pray to them. Wherupon I ſayed vnto hym my ſelfe that I was glad to ſe him in that point yet amēded, and I ſhewed him as the trouth was in dede, that Ja- mes helde the contrary, and that he had ſo great a truſt in Tewkeſbery, that I douted not but when he ſhoulde heare ỹ Tewkeſbery had reuoked that point, he woulde reuoke it to. As ſone as Tew- keſbury heard that, he went frō it againe by and by, and that ſo farre, that finall- ly he would not agre that before the day

Prayer to ſaintes.

of dome there were eyther any ſainct in E heauen, or ſoule in purgatory, or in hel either. For ỹ right faith in the ſacramēt of the altar would he not confeſſe in no wyſe. For which thinges and diuers other horrible hereſies, he was deliue- red at laſt vnto ỹ ſeculer handes & burn- ned, as ther was neuer wretche I wene better worthy. Yet is there one thinge notable, and wel declaring what good and charitable minde the man died in. For after that he was deliuered vnto ỹ ſeculer handes, neither while he was in priſon nor at the time of hys deathe, woulde he by hys will bee acknowen F of any of his hereſies vnto any manne that aſked hym anye queſtion, but co- uered and hidde them by al the meanes he coulde make, and laboured to make euery man wene, that he had neuer hol- den any ſuch oppiniō. And by this deal- ing euery man may ſee that he rought not ſo much for hys hereſies, nor tooke thē not in his own mind for ſuch thinges as he ſo greatly forced whyther thei wēt forward, or backward as he would faine leaue an oppinion amōge the peo- ple that his iudges had borne hi wrōge G in hande, & condempned hym for ſuche hereſies as he neuer held. And what cō- ſcience he had that died in that minde there is no good man doubteth.

Now was his examinacion not ſecret, but folke ynough therat both ſpirituall and temporal, and of eyther part ryght worſhipfull, ſo that hys malicyouſe minde can in ỹ point little take effecte. And yet did the ſame James, alſo con- feſſe afterwarde, that Tewkeſbery had redde vnto him wicliffes wicket againſt the bleſſed ſacrament. And ouer ỹ was there founden aboute him by the ſhirie- H fes officers in ỹ priſō, a booke of hereſy of his owne hand writing, ỹ is to witte the boke of Marten Luther, wherein he teacheth men vnder the name of chriſtē liberty, to runne into the deuils bon- dage. And in hys houſe was founden Tyndalles booke of obedience, whyche he well allowed, and hys wycked boke alſo of the wicked *Mammons*, ſayenge at hys examinacion, that al the hereſies therin were good and Chriſten faithe, being in dede, as full of falſe hereſies, & as frantike as euer heretike made anye ſyth Chriſte was borne. And yet al this notwithſtanding, when he was in the ſhyrreffes warde, and at the time of his death, he would not ſpeake of hys here- ſyes any thing, nor ſay that he had held

and

D wōderful & erronious op pimons.

A and woulde holde thys point and that, but handeled himſelfe as couertly as he could, to make the people weene that he had holden no maner oppinio at al, nor neuer had I thinke if Tindales vngraciouſe bookes hadde neuer come in hys hande. For which the poꝛe wꝛetch lieth now in hell & crieth out on hym, & Tindall if he doo not amende in time, he is lyke to fynde hym when they come together, an hote fyꝛebꝛande burning at hys backe, that all the water in ỹ woꝛld wyll neuer be able to quenche. Another is there alſo, whō hys vnhappy bookes B haue bꝛought vnto the fyꝛe, Thomas Bylnei that was beforꝛe abiured, which was the man of whome without name I ſpake ſo much in my dialogue, which being conuict by .xx. wytneſſes & aboue, dyd yet ſticke ſtyll in hys déniall, and ſayed they were all forſwoꝛen, and had vtterly belyed hym. But god which is very trouth, and bꝛingeth at laſt alway ỹ trouth to light, would not ſuffer ſuch obſtinate vntrouth at lēgth to paſſe vnpuniſhed, but of hys endeles mercy bꝛought hys body to death, & gaue hym yet the grace to tourne & ſaue hys ſoule. C For ſo was it that after diuerſe ſermōs which he had after his abiuracion, and againſt the pꝛohibicion giuen hym vpō hys abiuracion, made in ſundꝛy ſecrete coꝛners, and ſome alſo openly, whereof the biſhop yet becauſe he heard of none hereſy therin had forbꝛorne to lay ỹ diſobedience to his charge: he wēt vnto Noꝛwiche, whet he had enfected diuers of ỹ citie beforꝛe. And being there ſecretely kept by a certayne ſpace, had in ỹ while reſoꝛte vnto & an ancrelle, and there begā ſecretely to ſow his cocle, & bꝛought vnto hir diuers of Tindalles bookes, & was there taken in the doinge, and the D bookes after founden aboute a nother man that was conuaieng them thence, & theſe thinges who ſo heard the whole pꝛocelle came in ſuch wiſe to paſſe, that he could nothing doubt but that it came to light by the very pꝛouiſion of God. When he cāe to examinacion, he waxed ſtiffe and ſtuburne in hys oppinions. But yet was god ſo good and gracious lorde vnto him, that he was finallye ſo fully conuerted vnto Chꝛiſte and hys trew catholike faithe, that not onely at the fyꝛe, as well in woꝛdes as wꝛiting, but alſo many dayes beforꝛe, he had reuoked, abhoꝛred, and deteſted ſuch hereſyes as he beforꝛe had holde, which notwithſtanding there lacked not ſōe that were very ſoꝛy foꝛ it, of whom ſōe ſaid, G and ſome wꝛote out of Noꝛwich to Lō-dō, ỹ he had not reuoked his hereſies at all, but ſtyll had abyden by them. And ſuch as were not aſhamed thus to ſaye and wꝛite, beynge afterward examined therupon, ſawe the contrarie ſo plainely pꝛoued in theire faces, by ſuche as at hys execucion ſtode by him, while he red his reuocacion himſelfe, that they had in concluſion nothing elles to ſaye, but that he redde his reuocacion ſo ſoftly, ỹ they coulde not heare it. Howebeit they confeſſed that he loked vpon a bill and F red it, but they ſayd that thei could not tell, whither it were the byll of hys reuocacion oꝛ not. And yet reherſed they them ſelfe certaine thinges ſpoken by hym to the people at the fire, whereby they could not but perceiue wel that he reuoked hys errours, albeit that ſom of them watered his woꝛdes wyth addicions of theyꝛe owne, as it was well pꝛoued beforꝛe them. They coulde not alſo deny but that foꝛthwith vpon his iugement and hys degradacion, he kneled G downe beforꝛe the byſhoppes chauncellour in the pꝛeſence of all the people, & humbli beſought him of abſolucion frō the ſentence of excommunicacion, and with his iudgement held him ſelfe well content, and knowledged that he hadde well deſerued to ſuffer the death, that he then wiſhe he ſhoulde. They coulde not ſay nay but that vpon thys hys humble requeſt and pꝛayour, he was there in pſence of all the people aſſoyled, beforꝛe ỹ he was caryed out of the court, which themſelfe well wyſt would neuer haue ben, but if he hadde reuoked.

Yet was there a nother thinge that thei coulde not deny (For albeit they ſayed they were not therat, yet thei had harde it in ſuche wyſe, that as they ſaied they H beleued it to be trew) & that thinge was ſuch, as it ſelfe alone muſt nedes make them ſure that he had reuoked hys hereſyes. The thing was this. He labꝛored & made great inſtaunce certayne dayes after his iudgement, that he myght be ſuffred to receiue the bleſſed boꝛye of of Chꝛiſte in foꝛme of bꝛeade. Wherein the chauncellour made a while greate ſticking and difficultie, to the entent ỹ he would the better and moꝛe clerely pceyue what deuocion thys manne hadde therto. And finally percepuing hym to be of a trew perfite faith, and his deſire to pcede of a feruēt mind, it was agreed and graunted. And thereupon was he

A howseled in so trew perfite faythe, & so great deuociō, that euery good Christē man hath great cause to reioyce therin. And when hys confessour in the ende of the masse, which Bylney full deuowtely heard vpon hys knees, brought vnto hym the body of Christ vpon the paten of the chalice, with very good & godly exhortatiō vsed vnto him, that except he were in heart as he was in worde & outward semblaunce he shoulde elles forbeare to receiue that blessed bodye, sith he shoulde then vndowtedlye receyue
B it on his owne dampnacion: it woulde haue gladded any good christen hearte, to haue harde hys faithfull christen answere, as they reporte, and testyfie that were at that time by. Moreouer where as in the presēce of that holy sacrament holden yet vpon the patē in the priestes hādes, Bilney before he receiued it said the colecte, *Domine Iesu Christe:* when he cāe at these wordes, *ecclesie tue pacem & concordiam,* he diuers times repeted those wordes with tunsions and knockinges vppon his brest, and there vnto god confessed
C and asked his mercy, that he had so greuously erred in that point, and so sore offēded him in contēpning hys church. And no meruaile was it, though he had a speciall remorse of that article. For the contempning of Christes catholike knowen church, and the framing of a secrete vnknowen churche that he learned of Luther and Tindall, was ẏ very poinct that brought hym vnto all hys mischiefe, as the very foūdacion wherupon all other heresies are builded.

The very foūdacion wherupon heresies are bylded.

And therefore as the goodnes of Godde gaue hym grace to cast vnto the deuyll all hys other errours: so gaue he hym hys speciall grace to haue of that here-
D sye that was and is the grounde of all the remenaunt, moste especyall repentaunce and remorse, wherby we maye verye well hope and trust that our lord (whose hygh goodnesse gaue hym suche grace so fully to repente and reuoke his heresyes, that he with glad hearte was cōtent to suffer ẏ fyre for ẏ punishemēt of his offēce) hath of hys infinite mercitaken and accepted that payne for so farre as he will exacte of the pore mannes purgatory, and setting the merites of hys owne paynefull passion thereunto, hathe forthwith from the fyre taken hys blessed soule to heauen, where he now praieth incessauntly for the repentaunce and amendement of all such as haue ben by his meanes while he lyued into any such errours induced or con-
E formed. And I firmely trust that gods grace to that effecte with that holy mānes prayour wyll worke and so I pray Godde it maye. But thus ye see that Tyndall hath no greate cause to glory of hys martyrs, when that their liuing is openly nought, their oppinions such as hymselfe wyll abhorre, they ready to abiure agayne if it mighte saue theyre lyfe, theire sectes so desperate that eyther they dare not at the fyre sette forth theyre oppinions for shame, or elles of malice doe dissymule them to bring the people in a false oppinion of theire iudges, to weene that they iudged wronge.
F And Bylney that hadde learning, and had ben accustomed in morall vertues, was by god reuoked frō Tindalles heresie ere he died, and that of lykelihode the rather, because Godde woulde not haue all hys good workes loste. And yet glorieth Tyndall vngraciouslye in theire distruccion, rekening that theire painefull deathe doth great worshippe to hys bookes, which are of suche sorte that neuer were there worse nor more abhominable written. And yet hys bookes beyng such, some folke there are
G that with such foolishe fauour and such blinde affeccion reade them, that theire taste enfected wyth the feuer of heresies, they not onely can not descerne the thynge that they reade (whyche if they coulde they were in good waye toward amendement) but are also discontent & angry with any man that woulde help them to perceiue it, and fayne woulde they haue theim rather belieued then aunswered. Of which sorte some haue asked what haue I to do to medle with ẏ
H matter, sayeng that beyng a lay mā, I should leue it to ẏ clergye to write in, & not hauing ꝓfessed ẏ study of holy scripture, I should leaue the matter hole vnto deuines, Surely firste as touching learning, if that these matters wer very doutfull & thynges of great question, or hadde beene so conningly handeled by Tyndall & hys felowes, as thei mighte seeme thereby matters of great doubte and question: then woulde I peraduenture lette them alone my selfe, to be debated by men of more erudicion & learninge. But now the matters beynge so playne, euident, and clere, and by the whole church of christ so clerely put out of questyon, that it is playne and open heresy earnestly to bringe them in question: I neuer purpose beinge in my

right

A right minde and a trewe christen man, to gyue an heretique so much auctoritye, as to reken my selfe vnable in so playne poyntes of the christen faithe to answere hym, namely sith I haue gone somwhat to scole my self, and bestowed as many yeres in studye, and vnder as cunning maysters as some of thē haue, and that I se not hither to these matters handeled in suche wyse by Tyndall, or the beste of them beside that euer haue written therein, but that a right meane learned manne, or almoste an
B vnlearned womā hauing naturall wit and being sure and faste in the trew catholike faythe, were well able to answere them. For so helpe me God as I nothing finde effectual amonge thē al, but a shameleste boldneste and vnreasonable rayling, with scriptures wrested awrye, and made to minister thē matter vnto theire iesting, scoffing, & outragious ribaudrye, not onely against euery estate here in earth, and ỹ against thē moste ỹ be moste religious in liuing, but also against al these saintes in heauen, and agaynste the blessed body of Christ in ỹ holy sacramēt of the altar.
C In whyche thinges they fare as folke that trust in nothing elles, but to wery all writers at laste wyth endeleste and importune bablinge, & to ouerwhelme the whole worlde wyth wordes.
Now as for me, the cause is of my writing, not so much to debate and dispute these thinges with them, whych (though I truste therein to gyue them no greate place) many menne may doe much better yet then I, as to gyue men warning what mischiefe is in theire bookes, because many good simple folke beleuing that these men neither saye nor meane so euyll as they be borne in hand, & longynge therefore to reade theire bookes
D and see the thynge themselfe, bee fyrste infecte wyth some heresies that seeme not at ỹ firste intollerable, ere euer they come at the greatest, and then being before infecte with the leste, thei fal at laste to beare the greater, to whyche in the beginning they coulde neuer haue abyden. Nowe if they wyll aske, is there no body to gyue them warning but I? Yes there be that be meete thereto, & there be that in deede do so, and yet among other that parte apertayneth to me. For I well knowe that the kinges highneste, whych as he for his moste faythful mind to Godde, no thing more effectually desireth then the maintenance of the trew catholique faithe, whereof he is by hys
C no more honorable then well deserued tytle defensor, so nothing more detesteth then these pestilent bokes that Tindall and suche other sende into the realme, to sette forthe here their abhominable heresies wal: doth of his blessed dispositiō of all earthlye thynges abhorre the necessitie to doe punishement, and for that cause hath not only by his moste erudite famouse bokes both in englishe and in latin, declared hys moste catholyque purpose and intent, but also by
F hys open proclamacions diuers times iterate and renewed, and finally in his owne moste royall person in the sterre chamber moste eloquently by his owne mouth in greate presence of hys lordes spirituall and temporall, gaue monicicion and warning to all the iustices of peace of euerye quarter of hys realme then assembled before hys highnes, to bee by them in theire countries to all hys people declared, and did prohibite & forbidde upō great paine, ỹ bringing in, reding & keping of any of those pernicious poisened bookes, to the entent
G that euery subiect of his by the meane of such manifolde effectuall warning, with hys gracious remission of theire former offence in hys commaundemēt before broken, should from thense forth auoyde and eschew the peryll and daūger of punishement, and not deuse hys highnesse of necessitie, to the thinge frō whych the myldenesse of hys benigne nature abhorreth. Nowe seinge the kynges gracious purpose in this poīt: I reken that being hys vnworthy chācellour, it appertayneth as I saied vnto my parte and dewtye, to folowe the ensample of hys noble grace, and after my poore wyt and learning, wyth opening to hys people the malice and poy-
H son of those pernicious bokes, to helpe as muche as in me is, that his people abandoning the contagion of all suche pestilent writing, maye be farre from infeccion, and thereby from al such punishement as folowing therupon, doth oftentimes rather serue to make other beware that are yet clere, then to cure and hele well those that are al ready infected: so harde is that carbuncle, catching ones a core, to bee by any means well and surely cured. Howebeit God so worketh, ỹ sometime it is. Towarde the helpe wherof, or if it happely be incurable, then to the clene cutting oute that parte for infeccion of the remenāt:

Heresies harde to be cured.

A am I by mine offyce in vertue of mine othe, and euery officer of iuſtice through the realme for his rate, right eſpecially bounden, not in reaſon onely and good congrewence, but alſo by plaine ordinaunce and ſtatute.

Wherefore I recken my ſelfe of duetye depely bounden, to ſhew you (good readers) the peryl of theſe bookes, whereof ỳ makers haue ſuch miſchieuouſe mind, that thei boaſt and glory whē their vngraciouſe writyng bringeth anys man B to death. And yet make they ſēblaunce as though they were ſorye for it. And thē Tindal crieth out vpon the prelates and vpon the temporall princes, & calleth theim murtherers & martyr quellers, diſſimuling that the cruel wretch with his wretched bookes, murdereth the man himſelfe while he greueth hym the poyſon of hys hereſyes, and thereby compelleth princes by occaſion of their incurable and contagiouſe peſtylence, to puniſhe theim according to iuſtyce by ſore paynfull death, both for enſample and for infection of other.

C Which thynge as ſore as theſe heretyques reproue, affirming ỳ it is againſt the ghoſpell of Chriſte, that any heretique ſhoulde bee perſecuted & puniſhed and ſpeciallie by bodily paine or death, and ſome of theim ſay the ſame of euery maner crime, theſte, murder, treaſon, and allyet in Almaine nowe contrary to their owne euaungelicall doctryne, thoſe euaungelicalles theimſelfe ceaſe not to purſue and puniſhe by all the meanes they maye, by purſe, by priſon, by bodylye payne, and deathe, diuerſe theire euaungelicall bretherne that vary fro theire ſecte, as there are of thoſe D counterfaite euaungelicalles mo ſundry ſortes of diabolicall ſectes, then a manne may wel reherſe. And to this at the laſt be thei driuen themſelf, contrarye to theire owne former doctrine, becauſe they finde and proue wel by experience, that thoughe their ſectes be but falſe hereſies all: yet can not the tone ſort longe dwell wyth the tother, but that if they begin ones to be matches, they ſhall not faile at length to cōtende and ſtriue together, & by ſedicions, the tone driue the tother to ruine. For neuer ſhal that coūtrey long abide without debate and ruffle, where ſciſmes & factiouſe hereſies are ſuffered a whyle to grow. Beliue me not if any man cā reken a place where euer he founde it otherwyſe, in Affrique the Donatiſtes in Grece the Arrianes, in Boheme the Huſſites, in England the wicliffyſtes, and now in Almaine the Lutheranes, and after that the Zuynglianes, what buſynes they haue made, what diſtruction and man ſlaughter they haue cauſed, partely the ſtories witneſſe, partly menne haue preſently ſeene. And yet hath God alway mayntened and cōtinued hys trew catholike faith, with the great fall and ruine at length of many ſciſmaticall ſectes, whoſe fall vndowtedly the remenaunt wil in concluſiō folowe, wyth the plaine & open wrathe of god ſhewed vpō theyr falſe pphetes, E as it fell vppon the prophetes bothe of Beale and Baall, and nowe this yere vpon Zuinglius himſelfe, that fyrſte brought into Swicherland ỳ abhominable hereſie againſt ỳ bleſſed ſacramēt of the altar, & was as I ſay by the hand of god this yere ſlaine in plaine bataile againſte the catholiques with many a thouſand of hys wretched ſecte, beyng in nomber to the catholikes thre againſt one, and as prowdely and with his malicioufe purpoſe inuading thē, as euer did the Egiptians purſue the children of Iſraell. But now ſaith Tyndal and G frere Barnes bothe, that I doe them wrong, in that I call theire bookes ſedicioufe. For they counſayle they ſaye the people in their bookes, to be obedient vnto theire ſouerayns and rulers, although they ſhould ſuffer wrong, and how can our bookes then (ſay they) bee ſedicioufe? Surely to make men heretykes, and then byd them be meke (whē hereſy ſpringeth as ſaint Auſtain ſaith of pride) ſtandeth as wel wō reaſō, as to make a man dronke, and byd him be ſober, make him ſtarke madde, and bidde hym be well auyſed, make him a ſtarke theſe, and bydde hym ſee he ſteale not. H Howbeit beſyde the ſedicion that euery ſciſme and diuiſion muſt nedes moue & prouoke amonge any people that are of diuerſe ſectes, although they were all obedient vnto one prince, & cauſe them therby though they rebelled not againſt hys perſon, yet to breake the peace and quiete of hys countrie, and runne in to the daunger, & peryll of hys lawes: let vs yet ferther loke and cōſider in what maner & faſhion thei counſaile the people to obay their princes. They bid the people for a coūtenaunce to be obedīēt. But they ſay therwith that the lawes & preceptes of theire ſouerayns doe nothing binde the ſubiectes in theyr conſciences

Hereſie ſpringeth of pryde.

A sciences, but if the thynges by them cõmaunded or forbeden, were before cõmaunded or forbeden in scripture. And al ẏ wordes of scripture wherby thei be cõmaunded to obay their gouernours, would they restraine vnto those thiges onely, that are expressed alredy within the corps of scripture. So that if they can begile the lawes, and preceptes of theyr souerains vnware to other men, and thereby flee fro the peryll of outeward bodely punishement: theire euãgelicall libertie should serue theim sufficiently for discharge of their cõsciẽce, B and inwardely make theym in theyre soules clere angelycall hypocrites.

Now whan they falsely tell theym that they bee not bounden to obaye their gouernours lawefull cõmaundementes, and then holyly coũsayle theim to obay theire vnlawfull tyrannye (for by that name call they the lawes) what effecte weene ye they would that theyr aduice shoulde haue? They knowe theimselfe wel ynough and the maner of the peple to, and be not so madde I warrant you. but that they perceiue full well, that if they can perswade the people to believe C that thei be not in their conscience boũden to obay the lawes and preceptes of their gouernours, theimself be no such preciouse apostels, that folke woulde forbeare theyr own ease or pleasure, for the faint fayned coũsaile of a fewe false apostatas. And thus ys it sure, that by their false doctrine they must if they be believed, bringe the people into the secrete contempte, and spirituall disobidience, and inward hatered of the law, wherof muste after folow the outward brech, and therupon outwarde punishment and peryll of rebellion, whereby the princes shoulde bee drieuen to sore D effusion of theyre subiectes bloode, as hath already missehappened in Almayne and of olde time in England.

Let vs yet consider ferther a pointe of their good holy counsayle concerning the peoples obedience. Frere Barns in his frantike booke biddeth the people ẏ they shoulde not rebell in no wise. But he byddeth them therewyth that for all the kinges cõmaundement, thei should not suffer Tindalles false translaciõ of the scripture go out of their hande, but rather die then leaue it. Now knoweth he well that the false maliciouse maner that Tindal hath vsed in ẏ translating therof, as I haue ꝓued bothe in my dialogue and since againe in thys booke, and as Tindal doth himself in his own E aunswere openly confesse in the titles of penaunce and priest: was done to set forth hys false heresies wyth all. And therfore it appereth well that Barnes would haue the people rather dye then obay their princes, in putting awaye ẏ booke that is falsely translated for the maintenaunce of many pestilent heresies: And thus ye se how fayn he would glory in the peoples blood. For he woteth very wel that the kinges highnesse will in no wise, nor in no wise maye, if he wyl saue hys owne soule, suffer that false translacion in the handes of vnlearned people, which is by an open heretique purposely traunslated false to ẏ distruccion of so many soules. Note. F

Now no man doubteth I thinke, but ẏ Tindall himselfe woulde no lesse were done for the maintenaunce of hys false translacion of the euaungelistes, then would hys euãgelical brother Barns, but that folke should agaynst the kiges proclamations kepe still hys bookes, & rather then leaue them, die in ẏ quarell for the defence of hys glory. Where as I before in my dialogue dyd say ẏ Luthers bookes be sediciouse, as I nowe G say that Tindalles be to, & mouing peple to theyr own vndoing to be dissobedient and rebelliouse to theyr souerais, in affirming that they bee not nor can not be boũden by any law made by mẽ: Tindall aunswereth me for Luther ẏ I say vntrewely, & then sayth he ferther in this wise: A christen man is boundẽ to obay tiranny, if it be not against his faith nor the lawe of God, tyll God deliuer him thereof.

Now let I passe much rayling that he consequently maketh vpõ princes, and shall for thys time onely counsayle you to consider these fewe wordes of hys, which he layeth forth for a rule of peoples obedience to their prince. For hys H rule is ẏ thei shal obay their tirãny, till god deliuer thẽ therof. And in thys poĩt will I not be Tindalles interpretor, he may meane diuerse waies, but whyche way he meaneth in dede, he shal hĩselfe declare at his ferther leisure: for me thĩketh he meaneth not verye wel, sauing that I will not take hym to the worste. But in the tother poynte, I maye bee boulde to say that no good manne may take hym well, where he saieth that a christen manne is boundẽ to obay their prynces tyranny, if it bee not agaynste hys fayth nor the lawe of Godde.

And

A And yet wyll I well agree that if theſe wordes were ſpoken of a good faithful mannes mouthe, and where any nede required it: they were very wel ſayed, as they were when the apoſtles ſayed, Acteſ.5. we muſt rather pleaſe god then man. But when Tyndall that is an heretike putteth for a rule of the peoples obedience to a good chriſten prince, that they be bounden to obey hys tirãny if yt bee not agaynſt hys fayth: I ſaye that thys hys rule of obedience is a plaine exhortacion to diſobedience and rebelliõ. For B Tindalles hereſies and doctrine. euery man wel ſeeth ẏ Tyndal among many other abhominable hereſyes teacheth for ẏ right faith, that freres may lawfully wedde nunnes, and that no man is bounden to the keppnge of any faſtinge daye or holydaye made by the church, and that no man ſhoulde prayе to any ſaynct, nor praye for all chriſten ſoules, and that it is great ſinne to doe any worſhip to Chriſtes precioule body in the bleſſed ſacrament of the altar, and woulde the people ſhoulde kepe hys falſe tranſlation of ſcripture for maintenaunce of theſe hereſies. And there- C fore if any prince make a law agaynſt Tindalles hereſies, in any of theſe poĩtes or ſuch other lyke: Tindal here teacheth that the people are not bounden to obay it, but may and muſt withſtãde ſuch tirãny. Or at ẏ leaſt wiſe, though they bee bounden peraduenture opẽlye to obay their princes tyrãny, in forbearing flеſhe on good frydaye, or cõming to Goddes ſeruice on whitſonday, or freres in forbearing open wedding w nunnes (in all whych thynges they bee yet by Tindalles godly ghoſpel at their euaungelycall libertye, ſecretely to doe what they liſte thẽſelfe, where no peace D is broken or any weake conſcience offended) yet for ani law or commaundement either of prince, or Pope, or generall counſayle of all chriſten nacions, or of any aungel that woulde come out of heauen to commaunde in Goddes name the contrary, euery manne muſt kepe ſtyll Tyndalles falſe tranſlation of ſcripture, & abide by hys other falſe bookes made for the maintenaunce of hys manifolde falſe hereſies. And no man muſte for no lawe nor cõmaundement pray to ani ſait, nor for any ſoule in purgatory, nor kiſſe any relike, nor crepe to Chriſtes croſſe, nor doe anye worſhippe to Chriſtes bleſſed body and and bloode in the holy ſacrament of the altar. But if any prince would by any lawe or commaundement, compel hys E people to anye of thoſe thinges: then Tindall here plainely techeth thẽ that they may and muſt ſtiffely withſtande hys tyranny. So that fynally concerning obedience, Tindalles holy doctrine is, that the people ſhoulde in the defence of hys falſe hereſies, not let to diſobei but ſtubbernly to wiſtand their prince. Which if any man were ſo mad to doe, and then were therefore in theyr obſtinacie burned, or otherwiſe i their rebellion ſlaine: there were ẏ triũphe, the great feaſt and glory of Tindalles deueliſhe prowde diſpituouſe hearte, to F delite and reioiſe in the effuſion of ſuch peoples blood as hys poyſoned bookes had miſſerably bywitched, and from trewe chriſten folke, turned into falſe wicked wretches. Nowe to thentent that ye may the more clerely perceiue ẏ malicioufe minde of theſe men, & that theyr peſtilent bookes be bothe odiouſe to god and deadly contagiouſe to men, and ſo much ẏ more perilouſe in that their falſe hereſies wylyly walke forth vnder the coũterfait viſage of the trew chriſten faith: this is the cauſe and purpoſe of mye preſent labour, where- G by Godde willinge I ſhall ſo pull of theire gaye paynted viſours, that euery man liſting to loke thereon ſhall plainlye perceiue and beholde the bare vgly gargyle faces of their abhominable hereſie. And for becauſe the matter is longe, and my leiſour ſeld and ſhort: I can not as I fayne would ſende oute al at ones, but if I ſhould kepe ſtil altogither by me lenger then me thinketh conuenient. I ſende out now therefore of this preſent worke, theſe thre bookes H firſt. In the firſt of which I aunſwere Tindalles preface made before his aũſwere to my dialogue, which preface of his is in a maner an introduction into all hys hereſies. The ſeconde booke is againſt hys defence of his trauſlation of the new teſtamẽt. The thyrde againſt two chapiters of Tindalles aunſwere, ẏ tone, whither the worde were afore ẏ church or the churche afore the worde, the tother, whither the apoſtles left ani thinge vnwritten neceſſary to ſaluacion, wherupon great parte of all his hereſies hange. Now ſhal I (godwilling) at my next leiſour go ferther i hys boke, & come to ẏ very breſt of al this bataile that is to wit the queſtion whych is the churche. For that is the point that all theſe heretiques by all the meanes they

may

A may labour to make so darke, that by theire wrytes no manne shoulde wytte what they meane. But I truste to drawe the serpent oute of his darcke denne, and as the poetes fayne that Hercules drewe vp Cerberus the mastiffe of hell into the light where hys eyen dased: so
John. i. shall I wyth the grace of ỳ light which illumyneth euerye manne that cometh into thys worlde, make you that matter so lightsome and so clere to euery man, that I shall leaue Tyndal neuer a darke corner to crepe ito, able to hide his hed. Then after that I haue so clerely cõfuted Tyndal concerning that point, and
B shall haue playnely proued you ỳ sure and stedfast authoritie of Christes catholique knowen churche, agaynste all Tyndalles tryflinge sophistications, whyche he woulde shoulde seeme so solempne subtile insolubles, whiche ye shall se proued very frãtique folyes: after thys done I say, before I go ferther with Tindall, I purpose to aunswere good yong father Fryth, which nowe sodainly commeth forth so sagely, that. iii. olde men, my brother Rastell, the bysshoppe of Rochester and I, matched with father Fryth alone, bee nowe but
C very babes, and as he calleth vs insipientes. But thus goeth the worlde forth betwene Fryth and vs. He encreaseth I se well as fast as we decay.

For ones I wene the pẽgest of vs three, three dayes ere father Fryth was borne, had learned within a litle as muche as father Frith hath now. Howbeit I shal leaue yonge father Frith in his pryde & glory for the while. But when Tindall is ones in that article touchinge the churche confuted: then hath Frith alredye concerning purgatory clerely loste the fielde, and al his welbeloued booke
D is not worthy a button, though it wer al as trewe as it is false. For then is the fayth of the church in that point infallyble, or at ỳ lest vnculpable, wer there scriptures therfore or not. And no scripture can there proue the verye trewe churche to hold an article as trew faith, that were in deede dampnably false.

And yet shall I for all that goe ferther wyth yonge father Frith, and towche yᵗ god wyll euery parte of his freshe painted booke, and so shal I pluck of I truste the most glorious fethers from his gai pecokes taile, that I shall leaue hym yᵗ he haue wytte and grace, & lyttle lesse delyghte and lykyng in hym selfe thẽ he seemeth nowe to haue, whyche thynge hath hytherto made hym for to stande
E not a lyttle in his owne lyght.

I pray Godde hartely sende that yonge man the grace to bestowe his witte and lerninge such as it is, about some better busines then Tindall misbestoweth it now. For nowe is Frithes witte and learning, nothinge but Tindalles instrument whereby he bloweth out hys heresye. Finally after that I shal haue aũswered Frith, I purpose to retourne agayne vnto Tyndalles booke, and aũswere him in euery chapter that he hath
F impugned in the. iiii. bookes of my dialogue. Wherein I truste to make euery child perceiue his wily folies and false crafte, wyth his open shameleſſe lyes put in and mengled amonge thẽ, wherwith he fayne woulde and weneth to blinde in such wise the worlde, that folk shoulde not espye the falshed and foly of hys execrable heresies. I thinke that no man douteth but that this worke bothe hath ben and will be some paine and labour to me, and of trouth so I fynde it.
But as helpe me god I finde all my la-
G boure in the wrytinge not halfe so greuouse and painefull to me, as the tediouse readynge of theire blasphemouse heresies, that would Godde after al my labour done, so that the remembraunce of theire pestylent errours were araced out of englishe mennes heartes, & theyr abominable bookes burned vp, myne owne were walked with them, and the name of these matters vtterly putte in oblivion. Howebeit sith I see the deuill in these dayes so stronge, and these deuelishe heresyes so sore sette a broche in some vnhappy heartes, that they neuer cease in all that euer they may to spreade these bookes abrode to such as kepe thẽ in hukermukker, and secretely poysen themself wening the bookes were very
H good while thei reade but them alone, & then of those euill bookes so many dayly made by so many idle heretiques and by and by sent hyther: it were neede as me seemeth that diuerse wise and wel learned men should set their pennes to the booke whych though they shall not satisfie them that wil nedes be nought, yet shall they doe good to such as fall to these folk of ouersight, wening ỳ theyr new waies wer wel. Our sauiour saith Luke. 16.
that the childerne of dareknes be more politike in their kinde then are the children of lyghte in their kinde. And surelye so seemeth it nowe. For these false faithlesse heretiques, whose hartes are

in

A in the depe darke dongeō of ẏ deuil are moze wylye, ⁊ moze busy therewith in setting foꝛth of theire hereſies, then are the faithful learned folke in the defence of the trouth. And as the trew diſcyples of Chriſte were in ſlumber and fell in ſlepe in Chriſtes cōpany, while Judas ẏ traytour was waking and watching aboute his deteſtable treaſon: ſo whyle theſe Judaſes watche and ſtudy aboute the making of their vngracioule bokes, good and trew beleuing men that were meete to aunſwere them, and that were able in wꝛiting to much moze thē ouer-matche them, if they woulde wake and pꝛaye and take the penne in hande, be now ſo foꝛwerped wyth the ſoꝛowe and heauineſſe to ſe the woꝛld ware ſo wꝛetched, that they fall euen in a ſlumber therewyth ⁊ lette theſe wꝛetches alone, ſauing that yet ſometyme ſome good Peter in a good zele ſo ſmiteth of Malchus eare, that Godde ſetteth it on better againe and giueth it grace to dꝛawe backe from the herkening of falſe hereſyes, and to giue it ſelf to the hearynge of Chriſtes trewe catholike fayth. And ſometime agayn ſome good holy Poule ſhaketh the poyſened adder into a faire fyꝛe, that lyenge and lurking amonge the dꝛy fruteleſſe fagottes catcheth gwd folke by the fyngers, and ſo hangeth on their handes wyth the poyſon ſtynge of falſe onely faith, that they would withholde them from ſetting theyꝛe handes to anye good vertuouſe woꝛkes.

Mat. 25.

Luke. 22.

Actes. 28.

But now leauing other men to doe as God ſhall lyke to put in theyꝛ mindes: I ſhall foꝛ my parte perfourme that I haue pꝛomiſed if Godde gyue me lyfe and grace therto. Foꝛ as foꝛ leyſoꝛe ſhall not I truſt one time oꝛ other lacke to ſuffyſe, foꝛ ſo much ⁊ foꝛ muche moze to. Whych when I haue as I befoꝛe ſayed all togyther perfoꝛmed: I woulde in good faith wyſhe that neuer manne ſhoulde neede to reade any woꝛde.

very good counſell.

Foꝛ ſurely the very beſt way were neither to reade this noꝛ theyꝛs, but rather the people vnlearned to occuppe them ſelf beſide their other buſines in pꝛaier good meditacion, and reading of ſuche engliſhe bookes as moſte may noꝛyſhe and encreace deuocion. Of which kind is Bonauenture of the lyfe of Chriſte, Gerſon of the folowing of Chriſt ⁊ the deuoute contemplatiue booke of *Scala perfectionis* wyth ſuche other lyke, then in the learning what may well be aunſwered vnto heretiques.

The very triacle were well loſt, ſo that all venome and poyſon were vtterlye loſt therwith. And better were it not to be ſyck at all, then of a great ſyckneſſe to be very well healed. And if it myghte be pꝛouyded that euery man ſhoulde be ſo well tempered, that no man ſhoulde by diſtemperaunce fall into diſeaſe: thē were it better that the phiſicion beſtowed all hys tyme aboute that parte of phiſicke that teacheth to pꝛeſerue our helthe, then to wꝛyte any woꝛde of that part ẏ reſtoꝛeth it. But ſith it cā neuer be bꝛought to paſſe that poyſon wyll be foꝛgotten, noꝛ that euery manne ſhall vſe himſelfe ſo circumſpectly, but that eyther of ouerſight oꝛ aduenture ſome ſhall haue neede of cure: therefoꝛe it is neceſſary that triacle foꝛ the tone, and other medicines foꝛ the tother be pꝛouided and had. And therefoꝛe as I would wyſhe that theire bookes were all gone and myne owne therwyth: ſo ſith I ſee well that that thynge wyll not bee, better it is I reken that there be triacle redy, then the poyſon to tary and no triacle foꝛ it. Howbeit though euery ſhoppe were full of triacle: yet wer he not wiſe I weene that woulde wilfullye dꝛynke poyſen fyꝛſt to dꝛinke tryacle after, but rather caſt the poyſen to the deuill, and let the tryacle ſtand foꝛ ſoe that ſhould happe to neede it. And lykewyſe would I counſayle euery good Chriſten man, and ſpecially ſuch as are not groundly learned, to caſt out ẏ poiſoned dꝛaught of theſe heretyques bookes, whiche when they be dꝛonken downe infect the reader and coꝛrupte the ſoule vnto the euerlaſting death, and therfoꝛe neither vouchelaufe to reade theire bookes noꝛ any thynge made agaynſt ethem neyther, but abhoꝛre to heare their hereſies ſo muche as named, accoꝛdinge to the gracioule counſayle of ẏ bleſſed apoſtle Poule againſt foꝛnicacion, where he wꝛiteth vnto the Epheſians: Let not foꝛnicacion bee ſo muche as named oꝛ ſpoken of among you. And yet ſith that woulde not bee bꝛought to paſſe that he counſayled, and woulde faine haue had obſerued: he was faine himſelf to ſpeke therof and wꝛite therof to arme the people againſt it, in mo places then one, as both he and other apoſtles and all holy doctours ſinnes haue bē dꝛeuē to wꝛite againſt hereſies, ⁊ yet would faine that folke woulde ſo clere haue caſt all hereſies out of remēbꝛaūce, that neitherthē ſelfe ſhould haue neded to wꝛite therof, noꝛ

O that men would folo thys cōſaile.

Ephes. 5.

A nor other folke to rede that part of their bookes. And therfore as I would aduiſe any man neither to rede theſe heretikes bookes nor myne, but occuppe theire mindes better, and ſtanding firmely by the catholike faithe of thys, xv. C. yere, neuer ones muſe vpon theſe new fagled hereſies: ſo on the tother ſyde if it mißehappe any man to fall in ſuch a fond affeccion and vayne curiouſe minde, that neither perill temporall in brech of his princes proclamacion and the lawes of the realme, nor the perill ſpirituall in
B hurting of hys own ſoule, nor thei both to gether by putting hymſelf in daũger to burne both here and in hell, cã holde hys itchyng fingers from their poiſoned bookes, then would I counſayle him in ani wiſe to reade therin ſuch thinges as are written agaynſt theim, and way theim both at the leſte wyſe indifferently, and not to fal ſodenly ſo dronke in ỹ new muſt of their newefangled newelyes, that the olde holſome wine with whych good folke haue lyued now this fiftene hundred yere, offend their dronken taſte, becauſe it is not ſo waſſhe
C ſweete but drinketh more of the verder.

Luke. 17. Furthermore foraſmuch as accordyng to the wordes of Chriſt. It will none other wiſe be, but that ſome ſtumblinge blockes wyll alwaye bee by maliciouſe folke laied in gods peoples way, though beſſe were to ſtoppe your eares vtterly and giue none herayng to any falſe enchauntors that woulde bywich you wylylye, to make you delyte in thoſe bookes: yet ſith ſome that be plaine and ſymple may fortune to be ſecretly miſſlede by falſe wyly ſhrewes excepte they
D be well armed before, I doubte not by Goddes grace but if thei rede fyrſte the thinges that are written againſt them, they ſhall theymſelf be able to reiecte & confounde any deuill that would draw theim to them. And therefore as I am ſure that euill & vngraciouſe folke ſhall euer finde the meanes that ſuch bookes ſhall neuer in ſome corners lack, wherby good people may bee deceiued & corrupted: it is more then neceſſari that mẽ haue againe at hande ſuche bookes as may well arme them, to reſiſt & confute them. Of which kinde of good bookes albeit I know wel ther may & dout not but ther ſhalbe, many better made thẽ mine & ỹ ſoe ſuch I ſe alredy: yet haue I not ſo ſlightly ſene vnto mine own, nor ſhoffled it vp ſo haſtely, nor let it ſopaſſe vnloked ouer by better men and better learned alſo thẽ my ſelf but that I truſt E in god it may amonge the better ſtande yet in ſome good ſtede. And that it ſo may to gods honour and the profite of ſome good folke, I harſely beſeche our lorde, without the adſpiracio and helpe of whoſe eſpeciall grace no laboure of man can profite, and to whom therfore be all thanke referred, which liueth and reigneth in eternall glory. To whyche as he hath alredy brought many a bleſſed ſait: ſo more hys mercy bring with hym ſyede the ſoules that are in purgatory, and giue vs that here liue in thys wretched worlde, ayde and help of grace by trewe faith and good workes to folowe them, the rather by the interceſſion and praiers of all hys holy ſayntes that are alreadp wyth hym. Amen. F

¶ The preface of Tindall with the aunſwere vnto the ſame.

¶ Tindall.

G THe grace of our lorde, the lyght of hys ſpirite, to ſe and fynde trewe repentance toward gods lawe a faſt faithe in the merciſull promiſes that are in our ſauiour Chriſt, feruent loue toward thy neighbour after thẽſample of Chriſt and hys ſaintes, be with the (O reader) & wyth all that loue the trouth, and longe for ỹ redempcion of gods elect. Amen.

¶ More.

H TIndall here beginneth with an holye ſalutacio, & ſo doth Luther to, and ſo doth frere Huſkine to, & ſo doth euerye fonde felow of any of their ſectes.

They begin their pyſſles in ſuch apoſtolical faſhio, that a mã would wene it wer writẽ frõ ſainct Paule himſelf. But would God they would ones rather folow him truely in faith & good workes, then in ſimulacio of like ſantytie with their holy ſalutacions. For if mẽ cõſider ỹ where Tindal here prayeth holyly for the lyght of the ſpirite to ſee trewe repentaunce, he then teacheth himſelf a ſodaine ſleighte repentaũce, forbeding both confeſſio &

all

A all doinge of penance: thei shall if they be god men set litle by his holy salutacion. And whē thei consider that where he prayeth god sende theym a fast faith, hymselfe teacheth a false fayth against the sacramentes, and meaneth that thei should be fast in the same: there will no good Christen man can hym thank for that holy praiour. And wher he prayeth here so holyly for the loue of the neyghbour, if mē loke on the loue that is vsed amonge all the maysters of that whole holy secte, and consider their liuinges,
B and looke vpon frere Luther the verye father of their hole secte, & see hym rūne out of religion, and fallen to fleshe and caren and liue in lechery with a nunne vnder name of wedlocke, & al the chiefe heddes of them late monkes, and freres and now apostatas and liuinge wyth harlotes vnder the name of wyues: he that lookyth on thys and then seeth theym and theyr scolers, as Tindall here and such other come forth & speake so holyly, woulde he not weene that yt wer a sort of freres folowing an abbot
C of misrule in a christemas game ẏ wer pricked in blankettes, and then should stande vp and preache vppon a stoole and make a mowyng sermon. And as lewde sermons as they make in suche noughty games, woulde god that these mennes earnest sermons were not yet much worse. But surely as euill as the tother be, yet is ther more harme & more deadlye poyson to in thys one sermone of Tyndalles, as ye shal here or it come
Frere Frappe at the ende: then in an hūdred sermons of frere Frappe, that fyrst gapeth & thē blesseth, and loketh holily and precheth ribauldrye to the people ẏ stand about. For there is not the worste thinge that
D frere Frappe precheth in a lewde sport: but father Tindall here writeth muche worse in very great earnest, and muche worse then doth the tother abuseth the scripture vnto it. The tother when he preacheth that men may lawefully go to lechery, he maketh commenly some fonde textes of his onwde hed, and dare not in such mad matters meddle wyth the very scripture it selfe. But Tindall teacheth vs in good earnest that freres may walk out and wedde nūnes, and is neither aferde nor ashamed to drawe the holy scripture of god vntothe maintenance of abhominable sinne & seruice of the deuil. The tother ribawde in hys fonde sermon medleth but with fleshly vices and worldely wantonnesse. But Tindall here with an earnest highe p- E
fession of godly spirituall doctrine teacheth vs a false faith and many mortal heresies, & would w̄ scripture destroye the scripture, and amiddes his earnest holynes falleth in to mockes & mowes, and maketh mad apishe iesting against the holy cerimonies and blessed sacramentes of our sauiour Christ, and the thinges sanctified with ẏ blessed blood of our sauiour Tindall turneth in to scorne. Neuer was there any scoffynge frere Frappe preaching vpon a stoole, that durst playe the knauishe foole on F
such a fashion as ye shal see Tyndal do here. For if any shoulde, hys audience (were they neuer so wanton) would yet at such wordes (if any sparke of christē zele remained in their hartes) pul down the rybaulde by the skyrt, and breake ẏ stole vpon hys hed. And now where as he saluteth vs w̄ the light of ẏ spirite, & entendeth to bringe vs in darcknes of the deuill, where he speaketh of trew repentaunce, and then would put away two partes thereof, that is to wyt both confessyon and satisfaccion, and where he speaketh of fast faithe, and then tea- G
cheth a false presumptuouse faith, with such trust put in fayth alone that he rekeneth all good workes frutelesse & vnprofitable, & that faith alone suffiseth to saluacion howe deuelishely that any man liue beside: we may well perceyue that these that so teache, be wyth theyre holy salutacions the false ydle pphetes of whom the blessed apostle Paule wri- Roma.16.
teth vntothe Romains, ẏ by their swete blessinges wast out and emptye ẏ poore wydowes houses. For by such holy salutacion, as by swete blessing, prayeng for them, so good thinges as they seme to do they wynne their hartes to assent H
after to theyr heresyes, and so expel and kyll trewe fayth in their hartes, & God so taken from them they make thē wydowes, and so waste and empty out the substanciall vertues of their soules.

But now when he speaketh of feruent loue after the ensample of Christ & hys saintes, as earnest as the matter is, who can forbere laughing when he seeth the lecherouse fleshely loue of those freres and theyre nunnes, wherof tyll Tindal cā tell vs some like ensāples of Christ and his saintes, that anye of thē were wonte to breake theyre vowes of chastitie, and fal to such filthy lechery, tyll he can tell vs, that we may well tel hym that hys holye prayer of feruent

loue

A lone here in his prologue, goeth quite againſt hys purpoſe shameth all hys hole booke after. Wherfore good Chriſten readers who ſo ſhal happē to reade his pernicious booke, take wiſdome wᵗ you as I doubte not but ye will, and be not ſo ledde with a fewe paynted holy wordes as it were with the beholdinge of a pecockes tayle but that ye regarde therwith hys fowle feete alſo, and loke well whyther he walketh and to what ende he ſpeaketh, and conſider hym by the hed maiſters, & archeheririques of hys vngracious ſecte, which when they haue ſpoken as religiouſely as he, yet haue as ye ſe wel ſhamefully ſhewed thē ſelues open inceſtuouſe harlottes, and that of the moſt abhominable ſorte deflowring religious women. And Tyndall himſelf (which thing is worſe then the deede doing) mayntaineth in hys boke their dēde for well done.

Very good counſayle.

B

¶ Tindall.

Tindall is now the holy ghoſt ſent downe from heauen to rebuke the iudgement of all chriſten dome this yere paſſed.

¶ Our ſauiour Jeſus in the. xvi. chapter of John at his laſte ſupper when he toke hys leaue of his diſciples warned thē ſaieng, the holy ghoſt ſhal come and rebuke the worlde of iudgemēt, that is he ſhall rebuke the worlde for lacke of trewe iudgement & diſcretion to iudge, and ſhall proue that the taſte of theire mouthes is corrupte, ſo that they iudge ¶ ſwete to be ſowre & ſowre to be ſwete: & theyr eyes to be blind, ſo that they think that to be very ſeruice of God which is but a blinde ſuperſticion, for zels of which yet thei perſecute ỹ trew ſeruice of god: and that thei iudge to be the law of god which is but a falſe imaginatiō of a corrupt iudgemēt, for blinde affectiō of which yet they perſecute the trew lawe of God and them that kepe it.

¶ More.

D

¶ How ſone might a pore ſymple ſoule be led to thinke, that all thoſe ỹ believe not as Tidall doth, wer in a wrōg way & in a falſe belief, whē he heryth Tidall here lay agaynſt thē the wordes of our ſauiour himſelf ſpoken vntō hys dyſcyples in his laſt ſupper. But now they ỹ bee learned and knowe the place in the goſpell, perceiue very wel that Tindal here ſynfully doth abuſe the holy wordes of Chriſt, and manifeſtlye miſturneth the mynde and ſentence of our ſauiour, folowing, the example of ỹ deuill that alleged the ſcripture vnto Chryſte in deſerte. For as the deuil there falſely

Pſal. 90.

wreſted the ſcripture of God, and layed it againſt God: ſo dothe Tyndall here wreſt the worde of our ſauiour againſt himſelf and his whole church, I ſai his whole churche not the clergye onely, but the hole congregacion of all chriſtē people. For it is well knowen that Chriſte ſpake thoſe wordes againſte the Jewes and Paynims that refuſed hym and hys true faith, ſhewing that ỹ holy ghoſt at his comming ſhoulde reproue their falſe iudgemēt, and their vnſauerye taſte, that iudged ſweete ſowre and ſowre ſweete, and that he ſhould teache hys church and his congregacion the very truthe & leade theim into all truth that ſhould be neceſſary for their ſaluaciō. And thys promiſe hath our ſauiour both made in the ghoſpell and alſo fulfylled in deede. For the holy ghoſt hath not fayled to teache hys church al ſuche kinde of truth from the begynnyng hitherto nor neuer ſhall ceaſe ſo to do, as well by hys own holy ſecrete worde vnwrittē in ỹ ſcripture & yet by hiſelf writtē in chriſtē mēs hartes, as by his holy ſcripture either writē in tables of ſtone or in beaſtes ſkinnes, according to hys own wordes ſpoken as wel by ỹ mouth of the prophete Ezechiel, as of ỹ bleſſed apoſtle ſait Paule. Theſe trouthes had the apoſtels, the martyrs, ỹ cōfeſſours, the holy doctours of Chriſtes churche, and the comen chriſten people of euery age from Chriſtes death hytherto. And in this comen knowē church of chriſtēdome (except ſuche as at ſondrye tymes haue fallen there from, as Arrius, Pelagius, Donatus, Wicliff, and Huſſe, and ſuch other, and nowe Luther, and Tindal, & frere Huſkyn, and theyr fellowes) hath euer the trewe iudgement remained & the ryght ſauored taſte, and neuer loſt any of thoſe heretiques theſe neceſſary truthes till the deuil had through pride, enuy, and malice made thē ſette nought by the church. And thē did he caſt them forthwith in ſuch a feuer that they clene loſt theyr taſte, and then dyd they as Tyndall doth nowe, iudge ſweete, that al chriſtēdōe iudged ſowre. And by thoſe truthes and this faith alway from the beginning kept in Chriſtes church bee we nowe very ſure that this new faith of Luther, Tyndal, and frere Huſkin is verye fonde and falſe, and that theyr mouthes are all oute of taſte, ſithe that from Chriſtes death hitherto all holy men, all good people, al true chriſten nacions, haue ſauored alwaye

E

F

G

Ezechiel. ii. 2. Corinth. 3.

The churche neuer loſt the truthe.

H

A waye those meates to be good and holsome, which these fōde felowes affirme now to be bitter and perillous meate, and haue alwaies affirmed for vnsauerie meate and euill, such as nowe these mad men affirme to be well seasoned & good, & haue alwaies hitherto reputed for shameful and filthy lechery, ẏ fleshly cowpling to gether of freres & nūnes ẏ these losels now do boldely put forthe and auow for good and lawfull matrimony. If Tindall graunt that I saye trew in this, then shall he bee faine to
B graunte that the wordes which he allegeth against vs spokē by the mouthe of our sauiour be not spoken against vs ẏ beleue as all Christes church hathe beleued euer hitherto, but that thei be spoken against himselfe & his felowes that believe the contrarye. And on the other side yf Tyndall deny me thys, and will saye that al good men and gods electes haue alwaye believed as he and hys felowes do teache, and that they haue alway taught & done the same: let Tyndall then tell vs one good honest man,
C what speake we of honest man? let hym tell vs of anye one so verye a starcke ribawlde in al thys. xv. C. yere afore Luthers dayes and hys, that euer taught ẏ it was lawefull for a frere to wedde a nunne. If Tyndall shewe you not this as I wot well he cā not: than be ye very sure that sith euery holy mā before hys dayes hath taught the contrary, & hath had it in detestacion, & he now defēdeth it for good agaīst al good mē ẏ hath ben euer since Christes daies to his owne, how holy a tale so euer he tel you beside & howsoeuer he paīt it wt scripture, writhen and wrested out of al good course, ye may be sure ynough ẏ hys doctrine is for all ẏ very starke nought in deede and that he meaneth no good, and that if he believe as he teacheth, as I verelye believe he doth not, hys fayth is verye false.

¶ Tindale taketh here saint Poule at hys pleasure. For saīt Poule speaketh not there of borne agaīe nor new created with the spirit, but D that sensuall men as those that be carnal & cōtenciouse, be not mete for the perfit doctrine of spirituall reuelacions, and then by that place Tidals spirituall sort be not spiritual nor mete vessels to receiue & gyue oute the doctrine of the spirite for ther be no people so carnal & so cōtēciouse as thei.

¶ Tindale.

¶ And this same is it that Paule saith in the seconde chapter of the first epistle to the Corinthians, how that the naturall man that is not borne againe and created a newe with the spirite of god, be he neuer so great a philosopher, neuer so well seene in the lawe, neuer so sore studied in the scripture, as we haue ensamples in the pharasies: yet he cā not vnderstand the thinges of the spirite of god, but (saith he) the spirituall iudgeth all thinges, and his spirite sercheth the depe secretes of god, so that whatsoeuer god commaundeth hym to doo, he neuer leaueth serching till he come at the botom, the pith, the quicke, the life, the spirite, the mary, and very cause why, and iudgeth all thing.

¶ More.

¶ Ye consider well that Tindall in these wordes woulde ye should weene ẏ these folke of whom sainct Poule speaketh in that place, be such as cā not sauour the doctrine of Luther, frere Huskin, and hym. But then consider again vpon whome hys wordes fall. For ye doubte not nor himself cā not deny, but that his doctrine is farre from the taste of saint Austen, saint Hierōe, saīt Ambrose saint Cyprian, sainct Gregory, & al those olde holy doctours of Christes church vnto Luthers dayes and hys, or els as I saide let him tel me which of al theim did not abhorre ẏ a priest should wedde a nunne. And therefore thus ye see that by Tindals holy tale ther were none of all thē were they neuer so great philosophers, neuer so well seene in the lawe, neuer so sore studied in scripture, that coulde vnderstand ẏ thinges of the spirite of God, because they were but naturall men not borne againe nor created a newe with the spirite of God. How knoweth Tindale that none of al these that hath bene aduersaries to hys doctrine, that is to witte of all good mē ẏ euer were in christendome sith Christ was borne vnto Tindalles time, was borne againe or newe created with the spirite of god. How himselfe vnderstādeth his high spirituall wordes I wote nere, but I wote wel, that al those holy fathers were reputed for good christen, and I weene they were al baptized and borne again of water and the spirite as our sauiour saied vnto Nichodemus, & after that thei liued well & spiritually, & died wel & spiritually, as appereth by their bookes & histories writtē of theyr lyues, and miracles shewed for theym of god after theyr deathes. And vnto such simple grosse carnal people as we bee, these thinges seeme well to shewe that thei were borne againe of god and newe created with his spirite, and so by Tindals owne tale should seme able to vnderstand the thinges of the spirite of god. But yet wil Tindale none of that. For he liketh not their iudgement, but he saithe that the spirituall iudgeth all thinges. And where as saīt Paule in ẏ place alledged by Tindall saieth that the

E Saint Poule in that place speaketh not of any serche that spirituall men shoulde make of the cause of gods cōmaundemētes, but Tindall faineth that thing to finde by the serche of the cause sōe discharge of that cōmaūdemēt.

F

G

John. 3.

H

A the holy goſt ẏ ſpirit of god ſearcheth euen the depe thynges of God, becauſe ẏ vnto that holy ſpirit which is god there is nothyng of God vnknowen: Tyndal taketh that high power vnto his woꝛſhipfull ſpiritual ſoꝛte, ſaying the ſpirituall iudgeth all thynges, and his ſpirit ſearcheth the depe ſecretes of God. And with this not ſatiſfyed, he amplifyeth & enhanceth theyꝛ holy ſearch vpō height, and ſaith that the ſpirit of theyꝛ ſpirituall ſoꝛt ſearche the depe ſecretes of God ſo farre, that what ſo euer god cōmandeth them to doo, they neuer leaue ſearchyng tyll they come at the bottome, the pythe, the quicke, the lyfe, the ſpirite, ẏ B mary, and very cauſe why, and ſo iudge all thyng. What an heape of hygh behement woꝛdes hath Tyndal heare heped vp together: who woulde not wene that he were with ſome holy meditacion caryed vp in Ennocke and Helias chayꝛe. 4. Reg. 2. But yet good chꝛiſten reader, foꝛ all his holy tale, remember agayn ẏ frere & the nunne, Luther and his wyfe, Tyndals owne maiſter and maiſtres, the chyefe head and authour of his hygh ſpyꝛituall fayth. Foꝛ Luther ye wote well (yf Tindal and his felowes be ſpirituall and ſelectes) muſte as theyꝛ fyrſte authour of theyꝛ newe ſpirituall ſect, be nedes one of the very chiefe. Let not therfoꝛe Tin- C dall (good reader) with his gaye glozyous woꝛdes cary you ſo fast and ſo far away, but that ye remember to pul him backe, by the ſleue a litle, and aſke hym whyther his owne hygh ſpirituall doctour mayſter Martine Luther hymſelf, beyng ſpecially boꝛne agayne and new created of the ſpirit, whom god in many places of holy ſcripture hath commanded to kepe his vowe made of chaſtitye, when he then ſo farre contrary ther vnto toke out of religiō a ſpouſe of Chꝛiſt, wedded her hymſelf in reꝛpoche of wedlocke, called her his wyfe, and made her his harlot, and in double deſpite of ma- D riage and religion both, liueth with her openly and lyeth with her nightlye, in ſhamefull inceſt and abhominable bycherye: dothe he the whyle after Tidals hygh woꝛdes ſearche the depe ſecretes, and neuer leaue ſearchyng tyll he come to the bottome, the pythe, the quicke, the lyfe, the ſpirite, the mary, and the verye cauſe of that commaundement why, & ſo iudgeth all thyng: Thus good reders examine hym, and then ſhal ye perceiue howe fondly ſuch an hygh pure ſpirituall pꝛoces, accoꝛdeth vō ſuch a baſe foule flethly liuing. But Tyndall hath an E hope that whyle he painteth his pꝛologe with ſuche gay colours of ſpirituall bertue: there cā no mā in the meane while remēber and conſider what vngracious fruit theyꝛ deceptfull doctrine and falſe faith bꝛyngeth foꝛth. And therefoꝛe to carye the reader farther of, from the remembꝛaunce thereof, he letteth goo by theyꝛ filthy lechery and holily ſpeaketh of loue.

¶ Tindall.

¶ Take an exaumple in the great cōmaundemente. loue god with all thyne heart, the ſpirituall ſearcheth the cauſe and looketh on the benefites of god, and ſo conceiueth loue in his heart. F

¶ Moore.

¶ In this exaumple of the great commaundement of louyng of god, there cā lacke no cauſes, but without any farre ſearche there offer themſelfe ynowe at hande, except men wilfully wyl foꝛgeat them. But yet albeit that in many thinges a manne may peraduenture well & with fruite enſearche the cauſe of Gods commaundementes, yet may the ſpirit of a manne that were as ſpirituall as Tyndall is, oꝛ Luther eyther, and take G freere Huſkyn to them, go ſometyme to farre in the ſearchyng of ẏ depe ſecretes of God, and wade ſo farre therein, that he ſhal fynde theſe woꝛdes of holy ſcripture true. He that is the ſearcher of the maieſtye ſhalbe oppꝛeſſed of the glozye, and he ſhall fynde ẏ depe ſecretes of god ſo depe, that the ſecrete bottome wil not be founde out foꝛ hym, and ſpecially in that thyng in which Tyndal and his felowes be, as I ſhall hereafter ſhewe you moſt pꝛeſumptuouſlye buſie, that is in goddes fynall electes and pꝛedeſtinates. whereof ſaynt Poule cryeth hymſelf, O *altitudo diuitiarum ſapientie & ſcientie dei*. O the H heyght and depenes of the ryches of the wyſedome and ſcyence of god. And as foꝛ that that Tyndall ſayth, that whatſoeuer god commaundeth the ſpirituall manne to do, he neuer leaueth ſerching tyll he come at the bottome, the pith, the quicke, the lyfe, the ſpirite, the marye, & the very cauſe why, and iudgeth al thinges: I ſay as I ſaid befoꝛe it may peraduenture in ſome thynges doe well to cōſider the cauſes of gods commandemēt ſo it be done moderately and with reuerence. But manye ſuche ſpirituall parſones as Tyndall is and Luther, and

The ſpirit of mē may wade to far in gods ſecretes. Proueth. 25.

Roma. 11.

A frere Huskyn, so be wont to reason and
searche the cause of goddes commande-
Reg.16. mentes with themselfe as Kyng Saule
Gene.3. did, or betwene the deuill and them selfe
as our mother Eue did, that they fall v-
pon fallacies and false causes, whereby
lyke as Saule was deceiued in sauyng
of the beastes for sacrifice, which bestes
god had precisely commaunded hym to
destroye, and Eue was so begyled that
she thought she might wel eate the apple
which God had precisely commaunded
her to forbeare: so dothe I saye too, these
menne that are in this newe fashiō spy-
rituall, the deuill theyr euill spiryte and
B themselfe with their incessaunt searche
fynde out false causes, whereof thei take
occasion to breake the commandemētes
of God, whiche commaundementes o-
ther good selye simple soules, without a-
Psal.75. ny searche obserue. As for ensample, loe
Ecclesi.5. where as God hath in holy scripture e-
Esai.19. uidentlye commaunded, ẏ who so make
Jonas.2. a vowe shall perfourme and kepe it, as
Vow and pay your vowes. is written by the holye Psalmist. Vowe
ye and pay your vowes to our lord, and
where as our blessed Ladye thought her
selfe bounden thereto, and all the holye
saintes, since Christes dayes vnto Tin-
C dals time, haue without any variaunce
written and affyrmed thesame, and not
onelye they but also all Christen people
bothe good and badde, haue this.xv.C.
yere abhorred as an abhominable mon-
ster, and accompted it in commen talkig
for suche a prodigious cryme that euer
monke or frere should wedde an nunne,
as they thought should neuer happen in
Christendome, and therfore haue alwai
iested that Antechrist shold be borne be-
twene a frere and a nunne: these newe
spiritual men haue nowe, Luther, Tin-
dall, and frere Huskin and the deuyl to-
gether, so long ensearched the cause of
this commaundement of God, by which
D euery man is commaunded to kepe hys
vowe, that they haue with long searche
founden out at last, ẏ monkes, freerrs,
and nunnes, bee not bounden by that
commandement at all, but maye for all
theyr vow lawfully runne out of religi-
on and lye together when they lyst, and
call theyr fylthy lecherye good and law-
full wedlocke. And thus loe good reder,
these newe spirtual men with theyr depe
search interprete and expoūd holy scrip-
ture, and finde out therein suche godlye
vertues as this is which ẏ olde holy doc-
tours coulde neuer finde therin for lack
of grace by likelyhod, for we see wel thei
lacked no witte and had as muche lear- E
nyng as these men haue and ten tymes
more too, and did their diligēce too, but
they were as it semeth but natural one-
ly, not borne agayne nor created of new
with the spirit of God as Luther is and
Tyndall and frere Huskyn and hys fe-
lowes.

Take ensaūple saith Tindal in ẏ gret
commandement, loue god with al thine
heart, the spiritual searcheth the cause &
loketh on the benefites of god, and so cō-
ceiueth loue in his heart.

In these wordes I laye no fault. But
all be it a man myght assigne other cau-
ses of our loue towarde God thē Tindal
doth, as for ensample his own excellent
nature and goodnes of it selfe, worthye F
to be loued, laudēd, and honoured of vs,
though we should if it were possyble re-
ceiue to our selfe no benefite at his hand
at all: yet I very well allowe the cause ẏ
Tyndall alledgeth, that is to wit ẏ con-
sideracion of the great benefites of god,
and it is a cause of loue in dede bothe re-
sonable of it self, & also by many a good &
vertuous man alledged and considered
before. But yet me thynketh that this cō
sideracion of loue affyrmed by Tyndal,
dothe confounde bothe Tindal and Lu-
ther and al their whole sect, in that they Beware of this opinion.
holde that it is not lawfull to loue and G
serue God neither for auoiding of pain,
nor for obteinig of reward, calling this
maner of loue and seruice seruile bonde
and mercennary. This is theyr commē
opinion, and Tyndall hath it often as
wel in this boke as in diuers other. But
nowe remember good reader that Tyn-
dal sayth here the contrary which I am
glad to heare him saye. For I am better
content that he say sometyme well then
alwaye naught. And here he sayth right
wel that the respect of goddes benefytes
is a cause of our loue towarde god, and
surelye so is it in dede. For although the
very good and great excellent nature of
god be worthy to be loued of vs & woor- H
shipped and serued too, for the souerayn
and surmountyng goodnesse of it selfe,
though we should our selfe take no ma-
ner of benefite thereby: yet may we well
haue mo causes of loue, honour, and ser-
uice ioyned therunto. Yet am I not sure
whither Tindal wyl saye that I do him
wrong in that I ioyn seruice with loue,
where he speaketh not of seruyce but of
loue only. But I haue bene bold to ioyn
our loue & seruice toward god together,
because I verely think ẏ Tidal will him
selfe

A ſelfe graunt vs, ẏ for whatſoeuer cauſe it is lawfull for vs to loue god, for ẏ ſelf ſame cauſe it is lawfull for vs to ſerue God. But Tindal agreeth that we may loue hym for his benefites, wherof it followeth except he ſay that we maye loue for ſome cauſe, for whiche it is not lawfull to ſerue hym: els I ſaye muſte Tyndall nedes graunt that for goddes benefites it is lawfull for vs to ſerue him.

Now if Tindall graunt vs that concluſion, we wil then wade with hym a litle further, and ioyne therunto that yf it be lawful for vs to ſerue God for his benefites, whiche we haue receiued: it is alſo lawful for vs to ſerue hym for his bene-

B fites which we lõg & hope to receiue. And ſurelye as the reſpecte of his benefytes which we haue receiued is a good cauſe of loue: ſo is the beliefe of his promyſes and hope of his benefites to come, a good and a great cauſe of loue towarde hym. Then if we may ſerue God for his benefites to come, it ſemeth no dout but that we maye ſerue hym for to geat heauen, whiche is of al benefites the greateſt. At thys poynte wyll Tyndal happely ſtick with me, and he wyll ſaye ſtyfly ẏ ſayth we maye vſe and ſerue god therwith, to

C thentente therewith to geat heauen, for ſaith his felowes and he affirme to bee ẏ thing which onely dothe iuſtify vs. But then they ſay playnelye that if we ſerue God with any other good worke, faſting, prayer, or almoſedede, to thentente that we maye therewith pleaſe God the better or the rather come to heauen: thys ſeruice is vnlawful, diſpleaſant to god, and playne vnfaythfulneſſe, for aſmuch as we thal as they ſaye bee ſaued onelye by Chriſtes bloude and by our belief in his promyſes of the ſame, and therefore they call it plaine ydolatry to ſerue god with any good woorkes for heauen, or to thentent that we might pleaſe God ẏ better thereby. For that thyng they ſaye

D wer as much as to make our ſelf Chriſt, and to ſay that we wold be our own ſauiours by our owne woorkes, and not Chriſte by the woorke of his paſſion.

In thys poynte they ſtycke ſtyffelye, and when they bee aunſwered that all though we ſerue god with good woorkes wrought wyth hys graceyouſe helpe, to thentente to pleaſe hym the better thereby, as hym ſelfe hath in manye places of holye ſcrypture commaunded vs, and hope alſo that ſuche good woorkes ſhal the rather helpe vs to heauen, and that we ſhal in heauen be rewarded for them and for the reſpecte of goddes commandement, and for this entent alſo we dooe them as Chriſt hath alſo geuen vs good occaſion, where he ſayth ẏ who ſo geue ſo muche as a draughte of colde water, ſhall not leſe his rewarde, and where he byddeth vs geue vnto the poore to thentent that they may receiue vs into the eternal tabernacles, & where he ſheweth that at the daye of dome men ſhall haue heauen for their charitable almesdedes done here in earth: nowe when we tell them thus, and that we doe neuer ẏ leſſe knowledge and confeſſe therewith that we neither doe nor canne doe any good worke without the ſpeciall grace and

E helpe of god, and that our dedes be commonlye ſo defectyue that thoughe good dedes well done be rewardable, yet euery man may fynd in himſelf great cauſe to miſtruſt his owne, and that we tell thẽ alſo that al the beſt that the beſt man may do, is yet no more thã his duety for euerye man is of his duetye bounden to labour for heauen, and to ſerue & pleaſe god as well and as muche as he maye, & notwithſtanding that we alſo tell them that the beſt worke that any man worketh with gods helpe and grace, is not

G yet rewardable with heauen of the nature or goodneſſe of the worke it ſelfe, al though he ſuffred euery daye in a longe lyfe a double martyrdome according to the wordes of ſaint Poule, the paſſions of this world be not worthie the glory ẏ is to come that ſhall be reueled and ſhewed vpõ vs, and notwithſtandyng that we tell them too, that al the heauenly rewarde of mans good woorkes commeth onely of gods owne liberal goodnes, in that it hath pleaſed his high bountye to geue ſo great a riche price for ſo poore & ſimple ware as are al mennes worke,

H and albeit that we tel them alſo that god would not rewarde our worke in ſuch wyſe, were it not for the ſhedyng of hys ſonnes bloud, and ſo we finally referre al the thanke and rewarde of oure good worke, bothe ẏ beginning, ẏ progreſſe. and the ende, effectually to God and the merites of Chriſtes paſſion, when we tel Tyndal and Luther al thys, yet fare they as though they heard vs not, & ſtyll they ſyng vs on their olde ſong that it is ydolatrye to ſerue God with anye good worke, to thentent the better to pleaſe god therw. & the rather to come to heauẽ therfore, & ẏ we maye not without ſinne for any helpe to heauenward, ſerue god with any good worke ſauing only faith.

Two good cauſes of loue towardes god

Note how fondly they ſpeake.

A Yet whē we aske them whither we may not lawfullye for the same entente serue God with hope too: to ẏ thyng they care not to graunt, but then they confounde the termes of faith and hope, so as Ineither wote howe nor themself neyther. Then if we aske them farther whyther it be not lawfull to serue God with charitie too (whiche now they leaue and fal all to lusty loue) with entent to geat heauen the rather: to ẏ they let not to graūt also, but they say the cause is for ẏ fayth the saye hath alwaye charitie therwith. But albeit that in that poynte their affirmacion is false, as by reason & plaine

1. Corin. 13. Jacobi. 2.

B scripture hath bene often proued vnto them: that is ynough to me ẏ they graūt that a man may lawfully loue God and serue him with charity to thentent to be the rather saued and come to heauē therby. For nowe semeth me that yf we lawfully may (as Tyndall wyll graunt we maye) serue God with the vertues of faith, and hope and charitie, or of anye one of them, with respect vnto gods benefites receiued and also to come, and to thentent thereby the rather to bee saued and come to heauen, we may then lawe-

C fully with like respect, purpose, & entent serue God wͭ any other vertue ẏ proceadeth of faith, hope, & charitie, or of anye suche one of them wͭ which it is lawfull for vs for suche respect, entēt, & purpose, to serue god: then wyll not Tyndall deny but that prayer, fasting, almosedede, and continence and clennesse of bodye, penaunce, trouble of the mynde, with sufferaunce of tribulacion or affliccion of the fleshe wyllyngly taken, with manye other outwarde and inwarde workes, may procede of faith, hope and charitie. Wherefore I can not see but that Tyndall as he graunteth here that we maye serue God with loue, entendyng

D thereby to please hym and bee saued the rather: so muste he nedes graunt and agree that lykewyse maye we with lyke entente and purpose serue with al other workes aboue remembred, proceadyng of a faithfull workyng charitie, wherof he and all hys fonde felowes in euerye place holde hitherto the contrary.

And thus haue I nowe playnelye deduced vppon Tyndals owne woordes the full confusion of hys owne commen conclusion, so many tymes by him and hys felowes obiected, and among them all neuer once yet wel proued nor neuer able to bee proued, agaynste the profite of good mens christē workes, for christē be theyr praiers, their fasting, and theyr E almosededes, whē they be done in fayth, hope, and charitie, & in the state of grace.

¶ Tindall

And whē he is cōmaūded to obaye the powers & rulers of ẏ world, he loketh on ẏ benefites which god sheweth ẏ world through thē, & therefore doth it gladly.

¶ More.

¶ In this obedyence Tyndall is yet contente to haue a respecte to the benefites that God worketh and sheweth the worlde through the powers and rulers of the world, and putteth that for eyther the onelye or the chyefe cause of his obedience, as he putteth it for the onelye or chiefe cause of gods commaundement. F In which kynd of obedyence semeth not the greatest vertue, when a man obeieth onely for his owne aduauntage, but the very christen obedience is to obaye specially for that god so commandeth, and not so to searche and limit te the cause of goddes commaundemen te, as he maye thereby take hymselfe and geue to other an easy bolde occasion to disobay, resist, and rebell agaynst their heades and rulers, pretending ẏ thei be not profitable.

Christen obedience.

This thyng meaneth Tyndall as it appeareth by his wordes here in ẏ cause of his obedience, to the powers and rulers of the world, and as it appeareth in diuers other places of his woorkes and G Luther his maisters too. But God all though he wyl that the gouer nours and rulers of the worlde should be good and profitable to the people, yet will he not that the people shall measu re the duetye of theyr obedience by the onely rule and measure of theyr owne profite and commoditie, but that they shall obaye theyr prynces and other rulers & gouernours, because that they be theyr gouernours & rulers, and because that God hath so cōmaūded. For if they may measure their obedience by the measure of theyr owne profite as Tyndal telleth vs: they shal H soone seke occasion of sedicion, and therof do thēself also more harme in one day then should their ruler in many yeares, all wer he right vnprofitable in dede, as appeared by the vplandishe Lutheranes in Almayn, whiche measuring theyr obedience by Tyndals rule geuen them before by Tyndales Mayster, became all vnrewlye and dysobeyed and rebelled agaynst theyr rulers, and thereby dysobeyed Goddes commaundemente, and brought thereby the vengeaunce of

God

A God vppon theyr owne heades, to the
ſlaughter of aboue foure ſcore thouſand
of them in one ſommer, and the remenãt
the worſe entreated euer ſince, and that
hath made Luther and Tindal a litle to
retreate ſince and ſet a newe gloſe ther-
to that wyll but ſhrewdly ſerue them as
I ſhal ſhew you when I come to ẏ place
hereafter in his boke.

¶ Tindall.

¶ And when he is cõmaunded to loue
his neighbour as himſelf, he ſearcheth ẏ
his neighbour is created of God, and
bought with Chriſtes bloud & ſo forth.

¶ More.

B ¶ Loe this is very louingly ſpoken,
and he ſaith very well, and I prape God
that he be one of thoſe ſpirituals that ſo
doth, but ſurely manye places in euerye
boke ẏ he writeth ſeme clerely to declare
ẏ he hath another maner of ſpirite then
ſuche a ſpirite of loue. And yet were it
hard except ẏ gods cõmandemẽt geue vs
ẏ warning, els wil it be ſomewhat hard
for any man vpon the other two cauſes,
by any ſearch to perceiue that he wer in
reaſon bound to loue another as well as
hymſelfe though thei maye ſerue to loue
him right well.

¶ Tyndall.

C Out of his heart not in his heart. And therfore he loueth him out of his
heart. And if he be euil, forbeareth hym &
with all loue and pacience prayeth him
to good as elder brethren waite on ẏ yõ-
ger and ſerue them and ſuffer them, and
whẽ thei wyl not come they ſpeake faire
and flatter and geue ſome gaye thyng &
promiſe fayre, and ſo prawe them and
ſmyte thẽ not, but if thei may in no wiſe
be holpe, referre the punniſhment to the
father and mother, and ſo forth. And by
theſe iudgeth he all other lawes of God,
and vnderſtand ẏ true vſe & meaning of
thẽ, & by theſe vnderſtãdeth he inẏ lawes
D of mã which are right & which tiranny.

¶ More.

Vſeth Tindal and his ſpiritual may-
ſter this maner of loue, this forbearyng
and this maner of pacyence toward the
Pope and the clergye, and toward prin-
ces and other temporall rulers? we ſee
perdye through al theyr bookes in what
lowly louing faſhion thei ſerue and ſuf-
fer them, and how fayre they ſpeake and
howe pleaſauntly they flatter all holye
And this is moſt true. catholike chriſten people ſauyng onelye
theyr own ſect, wt as venemous wordes
and as poyſon ſpeche as the deuyl canne
deuiſe them, with all the meanes they E
maye to ſowe deuiſion and diſcencion &
ſet the people in ſedicion, and vnder co-
lour of true fayth to bryng them in here-
ſies and deſtroy bothe body and ſoule.

But Tindall would now ẏ we ſhould
for the while forgeat all that he and his
maiſter writeth els where, and himſelfe
in many places after in this ſame boke,
and that we ſhould only marke theſe ho-
ly louyng wordes that he writeth here ĩ
his preſent prologue, in whiche he ſayth
that they whiche be ſpirituall doe neuer
ſmyte theyr yonger brethren, that is to
ſaye, ſuche as be not in fayth and vertue
growen vp as they be, nor will not with
them come forwarde therein, but be euil F
and wyll be no better, but the ſpirituals
as theyr elder brethren dothe flatter thẽ
and promiſe fayre, and geue them gaye
thynges, and ſo draweth them forwarde
in grace, and finally if that wil not help
them, then the ſpiritual elder brother re-
ferreth theyr puniſhment to the father &
the mother, that is as he meaneth to al-
mightye god, for yt he mente vnto theyr
rulers ſo it is alreadye, for none other
hath authoritie to correct and puniſhe.
And his mynde he hath declared in that
behalfe in ſondry places, that no manne
ſhould in any wiſe purſue and puniſh a- G
ny man ſpecially for anye hereſy, for he
that purſueth any man is no ſpirituall
man. I let paſſe here that after this wat
the world, albeit that it be badde inough
already, woulde yet ware then muche
worſe, and I paſſe ouer alſo that as wel
al wyſe menne as all good menne, and
holy ſcripture alſo it ſelf, is open & plain
to the contrary. And I wyll for ẏ whyle
no more but aſke of Tindall whither he
accompt the Pope & the clergy & the tem-
porall princes for men borne agayn and
renewed with the ſpirite of God, & ther-
by ſpirituall or not. If he recken thẽ for
ſuche: then by his owne rule they canne H
and do very well iudge all thyng, and ſo
ſhould he then think that ẏ thinges that
they do be wel done, for he ſayth himſelfe
that ẏ ſpirituals do ſearche the bottome
of gods commaundementes and fulfyll
them gladly.

Nowe yt he ſaye that they bee not the
ſpirituals, but ſuche as Luther is, and
freere Huſkyn and hymſelfe, and ſuche
other as ſo ſearche the cauſes that they
care not as Tyndall ſayth after, whyt-
ther the prieſte ſaye Maſſe in his gowne
or in hys Cope, and wyll as ſoone gape
for ſande as holye ſalte, and hadde as

A leeke be ſmered with vnhalowed butter,
as annoynted with charmed oyle, except
mē cā tel thē the cauſes whiche they ſay
that no man cā, and therfore thei mocke
and ieſte therat, now yf this theyr ſorte
be as Tyndal ſayth the ſpirituall & ther-
by the elder brethren: then wyll we ſaye
to Tindal and aſk him why doe not you
Tindall and your ſpiritual felowes ac-
cordyng to your own wordes here, loue
out of your hertes ẏ Pope, ẏ Cardinals,
the clergy, the princes, the people, and ſo
forth, being as your yonger brethrē not
B yet borne agayne, and why doo you not
forbeare them with all loue and pacience
and ſo forth, and wayt on them & ſerue
them and ſuffer them and ſo forth, and
Tidal taketh great pleaſure in often bring ing in theſe wordes. And ſo forth. when they wyl not with you come forth
why do you not thē ſpeake them fayre &
flatter them and promiſe them fayre & ſo
forth, and ſo draw them forth & ſo forth.
And yf that for all thys they wyll not
come foorth: why doe you not then refer
the puniſhmēt to the father and mother,
and ſmite them not, but cōtrary to your
own wordes vſe at your yonger brethrē
to laugh them to ſcorne, to mock, to ieſt
to check, to chide, to brawle, and ribaul-
C douſly to raile, calling thē apiſh, pluiſh,
popiſhe, iuglers, theues, murtherers,
The venemous wordes of the Lutheranes. bloudſuppers, tormētours, & traitours,
Pylates, Cayphaas, Herodes, Annaas
and Antechriſtes, Judaas, hipocrites,
motenmongers, priapiſtes, ydolaters,
whoremaiſters, and ſodomites, abhomi
nable, ſhameleſſe, ſtarke madde, & faith-
leſſe beaſtes, hangemē, martyrquellers,
and Chriſt killers, ſerpētes, ſcorpions,
dremers, and very deuils, and finally
with ſuche venemous wordes and other
malicious wayes the worſt that the de-
uill and yoll deuiſe together, buſily put
foorth your payne to ſowe debate, dyſ-
ſencion, ſciſmes, ſtrife, and ſedicion, &
D cauſe your ſpirituall people, that is to
wytte the elder brethren borne agayn of
the ſpirite, to ryſe and rebell agaynſte
your yonger brethren, but natural yet
and not borne agayn, and the tone part
to ſmite and kyl the tother by thouſādes
on a day, as ye haue done in Almayne,
prouiding alwai that your ſelfes ẏ chief
captaines and authours of ſuch ſedicyō
and rebellious bloudſhed, gate vp vpon
ſome hyl in the meane while, and ſtand
and loke vpon ſure and ſafe a ſyde halfe
out of al gunſhot, and come not at hand
ſtrokes in no wiſe, but ſerue for trumpe
tours wt the blaſt of your wordes & vn-
gracious wytynges to kindle thē & call
vpon and ſet them all a worke, and yf it E
walke on your ſyde then to gawde and
glorye, and if it go againſt you and your
part go to wracke, then ſlinke away fro
the fielde, and make as ye came not ther
nor neuer entended harme nor ment ani
ſuch matter, or as your maiſter dyd in
Almayne to put your ſelf out of ſuſpici-
on, crie to the contrary part to kil them
downe hand ſmothe, whom youre owne
wordes rayſed vp and ſinnefully ſette a
worke. And lo thus hath Tindal cōning-
ly declared the great cōmaundement of
loue, and by himſelf and his felowes as
ye ſee ſo louinglye put in vre, that they
would help the tother part to al the miſ-
chyef thei might, and would that on the
tother ſyde whatſoeuer they do themſelf F
be it neuer ſo miſchieuous, no mā ſhold
once chyde them, nor geue foule wordes
but in their deuiliſh dedes forbeare ſtyll
and ſuffer them, and take them then as
yonger brethren litle babes vntaughte,
and gene them fayre wordes and prety
proper geare, ratilles and cokbelles and
gay golden ſhone, and if the wantons
wil not learne yet, but byte and ſcratch
their felowes, beate not the babes yet in
no wiſe, but go and tel their mother and
ſo forth. And when Tyndall hath thus
conningly declared the great commaū-
dement of loue, and hath ſo ſpiritually
ſet it out to ẏ ſhew: thē cōcludeth he wel G
and worſhipfully that by this commaū-
dement of loue in ſuche a wyſe way vn-
derſtanden, his ſpiritual ſort iudgeth al
the lawes of god, and vnderſtand ẏ true
vſe of them, and by the ſame in likewyſe
vnderſtande thei al the lawes of manne
whiche are right, and whiche tirannye.
For by this they vnderſtande that for ẏ
loue that they beare to theyr owne wyl,
euery gloſe that thei geue themſelfe is ẏ
right meaning of the worde of god, and
al that al other holy men haue writtē is
but fantaſies and falſe. And in mennes
law to let them beat other men for ſayig H
truth, wer wel ordeined and ryght, but
any man to chide once any of them for a
hundred hereſies, that were vtter wrōg
and no lawful law but plain tirannye.

¶ Tindall.

If god ſhould cōmaund hym to drink
no wyne as he commaunded in the olde
teſtamēt, that ẏ prieſtes ſhould not whē
they miniſtred in ẏ temple and forbade
diuers meates: the ſpiritual becauſe he
knoweth that man is lord ouer all other
creatures, & thei his ſeruantes made to

be

A be at his pleaſure, and that it is not commaũded for the wyne or meat it ſelf that man ſhould bee in bondage to his owne ſeruant the inferiour creature, ceaſeth not to ſearch the cauſe. And whē he findeth it is to tame the fleſh, and that he be alway ſober, he obeyeth gladly, and yet not ſo ſuperſticiouſly, that the tyme of his diſeaſe he would not drinke wyne in way of a medicine to recouer his helth, as Dauid eat of the halowed bread, and as Moiſes for neceſſitie left the children of Iſraell vncircumciſed, and were yet thought to be in no worſe caſe than they
B that wer circumciſed, as the children ỹ dyed within eyghte dayes were counted in as good caſe as thei that wer circumciſed, whiche enſamples might teach vs many thinges if there wer ſpirit in vs.

¶More.

Nowe commeth he to thoſe thynges whiche he taketh for indifferent, that is to wit of their nature neither good nor euyl, but takyng their goodnes or theyr euil of commaundement or prohibicion and of the minde of the doer with cyrcũſtances of the dede, and in theſe thynges
C he ſpeaketh as one that would we ſholde wene that his high ſpiritual wiſedō had a verye depe inſight in that he telleth vs as a newe ſtrange tale, that neuer man had heard before, that the inferiour creatures be ſubiectes to man and not man to them.

But now this trueth laboureth he to make a falſe grounde to builde his lyes vpon. For by this he wold haue vs wene that we were at libertie to conſtrue and interpretate al commaundementes eyther of Chriſtes churche or of Chryſtes owne mouth immediate, after our own ſwete wyll, whenſoeuer we can find out ani falſe gloſe of the commaũdement to flatter & begile our ſelfe wáll. As here yf
D god ſhould cõmaunde hym to drinke no
Leuitici. 10. wine as he commaunded in the old law whyle they miniſtred in ỹ tẽple: he wold anon ſearch for ỹ cauſe. And thẽ he ſaith ỹ he ſhould find ỹ cauſe to be for taming of ỹ fleſh & to kepe him ſober, & thẽ for ỹ cauſe he would obey the cõmaũdemente gladly, but yet not ſo ſuperſticiouſli but ỹ in time of his diſeaſe he would drynke wine to recouer his helth, & therofhe laieth enſãple of Dauid & of Moyſes. But what auayleth hym al this tale. For we deny not but ỹ the word & ỹcept of god receiueth iterpretatiõ. But we ſai ỹ the authoritie therof lieth not in ouer mãs hed at auenture, & ỹ although ſõe thinges be
E plain & opẽ inough, yet it is perilous for any mã except certain reuelaciõ of god, to take himſelf for ſo farforth renned wỏ ỹ ſpirit of god, ỹ he boldly leane in ſuche thynges to his owne witte, leſt hys wyl blind his wit, but let vs leane therin vnto the iudgement of the olde holye enterpretours paſſed, and ſpecial to the ſence recepued of ỹ whole catholyke churche, not the churche of onely electes whiche church no man can knowe, but vnto the catholike knowen church of all chriſten people ſaue heretikes, whiche catholyke churche what ſo euer Tyndall ſaye can neuer fall in damnable errour. For yf a man leaue theſe wayes & boldly cleue to
F a cauſe of his owne ſearchyng: he is welykely to breake the commaundemente.

It is perilous for a man to leane to his owne wyt.

Leue to the ſence of the churche the whiche can not erre.

As here Tyndall preſuppoſeth if god would himſelf forbid all men wyne vpõ certayne dayes, or commaunde thẽ certain dayes to faſt: here would Tyndall anone as a man ſpirituall enſearche the cauſe why god would commaunde hym ſo, and then would he fynde that ỹ cauſe wer but onely to tame the fleſh & to kepe men ſober, and therefore woulde he obeye it.

But now by this faſhion if god gaue Tindal a cõmandemẽt wherof Tindal
G could find no cauſe at all, he would not do it at all. If our father Tindal had bẽ in paradiſe in the ſtede of our father Adã he ſhould neuer haue neded any ſerpent or woman either to tempt him to eate ỹ apple of the tree of knowledge. For whẽ god had forbid him the eating thereof vpon pain of death, as he forbiddeth vs lechery vpon pain of dãnacion: thẽ would he haue ſearched for the cauſe of the cõmaũdement. And when his wit woulde haue foundē none becauſe the fleſhe had there no nede of taming: then would he haue eatẽ on a good pace, & haue thought ỹ God almighty had but played ỹ wanton with him, and would not be angrye
H with hym for an apple, and ſo would he by his own rule of ſearching haue found out as much miſchief as the womã and the ſerpente and the deuill and all. And ſurely now too, by this ſpiritual rule of enſearchyng of the cauſe of faſting & forbearyng meate, and fyndyng the cauſe to bee none other but for tampyng of the fleſhe and ſoberneſſe, whoſoeuer thynke hymſelfe to the ſynnes of the fleſhe not muche inclyned as ſome of nature are not, nor by moderate drinking of wine anye thynge diſpoſed to dronkenneſſe:

A shall interprete hymselfe dyscharged of the commaundement, and shall drynke wyne & shall breake his fast at his pleasure, or if he forbeare wine or kepe ỳ fast he shall at the vttermost kepe it but for a countenaunce, and as they wryte themselues in auoydyng the slaundrynge of suche as haue a weake conscience, and wene themselfes bounden to the keping thereof. And therefore when they haue kept the fast in syght, they shal not force to breake all those fastes priuily, where the weake consciences of other symple
B soules are absente & no body by thē, but suche as are all spirituall and haue a cōscience strong ynough to breake ỳ strōg fast vpon good Friday without grudge of conscyence at all. And afterwarde lytle and litle they shall when they be suffred, amend also and make strong in the lorde the weake consciences of their sick brethren, and make them breake all the fastyng daies too, with laude and thank geuen to the Lord that by his elect preachers in these latter dayes of this blinde worlde, that could not on fastyng dayes fynde their meate, hath now illumined theyr eyen & geuē thē lyghte, by whiche they haue founden the way into the chri-
C sten liberty of eating, drinking, and honest lykyng lechery, from the bondage & thraldom of all fastyng dayes, & al professed chastitie.

For to this end we see that theyr spirituall doctryne hath all ready brought it in Saxony, for there is now the lent all turned into shrouetide. And there it well appeareth all though it wer true ỳ Tindal saith, that fasting were of god ordayned for none other cause, but onelye to tame the flesh: yet was it nede for the church to doe as it hath done by the spyryte of God, ordayne and appoynte certayne common fastyng dayes in which
D the people should faste together. For els yf there were no suche, the moste part of ỳ people which now in the cōmon fastes do tame the flesh together by the commaundement and laudable custome of the churche of God, would finde verye fewe dayes therfore of their own mind, & many not one through the whole yere as ye nowe see in Saxony, where they ỳ were wont to fast many, faste nowe neuer a one.

And surely yf fastyng were not profitable, done of anye other deuocion but only serued for taming of the flesh, and then the custome taken away of commō fastyng dayes, in which folke fast together in obedience of the commaūdemēt, & and those common dayes taken awaye, folke wer onely left to their owne libertie and priuate secrete cōscience, to chose their fasting dayes their selfes, not of any other deuocion but onely for taming of their flesh, when themself fele it beginne to boyle: then many wedded men shoulde nede fewe fastyng daies to their payne, hauyng theyr remedy so pleasant and so present alway ready at hande, & then would many an honest maiden bee ashamed to fast any daye at all, lest she should seme thereby to gene young men warning that she wer ware warme and byd them if thei wil spede, speake nowe.

But Tyndall with hys spirituall fe-
F lowes are fallen into this folie by the liking of their owne lust, in fauor wherof they sinnefully study to fynd out false gloses, to bee open glottons without reproche, and also with the prayse of suche people as theyr false doctryne hath corrupted and brought in a wrong beliefe, contrary to all doctrine of al the old holy doctours, and against all holye scripture, euen the very ghospell it selfe and ỳ very wordes of Christ, by which not only all christen people hytherto but also ỳ Iewes haue frō ỳ beginyng ben taught to believe, that mans fastyng hath bene pleasaunt to God for other causes then
G Tindal would haue it seme, ỳ searcheth and seketh only the meanes to breake it.

Tindall and his maister be wonte to crye out vpon the Pope and vpon all the clergye, for that they medle philosophye with the thynges of God, whiche is a thyng that maye in place bee verye well done, sythe the wysedome of philosophy all that we fynde true therein, is ỳ wysdome geuen of God, and maye well doo seruice to his other giftes of higher wisdome then ỳ is. But Tindal here in this place as it semeth, doth leane vnto ỳ old naturall philosophers all together. For
H as for abstinence to tame the flesh from intemperance and foule lustes also, this was a thing ỳ manye phylosophers dyd bothe teache and vse. But as for fastyng that is another thyng whiche God hath alwayes among his faithful people had obserued and kepte, not onely for ỳ purpose, but also for a kinde of paine, affliction, and punishmēt of the flesh for their synnes, and to put vs in remembraunce that we bee nowe in the vale of teares and not in the hyll of ioy, sauyng for the comfort of hope.

Philosophye may be well medled with the thinges of god.

Whi fastinges are obserued.

And albeit that Tyndall bee lothe to

heare

A heare thereof, becauſe he would not ỹ any mā ſhold do true penance wᵗ putting hymſelf to any pain for his own ſinnes, yet would god the contrary. And as he wyll that men for theyr ſynnes ſhoulde be ſory in their heartes, ſo would he that for the ſame cauſe the ſorowe of theyr heartes ſhoulde redounde into theyr bodies, and that we ſhoulde for the prouocacion of gods mercy, humble oure ſelfe before him, and not onely praye for forgeuenes but alſo put our bodyes to pain and affliccion of our owne ſelfe, & thereby to ſhew how beautyfe we take it that we haue offended him.

Note.

B And to thentent that we ſhoulde well knowe that faſtynge not onelye for tamyng of the fleſhe, but alſo for payne to be taken for our ſynnes, was pleaſaunt vnto him: he taught his people by his pphetes that thei ſhould faſt, and appointed them certain daies. It appeareth alſo that faſtyng was and is pleaſant vnto god, when menne doe for deuocion to God not onely forbeare their pleaſure, but alſo part of their neceſſari ſuſtenāce in occupying the time of vſual feding of the fleſhe about the plenteous norriſhing and ſpirituall pampering of the ſoule.

Leui. 23. zacha. 8

Also vnto the obtaining of great ſpyrituall giftes of god and high reuelacyons, howe ſpeciall a thyng faſtyng is, bothe our ſauiour declareth hymſelfe in the ghoſpel of Mathew, where he ſayeth that that kynde of deuils whiche he dyd caſt out of the chylde, is not caſt out but by prayer and faſtyng.

C

Mat. 17.

And of all theſe thynges we haue in holy ſaintes liues ſo many exaumples, that it were ouer long to rehearſe them. But for as much as we ſe wel ỹ Tindal maketh but mockes of al ſuche matters, and all theyr holye reuelacions & miracles taketh but for tryfles: we ſhal ſende hym to looke better vpon ỹ good bookes whiche hymſelfe hath eupll and of eupll purpoſe tranſlated, the bokes I meane of the holy ſcripture it ſelfe. For therein ſhall he ſee that faſtyng ſerueth not onlye to tame the fleſh, but for al theſe good vſes alſo that we haue ſpoken of before, and yet for many other moe. And there ſhall he ſpeciallye ſee the thyng that he is moſte lothe to let you ſee, that faſtyng and other bodily affliccion eyther take by commaūdement of god & his church, or willingly take of our own good mind done for our ſynnes, done in true faith & deuocion with purpoſe of amendement, is one of the very ſpeciall thynges ỹ obteine remiſſion of the ſinne, releaſe of ỹ more pain, with getting greater grace & increaſe of goddes fauour, which thyng is the ſame that he and his ſelowes doce ſo ſore oppugne, that the whole churche of Chriſt, prieſtes and lay men both, cal ſatiſfaccion, not meaning that we can doe penance ynough for our ſynnes, nor that we could doe any thyng thereof at all without helpe of grace, nor that all ỹ we can doe, could be worth a flie to heauenwarde without Chriſtes paſſiō, but that with helpe of grace and merytes of Chriſtes paſſion, our good workes well wrought, helpe to geat remyſſion & purchaſe vs pardon and releaſe of payne, & may well be done for that intent, and be by god ordayned to ſerue vs to ỹ intent, and for that cauſe be they by the church called ſatiſfaccion, for the deuoure that we ſhould do to puniſh at the ful our offences our ſelfe, that god thereby the rather moued with mercy, ſhould wᵈraw his great heauy puniſhment, whiche els he ſhal cauſe to be done vnto vs himſelf, and not ſo ſore yf we iudge and amende our faultes oure ſelfe, accordyng to the wordes of the bleſſed apoſtle to ỹ Corinthies: If we iudged our ſelfes, we ſholde not be iudged of our Lorde. And ſurelye yf we iudge our ſelfe truely, we ſhall bee content to puniſhe our ſelfe.

Satiſfaccion.

D

Note.

E

1. Corin. 11.

And that faſtynge is one of the good workes that beſide other good & greate godlye purpoſe ſerueth for ſatiſfaccio of ſinne, and procuryng of remiſſiō, grace, and pardone, and that it ſerueth not only for the taming of the fleſhe as Tindal here would haue it ſeme: ye ſhall ſee to manifeſtly proued by many playne places in euery part of ſcripture. Fyrſt the faſtes that Moyſes faſted fyrſte for the lawe, and after for the ſynne of the people and the ſyn of Aaron alſo. Were theſe faſtes for nothynge but for to tame his fleſh? Itē inỹ. xxi. chapter of ỹ third boke of Kinges, when Achab had heard theſe wordes, he tare his garmentes & put on his body a ſhirt of heere, he faſted & ſlept in a ſacke, and wente hanging his head lowe downe, and our lorde ſaid to Helias Theſbites: haſt ỹ not ſene how Achab hath hūbled hī before me? And therefore becauſe he hath hūbled hiſelf for mi ſake I will bring no euill in, during his lyfe. Doth it not manifeſtly appeare by theſe wordes ỹ kig Achab faſted not for tamig of his fleſh to kepe it frō wildnes, but he faſted for ỹ ſelf ſame cauſe for whiche he ware heere & ſlept in a ſacke, ỹ is to wyte

F

Note.

Exod. 24. 34. Deut. 9.

G

H

Achabs faſte.

to

A to humble hymſelf afore the face of god, and to doe penaunce in puniſhyng hymſelf for hys ſin to moue thereby almightye god to mercye, and to the withdrawyng of his hygh punyſhment, which els he feared wold fall vpō hys head, which punyſhmente God at the reſpecte of the kynges humble penaunce and payne of faſtyng and other affliccion wyllyngly taken by hymſelf, dyd mercifullye withdrawe from hym, ſo that in al hys daies he ſuffred hym to fele no part therof.

And so maie ye ſee this place of ſcripture euydent and playn againſt Tindal B and that very repentaunce requireth of the repentaunt parſon, not only taming of the fleſhe againſt the ſinne imminent or to come, but alſo puniſhmente by faſtyng and other affliccion for the ſynne already done.

And nowe Chriſt hath to chriſtē men promiſed of our ſinnes forgeuenes, and of our pain releace by vertue of his pai, but this meaneth he to them that ſet not their owne ſynnes at ſo lyghte after his great kyndnes ſhewed, but ỳ theyr own ſelfe ſhewe by theyr own wilful puniſhment worthy to ſuffer payne alſo thēſelf therfore, and then his payne hath geuen C theyr payn the lyfe that maketh it quick and auayliable, not entendyng yet that hymſelf ſo ſhould take paine ỳ the ſiners themſelfe ſhould ſinne at their pleaſure and bee ſaued all with eaſe, as Tyndall and Luther would make vs wene. For that were the waye to make men wanton and ware very bolde in ſynne.

Furthermore in the fyrſt boke of Eſdras and the. viii. chapiter it is wrytten thus in the perſon of the people: we haue faſted and prayed to god for this, that is to witte for helpe againſt our enemyes, & it is comen proſperouſly to paſſe. We may here clerely ſee this peſtilente oppD nion of Tyndal with fewe wordes confuted. For this faſt was not for taming of the fleſhe, but for auoydyng of theyr perill.

Agayne in the ſeconde boke of Eſdras and the firſt chapiter thus ſaid Nehemias: when I had heard ſuche tydynges, that is to wytte howe the walles of Hieruſalem wer throwen downe, the yates burnte, and the children of Iſraell in great affliccion and miſery: I ſat down and wept and mourned many dayes: I faſted alſo and prayed afore the face of the God of heauen.

Lo thys faſt was not for to tame the fleſhe, for the manne was in heauyneſſe farre from ſuche wanton thynges: but E he faſted as he wepte and mourned, to moue god to mercy.

Alſo the greate prieſte of God Elyachym ſayeth in the fourth of Judythe: Knowe ye that oure Lorde ſhall heare your prayers yf ye contynew in faſting and praying in the ſighte of him. I ſuppoſe no manne is of ſo ſimple wytte and vnderſtanding, but he maye at the bare rehearſall of thys breyfe texte well perceiue that Elyachim dyd not eſteme faſtyng as Tyndall dothe, nother toke it not onelye for a tampnge of the fleſhe, but for a meane alſo to purchaſe grace with remiſſion and pardon, and alſo to obtayne ayde and helpe of God in that F great neceſſitie.

Is not the fourth of Hester alſo clene contrari to the doctrine of theſe deuiliſh preachers of fleſhly libertie: Go and aſſemble (ſayeth that good Quene) all the Jewes that thou findeſt in Suſan, and pray ye for me. Eate ye not, neither drink not in thre dayes and thre nightes. And I likewiſe wyll faſt with my maydens. Would the ỳ thei ſhould forbeare meat and drynke to the entent that by theyr faſtig thei might tame her fleſh: nay nor for the taming of their owne. But that by their deuout faſting and her maidēs and her owne, they might prouoke oure Lorde to pitie them and preſerue them G from that imminent peryl that thei wer then all in.

What ſayth Toby: Prayer (ſaith he) Cap. xii. ioyned with faſting is good. He ſayeth not this onely for yong luſty folk for taming of their fleſhe in auoydyng of intemperaunce, for good chriſten faſting goeth ſometyme farre aboue the naturall temperaunce, but he teacheth all menne that maye withoute harme, to ioyne with prayer the payne of faſting, as a thyng pleaſaunt vnto god in ſuche wyſe as the prayer is, and it is a ſecrete inwarde effectuall prayer whē the pain H of all the body repenting and puniſhing the ſinne. cryeth to God for mercy wyth voice of the mouth. In the. xxxiiii. chapiter of Eccleſiaſticus it is written: The man that faſteth for his ſynnes & agayn committeth the ſelfe ſame ſynnes, what auayleth hym this humilitie. Whereby it is wel vnderſtanden that he wiche faſteth and amendeth hymſelfe, his faſt auayleth & is profitable. And wherfore not only for taming of his fleſh, for that may be tame inough and yet the manne bad inough, but it auayleth for remiſſiō

of

A of ſinne and for merite in heauen. For as holy ſaint Auſtyn ſayth: To ſay that the faſt of a Chriſten man ſhall haue no rewarde in heauen, is not the oppinion of a true chriſten mā, but of an heretike. The prophete Johel in the ſecond chapiter: And therfore nowe ſayth the Lorde, turne to me with all your hert in faſting, weppyng, and waylyng. Teare youre heartes and not your garmentes, and ſo forth.

Note.

Loe here the prophete exhorteth to faſtyng, as he dothe to hearty mournyng and weping, not for a countenaunce of ſorow, but to be ſorowful & to take pain
B in dede, not in theyr clothes where they fele it not, but in theyr bodies & inwardlye in theyr heartes where they feele it throughly, ſo that they may thereby not onely tame theyr fleſhe, but alſo tourne agayn to god, that he may take pitie vpō them and turne agayn to them. Read we not in the thirde chapiter of the prophete Jonas, that God ſeyng the Niniuites chaſtiſe and puniſh themſelf with faſtyng and other afflictions voluntarily done vnto themſelfe, did mercifully take quite away the great and grieuous puniſhment that was at hand ordained
C by himſelf for theyr ſynnes and offēces: wherfore dyd thei faſt? for to tame theyr fleſhe as Tyndal ſaith? Nay, thei faſted and did penance for their ſynnes, & therwith purchaſed pardon whiche Tyndal wyl not perceiue.

I could here alledge vnto you chriſtē readers other tertes out of the holy prophetes and other places of ſcripture, as the firſt chapiter of Johel, the.ii. of Daniel, the.xxxvi. of Hieremy, the.xx. of Judicum, with an hundred places moe very ſtrong for vs in this matter of faſtig. but theſe fewe maye ſeme to many, for a thyng ſo manifeſt and clere. Yow bee it I wyl alledge vnto Tyndal the wordes of our ſaulour himſelf written in ỹ.xvii
D of Mathew: where he ſaith: This kynde of deuils is not caſte out but by prayer & faſtyng. The holy Euangeliſt Luke in the.xiiii. chapiter of the Apoſtles actes, writeth thus: when they had ordayned them prieſtes in euerye churche and had prayed and faſted, they commended thē to the Lord in whom they beleeued.

Here may ye clerely ſee good chriſten reader, that the holy and bleſſed apoſtle Paule with many other mo, dyd not faſt in this place for the ſubduyng of ỹ fleſh and taming of bodily luſtes. For they faſted here for other folke, ỹ is to wytte for ỹ prieſtes to whō they had geuē holy
E orders, & for the people whō they had cōmitted vnto their charge, ỹ god for theyr deuoute prayers & faſting ſhoulde geue ēcreaſe of his grace & fauor amōg them.

Finally what wyll Tyndall ſaye to ỹ wordes that are writtē in the.vi. of Mathew, and ſpoken by the mouth of our ſauiour Jeſu Chriſt, where he ſayth: whē ye faſt make not your ſelfe ſaddelike hipocrites, for they waſſe out theyr faces to the entent it might bee perceiued that they faſt. For ſooth I ſaye vnto you they haue theyr rewarde already. But when thou faſteſt annoynt thy head and waſh thy face, that it appeare not vnto men ỹ
F thou faſteſt, but vnto thy father whiche is in ſecrete. And thi father that ſeeth in ſecrete, ſhall rewarde thee openly.

Lo doth not our lord here promiſe to rewarde all them ỹ for no deſyre of mans prayſe or rych of vain glory, but of mere humilitie and true repentance of hearte puniſh theyr body with faſting. Which one place being ſo playne open and manifeſt for the merit of faſting though it might haue bene more then ſufficient to confounde Tyndall and his mayſter Luther wt all their ſcholers: yet haue I bene therin the longer and haue ſpoken
G of this matter ſomwhat ỹ more at large, for ỹ manifeſtacion of their great blindneſſe, and as it ſemeth malice to mennes ſoule, and for the comforte of them that hitherto haue had the mynde to punyſhe the fleſhe with faſtyng, that they do not hereafter as vnthriftes haue in Almayn done already, leaue of their deuocion to God for the fonde babbling of ſuch ſenſuall heretikes. For if Tyndall wil ſay ỹ yet all thys was nothyng but to tame the fleſh, that the menne might pray the more quietely without rebellious motions of the fleſh, whatſoeuer he ſhal ſaye therin conſider the places & his wordes
H together, & ye ſhal find al his preſſe ther in a fayre tale of a Tub. For albeit that Chriſte faſted fourtye dayes and after hungered, yet whyther Moyſes hungered in hys fourtye dayes or not we be not verye ſure. And it ſemeth wel that he dydde, for he woulde not of likelihode haue tolde it for anye greate thyng that he faſted for the ſynne of Aaron, and alſo for the ſinne of the people, ſo ſtraightlye fourtye dayes, that in the whyle he neyther eate nor dranke, if he neuer had in the whyle been neyther an hungered nor a thurſte. Howe bee it ỹ Tindall will bryngе all theſe faſtes in queſtyon:

Math.4.

Deut.9.

yet

A yet of the Nineuites and ỳ other aboue rehearſed there is no maner of dout but that they faſted in hũger & thirſt. And it wer in dede a mad thing to thynk ỳ whẽ they went about to puniſh theyr ſinnes and humble themſelfe before the face of God with faſting, thei faſted but til thei were a hungred and then gate them to breakfaſt. If he wyll ſay that the payne of the faſtyng was onelye to tame theyr fleſhe that they ſhould not ſynne, he can not ſo ſay, for it appeareth that they dyd it willingly as well for theyr ſynnes before paſſed as for diuers other cauſes. If he wyl ſay that there was difference betwene the repenting in the olde law and B the new, and that there was cauſe why they ſhould puniſhe theyr ſynnes themſelfe and not we, becauſe Chriſte hath now done penaunce for our ſynnes and had not at that tyme ſo done for theyrs: it wyll not ſerue hym, bothe becauſe dyuers of the authorities for faſtyng be alledged in the new law, and alſo becauſe the Jewes had the profit of Chriſtes paſſion by theyr fayth that it was to come & ſhould be done, as we haue by the fayth that it is paſſed and all ready done, and C theyr repentaunce and oure repentance were lyke, ſauing our priuilege of moze haboundaunt grace and pardon by the ſacrament of penaunce whiche Tyndal goeth about to deſtroye. If he wyll ſaye that the faſtyng ſerueth but to kepe the minde calme and quiet in prayer, from all mocions of fleſhly luſtes ỳ els might trouble the mynde: to this I ſay that the hunger it ſelfe may trouble the mynde & make it leſſe quiete, then yf the fleſh wer in temperate reſt without it. And ouer this his aunſwere in that point wyl not ſerue, ſythe it appeareth well by the circumſtãces in many of the places before touched, that many whiche faſted were D not in ſuche eaſe of heart nor luſte of body, that theyr prayers were at that time likely to be letted with voluptuouſe wãton mindes. Wherfore let Tindall saye what he wil: ye ſhal find for trouth that beſides the taming of the bodye, faſting and our pain taken therin pleaſeth god done with deuocion, & ſerueth vs for obtaining many & great giftes of grace.

May ſaith Tindal in his boke of obedience as for pain taking. god is no tirant & therfore reioyſeth not in our pain, but pitieth vs, & as it were mourneth wt vs, & would we ſhould haue none, ſauing ỳ like a good ſurgeon he putteth paine of tribulacion vnto the ſores of our ſinne, becauſe the ſynne cannot otherwyſe bee E rubbed out of the fleſhe and cured.

We ſay not neyther that god reioiſeth in our pain, as a tirant, albeit that Luther & Tindall would haue vs take hym for ſuch one as had more tirannous delite in our pain, then euer had any tirãt, when they by the taking away of mãnes free wil, would make vs wene that god alone worketh all our ſynne, and then damneth his creatures in perpetual tormentes for his owne dede. But we ſay ỳ god reioyſeth and delyteth in the loue of mannes heart, when he findeth it ſuche as the man inwardli deliteth, and in his heart outwardly to let ỳ loue of his hert ſo redounde in to the body, that he gladly F by faſtyng and other afflictiõ putteth the body to paine for gods ſake, and yet thynketh for all that, that in compariſõ of his duetye all that is muche leſſe then right nought. We ſay alſo that God reioyſeth and deliteth in iuſtice, and for ỳ cauſe he deliteth to ſee a man ſo delite in the ſame, & to take his ſin ſo ſorowfully that he is content of himſelf by faſting & other afflictiõ willyngly to put himſelf to payn therefore. And I ſay that if God had not this delite, which is not a tyranous but a good and godly delyte, elles would he put vnto man no pain for ſyn at all. For it is plain falſe that god doth it for neceſſitie of driuing the ſinne oute G of the fleſhe as Tindal ſayth he doth, becauſe ỳ otherwiſe it cãnot be cured. For it is queſtionleſſe ỳ God can otherwyſe driue the ſin out of the fleſhe, & by other meanes cure it if it ſo pleaſed hym, and ſo would he ſauing for his godly delyte in iuſtice, which he loueth to ſee man follow by faſting and other penaunce, and which delite of folowyng gods pleaſure therin, Tindall in maner by wdrawing of penãce cleane goeth about to deſtroy.

Nowe where Tindall as a ſpirituall enſearcher of the cauſe of euery cõmaũdemente of God, did in reprouing the ſuperſticious maner of them, that wout H ſuch a depe ſpirituall ſearche dooe kepe gods commandement ſtraightly: bring in the examples of Dauid and his company, which for neceſſitie dyd eate of the offred halowed bread where of by ỳ law he ſhould not, & of Moiſes alſo leauyng the childzen contrary to the cõmaundement of god. xl. yere vncircũciſed in deſert, he endeth that matter wt this greate weightie word: Theſe enſaũples myght teach vs many thinges if ther wer ſpirit in vs.

What

Luther taketh away mannes free wil.

A What thynges the euill ſpirite that inſpyreth Tyndall, teacheth hym I cānot tel. But of any good ſpyrite he learneth no farther in theſe enſamples, then that in neceſſitie Moyſes the leder of the people vnder god, and being alſo the prieſte of God, diſpenſed with the people in deſerte in delaying the circumciſiō for peryll of ſodayne trauayle thereupon, tyl they ſhould come where they might reſt vppon it. And that Achimeleche ẏ prieſt in likewiſe for neceſſitie diſpenſed with Dauid and his ſeruauntes, ẏ thei might eate of offred halowed bread, and yet wᵗ great difficultie, but if they wer cleane from anye late commixcion and carnal knowledge of their wiues. And of that poynt myght Tyndall yf he had a good ſpirite in him, learne at the leaſt wyſe one thyng agaynſte the boldneſſe of hys wedded harlottes, monkes, and freers, that from their filthy lechery go ſo boldly not to the halowed bread, but to ẏ bodye of God in forme of bread. But Tindals ſpirit teacheth hym to be bold therin, and to bid euery frere boldlye breake his vowe and the commaundemente wᵗout any neceſſitie or diſpenſacion at al, ſaying that freers may no moze lyue wᵗout nunnes, thē Dauid might without meate.

B

C

1. Reg 21.

More.

¶ Tindall.

¶ And lykewyſe of the holy daye, he knoweth that the daye is ſeruaunt vnto man, and therfore when he findeth that it is done becauſe he ſhould not be let frō hearing ẏ word of god, he obeyeth gladly, and yet not ſo ſuperſticiouſly, that he would not help his neighbour on the holy daye and let the ſermon alone for one day, or that he woulde not worke on the holy daye nede requiring it, at ſuch time as men be not wont to be at churche.

¶ More.

¶ Here Tyndal teacheth vs high ſpiritual doctrine, ẏ chriſten mē ſhould not be to ſuperſticiouſly holy on ẏ holy day, wenyng that they might doe no bodilye worke for neceſſitie. But the people for ought that I ſee, know that wel inough and moze too. But yet to make them the moze bold: he teacheth them that the holy day is ſeruaunt vnto manne, that he may therefore be bolde vpō the holy day as vpon his owne ſeruant to vſe it as it pleaſe him. But yet al beit ẏ Chriſt ſaid vnto ẏ Jewes ẏ the ſone of mā is maſter & lord euē ouer the ſabooth day, to vſe it as himſelfe liſt, which neuer liſted to vſe it but to the beſt: yet can I not well ſee ẏ Tyndall is in ſuche wyſe matter & lord of the ſabooth daye, nor no man els, that he may vſe it as his man, though it was of god inſtitute for man and not manne for it, that is to wit for the ſpirituall benefite and profite of man as our ſauior ſaith alſo himſelfe. But yet he calleth it not ſeruaunt vnto man as Tindal calleth it. For the ſcripture ſayth that God hath ſanctified the ſabbooth daye vnto himſelfe. And that was the cauſe why ẏ Chriſt ſhewed vnto the Jewes that him ſelfe was Lorde of the ſabbooth daie, becauſe he would that they ſhould thereby knowe ẏ he was very god, ſith that they hadde learned by ſcripture that the ſabbooth daye was ſanctified onely to god himſelf for mannes profite and no man lorde therof but onely God. A gouernor of people is made for the people, and not the people for the gouernour, and yet is there no man among the people wonte to call the gouernour his man, but himſelfe rather the gouernours man. The verie manhode of our ſauior himſelf was to ſome purpoſe ordeined for mankynd, as thy incarnacion of his Godhead was ordayned for man, but yet vſeth no wiſe man to call Chriſt his ſeruant, all be it himſelfe of his mekeneſſe dyd more then ſerue vs. But we wyl not much ſtryck wᵗ Tyndall for a worde ſowhat wreſted awrye, ſo ẏ we wiſt he mēt no harm therby. But I fere me more of his meaning leſt he wold bryng holy dayes and working daies al in one caſe. For as for doyng our neighbour good, and alſo the worcking for our owne neceſſitie, the neceſſitie may be ſuche that the church denyeth it not. But whoſo do interprete his neceſſitie ouer large, or diſſerre vnto the holy day the worldly workes whyche he might and ſhold haue done vpon ẏ worcking daye before, or may as well doo it after, and yet wyll worcke it on the holy daye, and thereby wyll for his parte bryng it in cuſtome to withdrawe the reuerens frō the holy daye and make worcking day therof: this manne hath in my mynde much nede to conſider Salphat, which for lyke dyſyng of ẏ holy day, gathering wood on ẏ holy day ẏ he myght haue done on the worcking daye, was by Goddes owne indgement ſtoned vnto death.

D

E

F

G

H

Nume. 15.

More this enſample.

And I like Tindall in this mater the worſe, both for his woordes in his other bokes, & for ẏ cuſtō of his ſect nowgrowen in Germany, & alſo for ẏ only cauſe ẏ he

A he fyndeth out here for the kepyng of the holy daye, of whiche he putteth no moe but the only hearing of the word of god, so that by the cause which he findeth out a christen man that wer eyther in desert or among infidels where he could heare no preachyng, should haue no more respect vnto Christmasse day or Ester day, or Whitsontide, to kepe them for holye dayes hymself, then the worst day in the yeare, or then woulde a Turke hymselfe. And this is his hygh spiritual doctrine concerning the holy daye.

¶Tindall.

And so through oute al lawes, & euen B likewise in al ceremonies & sacramētes he searcheth the significacions and wyl not serue ẏ visible thinges. It is as good to him ẏ the priest say masse in his goun as in his other apparel, if thei teach him not somwhat, and that his soule be edyfied thereby. And as sone wyll he gape while thou puttest sande as holy salt in his mouth, yf thou shewe him nō reason therof, he had as leyffe bee smered wyth vnhalowed butter, as anoynted w̄ charmed oile, if his soule be not tought to vnderstande somwhat therby and so forth.

C ¶Moore.

Loe good christen reader, this holye spiritual man, at last I wyst wel would somewhat shewe hymselfe, what ghostly spirite inspireth hym. For here you se for all his holy salutacion at the begynnyng, with gay wordes of grace & light and faith and feruente loue: he bloweth and blustereth out at last his abhominable blasphemy against the blessed sacramētes of Christ, and lyke the deuils ape maketh mockes and mowes at the holie ceremonies, that the spirite of god hath so many hundred yeres taught his holy catholike churche. And here perceiue D yet the false wilines of the deuill in vttering of his dregges & poisoned draught. He couereth his cuppe a litle and shadoweth the colour of his enuenemed wine, that it may be dronken downe gredelye ere the peryll be perceiued. For he maketh here as though he founde no fault, but in that the significacions of the sacramentes bee not opened and declared vnto the people, as though yf that were done he were content, and that he mocketh not the sacramentes but the mynysters that openeth not the betokeninges thereof. But I shall shal first shewe you that he playeth the deuils disor euen in this point, al though he ment no ferther and then shal I farther shewe you what E mischief he meaneth more, and proue it you by expresse woordes of his owne.

First I saye it is a lewde and a knauishe raylyng vpon the sacramentes of our sauiour Christe, to lyken and compare them in any maner wyse vnto such scorneful thynges, as the annoyntynge with holy oyle vnto butter smeryng, w̄ other suche lyke knauishe toyes whiche no wretche would doe, but such as hath the very name of the holye sacramentes in hatered and despite. Nowe where he sayth that his holy spirituall sorte wyll alway so villanouslye esteme the sacramentes, but if men tell them the reasons and betokeninges of them to the edyfying of their soules: it will be great busy- F nes and muche a doe to edifye and build vp the soules of suche a sorte, whiche the deuil hath by ẏ blast of his mouth throwen downe so depe and frushed al to fitters. But I pray god to whom nothyng Luke.1 is impossible, to builde them once again vpon the rocke of his faith, from which thei shew themself so farre fallen down ẏ they be full vnlikely to ryse. For truely if they stoode therupon theyr heartes would abhorre to vtter suche frantyque fantasies. For as touchyng the signifycacions and betokeninges of the blessed sacramentes, the lacke of knoweledge wherof Tindal would make seme a suf- G ficiēt cause of his villanous blasphemy: all good people that haue the vse of reason and come to these sacramentes with good deuocion, be taught and do thinke and conceiue in their heartes, that God was incarnate and borne god and man for our saluacion, and suffred his passyon, and dyed for our redempcion, and ẏ we wer redemed to heauē with his blessed bloude, and that withoute hym we should neuer haue bene saued, but hadde vtterly lost heauen by the syn of Adam, and for this cause we call him our sauiour & believe that he hath promised vs ẏ if we be christened and kepe his holy cō- H commaundementes, and for ẏ breaking be sory and turne againe by penaunce, God wyll brynge vs to heauen that he hath promised vs and boughte vs too. And they believe that he hath ordayned here holye sacramentes, whiche he wyll that we shall receyue with reuerence, and that euery man with those sēsible sacramentes except the fault bee in himself, receiueth some inward grace & aide of god by ẏ merites of Christes passiō & by his holye promise & ordinaunce,

so

The outward ſygnes of the ſacramētes be token an inwarde gyft of grace.

A ſo that vnto al good Chriſten menne the outward ſenſible ſignes in al the ſacramētes and holy ceremonies of Chriſtes churche, by one generall and commen ſignificacion of them all, betoken and dooe ſignifie and that right effectually, an inwarde ſecrete gift and inſpiracion of grace effuſed in to the ſoule with the receiuing of that holy ſacrament by the holye ſpirite of God. This commen ſignificacion of the ſacramentes haue all the comenaltie of Chriſten people, and they beliue not onelye that the ſacramentes be tokens of ſuche grace and do ſignifye it, but alſo bee in ſome maner wyſe a meane to come to the gettynge B thereof, becauſe God hath ſo ordayned. But vnto Tyndall and his holye ſpirytuall ſorte, this geare is yet to groſſe for theyr ſubtill thinne wittes. For that all Chriſten people haue this faith and ſignificacion of ſacramentes. Tyndall can not denye them, but if he lyſt to belye them. But why trowe you can not thys ſignificacion ſerue Tyndall: verely becauſe he belieueth it not, for he belieueth not that any ceremony or ſacrament cither is in the woorke thereof anye meane to geat any grace at all. And in almoſte al y ſacramētes he playnly ſayth ý they neither cauſe ani grace, nor ani grace do C ſignifye, nor be no ſacramentes at al, as by his owne woordes I ſhall hereafter ſhewe you. But in the meane whyle for as muche as in his preface here he maketh as though he cared but for the declaracion of the tokens and ſenſible ſignes of the ſacramentes and ceremonyes: I haue ſhewed hym the greate and chyefe ſignificacion of all, that is to witte that they betoken the inſenſyble grace that God geueth them into the ſoule through the merites of Chriſtes holy paſſiō. And this is the verye chiefe ſignificaciō that all holy doctours note and marke in the ſacramentes as appeareth by the diffynicions that in their bookes they geue D thereunto. But nowe wyll not Tyndal ſette a ſtrawe the more by the annoyntyng with holye oyle, then by ſmerying with vnhalowed butter, but yf menne tell hym ſome farther thing therby that maye edify his ſoule and make it better. For as for grace edifieth not his ſoule, for God byldeth not ſo faſte therewyth, as himſelfe helpeth the deuyll to pull it downe agayns and caſt it quite away. ſo that it is neuer the better. And therefore he wil that his holy ſpirituall ſorte ſhal ſette al the holye ceremonies and ſacramentes at naught, but if mē can tell thē C what other ſpecial thyng is ment by the water of baptiſme, and by the oile in cōfirmacion and eneylyng, and by the ceremonies of the Maſſe, and by the ſalte, and by the aſhes, and by the holy water, and by the bleſſyng of all ſuche maner of thynges, vpon al which for the meane whyle tyll all this be tolde and taughte hym, he thinketh that it becommeth him well agaynſt Chriſtes holy ſacramētes to ieſt and mocke and mowe and rayle & ſkofe and ryallye plaie the ryba wilde reſemblyng the ſalt to ſande, and the holye oyle, to ſmering of ſome barelde butter. Ah blaſphemous beaſt to whoſe rorying and lowyng no good chriſten manne cā F without heauineſſe of heart geue care. Now can men and doe alſo for the more part of theſe thynges geue good cauſes and playn open reaſons, both of the ſignificacions and of the ſpirituall profite and bodily bothe. And if that of ani ſuch ſacramentes or ceremonies geuē of olde by god vnto his bleſſed apoſtles, and by them deliuered vnto his churche, and therein euer ſince fro hande to hande cōtinued, it hath pleaſed the ſpirite to lette his people haue and enioye the profit wōoute declaracion of the ſpeciall betokenyng, other then the ſecrete grace geuē G them therein: is not Tyndall wene ye well ouer ſeen to mocke the ſacramente and refuſe the grace: becauſe God wyll not make hym ſo ſecrete of his counſayl as to tell hym why he tooke ſuch an outwarde ſygne rather then ſuch another, and then aſke God almyghtye why he would rather haue vſed for a ceremonie ſalte then ſande whyle ſande is ſo good a ſcourer, & why rather aſſhes then earth, ſin manne was made of earth and not of aſhes, and why in baptiſme rather water then wyne, whyle wyne wyll waſhe H as cleane, and why rather oile then butter, whyle the tone wyll ſmere aſwel as the tother wyll annoynte, and then why rather an halowed candel then an vnhalowed torche that wyll geue more light. and finally why anye bodilye ceremonyes or ſacramentes at al, about grace to bee geuen to the ſpirituall ſoule that God might aſwell do without, & if God lyſt not to make Tyndall an aunſwere and tell hym all thys geare: then wyl he lyke a ſpirituall man ſet al ſuch bodylye ceremonies and ſacramētes at nought, and ſaye God what he wyl, Tyndal wil gloſe his texte as it pleaſe him, and then beliue as he lyſte who ſhall lette hym.

When

A When our lord in the old testament described so seriously al the apparell of the priestes, did he tell the people therewith al the causes why? Of some we see that he dyd, as why he would not haue Aarō Exod.28. Exod.20. ascende vnto the aulter by degrees. But Exo.26.&27. Leuit.16. Exod.29. of all his apparell, and all the fashion of the tabernacle, and the aulter, and the arche of the testamente, and the ceremonies of the expiacion or purgyng of the tabernacle, and sanctifying of all ỳ vessels, and consecrating of the priestes wt the rites and ceremonies of all theyr sacrifice: dyd god I say tell ỳ people what all the outwarde ceremonies signified: nay, nor what significacion had the sacrament of circumcision neyther, other then that who so obserued it not among them should fal in his indignacion and thereby perishe, and who so fulfylled it should be in his fauour & ascribed thereby into the noumber of his elect and peculier chosen people. But whi he rather willed them to haue the marke and tokē of circumcision then another, or why ỳ in the tabernacle, arche, and aulter, apparell, sanctifying, and sacrifice, oure lord chose those outward signes and fashions that are written in Exodo, Numeri, and Leuitico before other, or what he signifyed and mēt by euery of ỳ same: God dyd not tel the people the significacion of the outwarde ceremonies.

C that I see not that god taught the people and yet had thei thanke for the keppyng, and should haue bene shent for the breaking. Now if our spirituall father Tindal had bene there, that in euery cōmaūdement will neuer cease searchyng tyll he come to the verye bottome and so iudgeth al thing, when he should in al those thynges haue searched and soughte and could finde fewe thinges other than allegories, of which diuers men diuerslye diuine, and all which he litle setteth by, and sayth they proue nothing, and ỳ verye causes and significacions he coulde not haue founden though he wold haue D muled out his brayn: then would he not haue set a rishe by all that god had deuysed nor would haue kept it at all, lest he being so spiritual should haue serued as he sayth visible thynges. Is not here a wyse worke of Tindal. But he wil happely say that in the olde lawe thys was lesse matter, for that was the lawe that was al in shadowes and darkenes of figures. But nowe in the lawe of light in which the veyle is taken awaye and all sette open: Tyndall cannot abyde it to bee ygnoraunte of anye sacramente or ceremonye of anye thyng sette thereby, but yf he searche and fynd the vttermost E significacion thereof. Surely as lyghtsome as it is, and as open as al thyng is now that the veyle of the temple is withdrawen: yet wyll not Tyndall fynd out the proper causes and significacions of these sacramentes and ceremonies of ỳ olde law, this seuē yere seuentene times tolde. But go me to the newe lawe and to those sacramentes which Tyndall agreeth for sacramentes, which be onely twayne, baptisme and the sacrament of the aulter, in whiche thoughe he be content to call them sacramentes, yet hath he diuerse ful erronious oppinions and very false faithes. But beginne therfore as I sayd at baptisme, when our sauior F shewed vnto Nichodemus that except a manne were borne againe of water and Iohn.3. the spirite, he coulde not enter in to the kyngdome of heauen: he tolde him there the necessitie of baptisme, but not ỳ proper significaciō of the water why it pleased God to putte it for the sacramente, by which we should enter in to heauen. Nor whē he sēt his disciples to go forth Math.28. and baptise: he shewed them not asfarre forth as the ghospell telleth, for what proper significacion god sette the water in that sacramente before anye other thyng, but onelye shewed them that so he woulde it shoulde bee, and bad them G goe shewe it and dooe it. Nor I find not that in their baptising, they shewed vnto the people that thyng, that because water washeth and clenseth, therefore god had appointed it vnto the sacramēt that washeth and clenseth oure soules. And yet who so shall saye that the water hath for that cause a conuenient symilitude for the matter, shall saye verye well. And he shall also say wel, that wyl Colos.2. say as doth the holy apostle Poule, wher he lykeneth the baptisme to a kynde of buriyng with our lorde in his sepulcre, and the ryssyng oute thereof to a kynde and maner of ryssyng agayne with our Lorde in his resurrection in to a newe maner and kynde of cleane lyfe. And H when he sheweth that the bread is made one of manye greynes or cornes, and the wyne made one of manye grapes: he tooke a verye conuenyente allegorye and similitude and significacion, wherbypon he myghte shew that all we christen people that are made participaunt of that holye bread and that holy wine, chaunged and tourned in Christes holye flesshe and bloude (of whiche twayne euerye one is euer more with the other) ought

A ought of many men to be made as one and in Chriſt and with Chriſt our hed, encorporate all in one miſticall body.
But yet though theſe thiges be meruelouſely wel ſayed and other thinges mo both haue bene and may be foũden, that may be well alledged for good and conuenient ſignificacions of thoſe two ſacramentes: yet doth not the apoſtle tell vs that thoſe ſignificacions be the very thinges & the only prophecies, for which god appointed thoſe outewarde ſignes of water in the tone ſacrament & breade
B and wyne in the tother before all other ſenſible thiges, of which he might haue made the outewarde ſignes of thoſe ſacramentes if it had lyked him. But as the high knowledge of God foreſaw all thoſe prophecies that haue ben founden, and all that anye manne coulde finde forther therin: ſo ſaw he many mo peraduenture which no man hathe foundē yet, and wherof he hath made no mā of hys counſayle, no more then whye he woulde haue any viſyble token at al in the thynge wherche he coulde haue perfitely done without them and in many perſones hath ſo done and doth.
C And therefore Tindall taketh an euyll waye to ſticke vpon that point ſo ſtickelye, that he letteth not wyth open blaſphemy to ſaye that he had as leue ſande as holy ſalte, and be ſmered with vnhalowed butter as anoynted wyth the holye chriſme, which he calleth charmed oyle, becauſe God wyll not ſhewe hym euery ſpectall thinge that they ſignifye beſyde the generall ſignificaion of inuiſyble grace, for that is commonlye taught all ready, and euery ſpecial ſygnificacion that ẏ ſcripture expreſſeth is openly preached alſo. And beſides that, ſuch ſignificacions as are not there ex-
D preſſed and maye ſeeme conuenient for thē, be both taught and written. What wyll Tyndall alke more? But no reaſō can content him, for he ſayth playnely, that whoſoeuer do not vnderſtande all the ſignificacions of all the outewarde ſignes in the ſacramentes: it were as good to leaue the ſacramentes vnminiſtred vnto him as miniſtred. Whereupō it foloweth whereſoeuer at an Eſter the people ſhould be houſeled, albeit ẏ they be taught and do beleue that in ẏ forme of breade is the very holy body of our ſauiour Chriſt hymſelfe, and that if they receiue hym wō vnbeliefe oute of hope or out of charite, and be not in peace and chriſten loue wyth all people, or entēde to kepe ſtill and continew in any dedly
E ſinne, they receiue their houſell to their harme and peryl of dampnacion, and if they recepue it the contrarywiſe, they ſhall receiue of Godde great ſpirituall grace therewith, through Goddes holy ordinaunce by the merites of Chriſtes paſſion, and ſo haue gieuen them ſuche good counſell and exhortacion ferther as the pore prieſt cā: yet thynketh Tyndall that except he tell thē ferther other ſignificacions of the ſacramēt, the people were as good vnhouſeled as houſeled. But god be thāked he is either deceiued or lieth. Howe foloweth it alſo ẏ
F if the ſacramēt were as good vnminiſtred as miniſtred to whoſoeuer is not taught the proper ſignificacions of the outwarde token in the ſacrament, as Tindall here vnder a blaſphemous ieſting faſhion telleth vs: then foloweth it I ſaye that ther was neuer childe chriſtened ſynce chriſtendome fyrſte began, but that it had ben as good to haue left it vnchriſtened, and neuer to haue ſette water touch it, becauſe it coulde not be taught what the water ſignified. And
G let hym ſay what he wil but howſoeuer he couer and colour it for ẏ whyle, ſurely ſo woulde he haue it. For while he goeth aboute to gyue all our ſaluacion to fayth alone, and to take al grace & al merite vtterly from all outwarde workes, and yet ſeeth that he may not boldly at the begynning vtterly diſpiſe baptiſme nor the bleſſed ſacramēt of the altar: he woulde go firſte as nere it as he may. And therefore reiecting the remenaunt by and by, he ſuffreth thē twaine to tary for the while. But he wyll haue them ſerue but for bare ſignes & tokēs, and ſaith that they profite nothing, but
H onely by the declaracion of their ſignificacions. And therby meaneth he firſt that whereſoeuer occaſion of ſuche declaracion fayleth: there the ſacrament ſhoulde ſerue of nought.
And ſo ye ſee ẏ as for childzen he would haue none baptiſed in dede, and ẏ thing ones obtained, within a while after no more he woulde no menne neyther.
Lo thus ye ſee to what a deueliſhe ende Tindalles tale commeth, with hys ryhauldouſe railing vpō the ſacramētes, although he ment no worſe then he maketh for here in his preface, in which he woulde peraduenture ſeeme to meane none other, but that the ſacramentes could ſerue of nought, except their ppez ſignificacions were declared & taught

A to them that receiue them, other ſignifications or otherwiſe declares thē that haue ben made right many hundred yeres to be. Albeit if he meane but ſo, yet haue I therein ſufficiently that he hath a lyke fantaſie ther in.
Nor to meruell that we ſhall not be ſo perſuaded by hym: I ſhal therto yet further that he meaneth yet much leſſe, & that he meaneth nothyng as he plainlye ſayth, that of the .vii. holy ſacramentes that be none at all, & that ſuche ſygnes B be nothyng profytefull neither. And yet ſhal ſurther well perceiue, that Tindal himſelf is neither nother of the twain, that is to witte neither in baptiſme nor in the ſacrament of the altar, beyng he lieue a right. For the clere perceiuinge of all which thinges, I ſhall rehearſe yonge his owne wordes written in diuerſe places of his abhominable booke of obedience. And firſte will not ſpeake of thē ſuche which he ſaith be no ſacramentes at all, that is to wit, confyrmacyon, penaūce, order, matrimony, & anoyling.

C ¶ Tindall.

¶ That they call confirmacion, ỹ people call biſhopping. They thinke that if the biſhop butter ỹ childe in the forhed, that than it is ſafe.

¶ More.

¶ If I ſhoulde here call Tindall by a nother name, it were no nyck name at all, and yet woulde there ſome then ſay, that it were not honeſt ſo to doe, & thys wyl ſome ſuch folke ſay, as in the villanouſe wordes of hys ſpokē by thys bleſſed ſacrament, wyl finde no faute at al. But me ſemeth ſurely ỹ at the fyrſt hearing of ſuch a ſhameful worde ſpokē by D the mouth of ſuch a ſhameleſſe heretyke by thys holy ſacrament of Chriſte: the whole chriſten company preſent ſhould not be able to contayne themſelfe from calling hym knaue al with one voice at ones. Nowe where as there bee for the ſacrament bothe of confyrmacion and of holy orders, open and manyfeſt places in holy ſcripture, as well in ỹ actes of the apoſtles as in the pyſtles of ſaint Actorum.8. Paule, by whych places it appereth Hebre.6. plainly that by the apoſtles handes laid 1.Timo.4. vpon them which were before baptiſed they had the holy ghoſt geuen in them, and by thandes of ſaint Paule laid vpon Timothee in making him prieſt, he Actorum.6. receiued of God a ſpeciall grace with that holy order, and likewyſe the deacons by the putting of the apoſtels handes vpon them in the giuing them that order: Tindall telleth vs in hys bookes of obedience that all thys is nothing, & that the layenge of the apoſtles handes vpon them was but a maner of the cōtrey, as a mā putteth his hande here vpon a boyes hed and ſtroketh it when he calleth hī good ſone. Were not the time well loſte that were ſpent vpō Tyndall in alleging holy ſcripture to him, that can finde in hys harte thus to giue it a mocke in ſtede of an aunſwere? he ſaith that the ſcripture and the ſacramentes be not both of one authorite, but he maketh them both a like when he mocketh them bothe a like.

C Of matrimony.

¶ Tindall.

¶ Matrymony (ſaith he) was ordeyned of god for an office, wherin the huſband ſerueth the wife, and ỹ wife the huſbād. It is ordeyned for a remedye and to encreace the world, and not to ſignify any promiſe that euer I harde or redde of in the ſcripture. It hath a promiſe that we ſinne not in that ſtate, if a man take his wife as Goddes gift, and the woman her huſbande likewiſe, as all maner of meate hath a promiſe ỹ we ſin not if we vſe thē meaſurably with thākes to god. If they call matrimonye a ſacrament, becauſe the ſcripture vſeth ỹ ſimlitude of matrimonye, to expreſſe the mariage or wedlock that is betwene vs & Chriſt: ſo wyll I make a ſacrament of muſterd ſeede, ieuon, a nette, kayes, breade, water and a thouſand other thinges.

¶ More.

¶ Thys holy ſacrament of matrimony was begonne by God in paradiſe, and which when he beganne, he there inſtituted to ſignifie the cōiunctiō betwene himſelfe and mannes ſoule, and the cōiunccion betwene Chriſt & his church, for which ſaint Paule ſaith that it is a great ſacramēt, and for ſuch euermore hath it bene taken in Chriſtes churche. And though in thoſe which for his ſake forbereth it he coupleth himſelf to their ſoules with more grace: yet in that coupling of matrimony (if they couple in him) he coupleth hymſelfe alſo to theire ſoules, with grace, according to ỹ ſigne that is to witte the mariage whiche he hathe ſet to ſignifie that grace, & with that grace if they applye to worke therwith, he helpeth them to make their mariage

Matrimony. Epheſi.5.

Ariage honorable, and theyr bedde vndefyled. And with that grace also he helpeth them toward the good educacion & bringing vp of suche children as shall come betweene them.

Gene.1. And to thys effecte wayed that holye blessing that God gaue our first father and mother in paradise, whyche blessing reason wyll that we take and vnderstande to haue ben geuen by god, according to the kind of them that it was geuen to, that is to witte to worke not in the body only of reasonable folk, but B muche more effectuallye to exercise hys strength in the reasonable soule. Wher as Tyndall wyll that Goddes blessing was no better to mankinde then to the kynde of dogges and cattes, whereby shoulde it almoste folowe that in generacion vsed onely for respecte of goddes commaundement, had ben toward god no more meriortiouse then to those other kyndes of brute bestes, the getting of a whelpe or a kitlyng.

And where sainct Paule for those holy significacions saieth that matrimonye is a great sacrament, Tyndal dare say C nay to hys teeth, and saith he can make as good a sacrament of leuen, of kayes, of mustard seede, or elles of a nette. He shoulde rather yet leste the grace gette oute perde make it of a sacke. But there is no grace therin saith he. And why sai we. Because saith he that god hath none promised. Whereby wote you that saye we. For I neuer redde it in scripture sayth he. Where redde you thē in scripture saye we that god hathe made you a ꝓmyse ẏ he neuer made promise nor neuer none would make, but he wold first sēd you word by writing. What Tidal can say to thys I can not tell. But tyll D he can say better to thys then euer himselfe or his maister eyther coulde say to it yet, or euer shall say while they liue, euery manne may sone see what menne may say to hym. Luther yet in hys boke of Babilonica, where he sayth as Tindall now saith that matrymony where sait Paule saith it is a great sacramēt, hath no grace nor is no sacrament, he aunswereth saint Paule well & pertely & saith, that saint Paule saied it peraduenture of hys owne hedde not of gods spirite. Then when the kynges grace hadde aunswered hym, and that he saw that for aught he coulde do, men would believe saynt Paule better then hym, & that styll folke toke matrymonye for a sacrament, and that they thoughe that to faithfull folke Godde with that holy E knot gaue grace towarde the kepinge and ordeyned it hymselfe so to doe: he swore then in great anger and made a great vowe that he woulde plainly ꝓue the contrarye, and ranne out of religyon and wedded fleing cate his nūne, to shewe to the world himself a matrymony of hys owne making, that was neyther any holye sacrament nor had anye grace therin. And tyll that Tyndall do the same as he saith priestes both maye and must: he shall neuer any other way proue hys conclusion trewe whyle he F lyueth.

¶ Of the sacrament of aneiling, these be his wordes.

¶ Tindall.

¶ Aneyling is without promise, & therfore without the spirite, and wythoute profyte, but altogether vnfrutefull and superstyciouse.

¶ More.

Here is a shorte sentence and a false erroniouse iugement gyuen by Tyndall, vpon all christen people that haue bene G aneyled synce christendome fyrste beganne. And he is ledde therto by two speciall motiues, the tone folye, the tother falshed. For of hys foly he rekeneth hymselfe sure euery thynge to bee false that is not euidentlye written in holy scripture, which one thinge is the tone halfe of all the false foundacion wherupon Luther and Tyndall haue bylded all theyr heresies. For vpō thys Tyndall sayth there is not any promise of this sacrament written in scripture: ergo there was no ꝓmise made by god. Whych argument is so good, that euery boye in scooles laugheth it to scorne and well they maye, for all the worlde canne neuer make it good. Hys other H motiue is falshede, which is the antecedent of the same argument, that is to witte that this sacrament hathe no promyse in scripture. For yt hathe an expresse promise in the epistle of saint James, wher he biddeth that if any be sick he shall induce the priestes to come and praye for hym and anoynte hym wyth oyle, and the prayour of faith shal heale the sick manne, and if he be in sine they shall be forgyuen hym. Nay saith Tindall here we may see that the aneylinge doth nothing, for sait James saith that the prayour of faith shall heale the mā. This is a sure argument. Lo, because

Two prety motiues.

Jacobi.5.

A saint James geueth the great effect to ỳ
faythful prayour: therfore the oile doth
nothing at al. If it doe nothing at all to-
ward ỳ remissiō of sinnes: why would
sainct James haue it there, that might
saluing for ỳ sacramēt as wel be thence
as there, except that Tyndal wene that
saint James were so wyse in naturall
thinges, that he thought oyle a meete
medecine for euery sore.
Thys place in sait James did so preace
B vpon Luther, that he was fayne to saye
that the epystle was neuer of saynt Ja-
mes making, nor nothing hadde in it of
any apostolicall spirite, but he that so
said was full of an apostaticall spirite.

¶ Of the sacrament of penance.

¶ Tindall.

¶ Penaunce is a worde of theire owne
forging, to deceiue vs wyth all.

¶ More.

¶ Here ye see that the sacrament of pe-
naunce he setteth at lesse then nought,
for he saith it is but a thing forged and
contrined to deceiue vs wyth. But eue-
C rye good christen man knoweth ỳ suche
folke as he is, that against the sacramēt
of penaūce rōtrius and forge such false
heresyes, fore detestue themselfe, and all
them whom the deuil blindeth to beleue
them. Now when he hath spoken hys
pleasure of the thing: ye shal heare what
he saith of the partes.

¶ Of confession.

¶ Tindall.

¶ Shrift in the eare is deuelyshe worke
of Sathan, and that the falsest that euer
was wrought, and that most hath deuou-
red the faith.

¶ More.

D If the deuil should himself lie and de-
uise to speke spightfully, what could he
say more like hymself against this part
of the holy sacramēt of penaūce, then he
now speketh by ỳ mouth of this his holy
spirituall mā. Here hath beue a thousande
yeres of christen folke thys shrift vsed
afore, yt euery manne haue for red Sa-
than all ỳ while they vse a shriuing.
Ye may see now to what perfectiō thys
gere groweth wyth Tindall.
Luther yet that was Tindales maister
as lowde as he is, plaied neuer the blas-
phemouse foole against confessiōn so far
yet as Tindall doth. For Luther al-
though he would make euery man and euery
woman to, sufficient and mete is se-
Confession af- ter Luters minde is ne- cessary. ruse for a confessour: yet confesseth he
that christe is very necessary and vathe
much good, and would in no wise haue E
it lefte. But Tindal amendeth the mat-
ter, and saieth it is the verye worke of
Sathan, and they therefore serue Sa-
than and worke his worke if thei shriue
them selfe secretly and speake softely at
the priestes eare. But by lykelyhode he
meaneth ỳ if thei speake out lustely that
euery man may heare them, all is well
inough. For wil waw forbade rowmig.

¶ Of satisfaccion.

¶ He wyll that we shall for our sinnes
no more but only repent, For as for go-
inge aboute to punish our selfe any thig
for our own sinnes, by penaūce doing, F
with fasting, prayour, almesdede or
any bodyly afflictiō that god may haue
the more mercye vpon vs, which thing
all good christen people haue euer vsed Satisfaccion.
to doe, and which the church calleth sa-
tisfaccion: thys thing Tyndall calleth
as ye shal heare.

¶ Tindall.

¶ Sinne we through fragilite neuer so
often, yet as lone as we repent and come
into the right waye agayne, and vnto
the testament which God hath made in
Christes blood: our sinnes vanish away
as smoke in the wynde, and as darknes G
at the comming of light, or as thou cast
a little blood or mylke into ỳ mayne sea.
In so much that who euer goeth aboute
to māke satisfaccion for hys sinnes to
God warde, saieng in hys harte, thus
much haue I sinned, thus much wyll I
do againe, or this wole wylle I lyue to
make amendes withall, or this will I
do to geat heauen withall: the same is
an infidele, faithlesse, and dampned in
his deede doing, and hath lost his parte
in Christes blood, because he is disobe-
dient vnto Goddes testament, and set-
teth vp another of his own imaginatiō, H
vnto which he will compel god to obey.
If we lone god: we haue a commaūde-
ment to lone our neighbour also, as saith
John in his pistle. And if ye haue offen-
ded him to make him a frendes, or if we
haue not wherwith, to aske him forgy-
uenesse, & to do and to suffer al thynges
for his sake to winne him to god and to
obserue peace & vnitie, but to god warde
Christe is an euerlasting satisfaccion &
euer sufficient.

¶ More.

¶ The beginning of these wordes seme
very godly, for the magnificence of the
great mercy of god. Wil cōsider ỳ hed,
the

A the middes, and the tayle to gether, and ye ſhall ſoone perceiue that he boaſteth mercy, but to make a man haue ſo littel care for his ſinne and maketh himſelfe ſo ſure of ſodaine and ſhorte remiſſiõ, ỹ he ſhal forſe full littell how ſone he fall therto, when he belieueth that how oftẽ ſo euer he ſinne or howe ſore, there needeth hym no more but onely bare repẽtaunce, and then all forgeuen and forgetten ſinne and paine and all euen by and by an hundred times in a daye.

B Neyther purgatory needeth to bee feared when wee goe hence, nor penaunce nede to be done whyle we bee here, but ſinne and be ſory & ſit and make mery, & then ſinne againe and then repent a littele and rũne to the ale and waſhe away the ſinne, thinke ones on goddes ꝓmiſe and then do what we liſte. For hoping ſure in that, kyll we.x. men on a day we caſt but a littel blood into ỹ maine ſea. But he that ſetteth ſo much bi his ſinne and is ſo ſory therefore, that to prouoke our lord to mercy the more by punithig himſelf, and taking paine therefore, eyther of his owne minde or by penaunce enioyned: he is a ſtarke heretike, it wer euen almous to burne hym. For he that will take any paine for his owne ſinne, weneth ỹ Chriſt had not paine inough. Is not here a mad doctrine of him that would ſeeme a chriſten man. For as for that he telleth hys tale, as though men dyd reken their penaũce for a thing ſufficient to ſatiſfie for their ſinne, that is but a pece of his poetry. For he is not ſo

Penaunce of & ſelf is not ſufficient for ſinne.

folith but that he knoweth wel ynough that all chriſten men beleue that no penaunce is of it ſelfe ſufficient for the leſt ſinne, but the paſſion and payne of Chriſte maketh our penaunce auayable, to them that ſet not ſo littel by theyr

D ſinne, but that they be content & thynke themſelf wel worthy to take paine & penaunce for their ſinne themſelfe. But becauſe he wyll that men repent the doing of their ſinne, and then no more but ſayth: I woulde wit of Tyndall what calleth he repẽting, a littel ſhort ſorow, or a great ſorow and a longe? If a lytle prety ſorowe and verye ſhortely done: I would as faine he ſaied trew as I feare that he lieth. If a great feruent ſorowe with grefe and trouble of minde, not ſhortely ſhot ouer but kept & continued longe: then force I lyttle of hys hereſy. For no doubte is it but that Tindales tale to ſuch a man ſhall ſeeme god woth full fond. For he ỹ hath ſuch repẽtaũce, will to ſhrifte I warrant you, and take

E penaunce of the prieſt, & do much more there to whatſoeuer Tindall tell hym. And he ỹ is chriſtened & careth for no ſhrifte: repenteth neuer a deale, but thei that repente not at all be Tindales repentaunt ſinners. Will ye ſee that it is ſo? Go me to Martin Luther the fyrſte maiſter of Tidal in this matter, though nowe hys ſcoler palleth hym. Whyle ỹ frere lieth with his nũne, & woteth well he doth nought, and ſaithe ſtill he dothe well: let Tyndall tell me what repentyng is that. He repenteth euery morning, and to bedde againe euery night, F thynketh on goddes promiſe firſt, & thẽ go ſinne againe vpon truſt of Goddes teſtament, and thẽ he calleth it caſting of a little milke into the maine ſea.

¶ Of the ſacrament of order.

¶ Tindall.

¶ By a prieſt in ỹ new teſtamẽt vnderſtand nothing els but an elder, to teach ỹ põger to bring thẽ to the ful knowlege & vnderſtãding of Chriſt, & to miniſtre the ſacramẽtes which Chriſt ordeined.

¶ More. G

¶ By the wordes, he meaneth that the holy order is no ſacrament, nor is nothing elles but an elder to teche the põger, and to miniſtre the ſacramentes ſuch as Chriſte ordeined. And in this wiſe he ſaith we be al prieſtes bothe men and women to. For he ſaith in the ſame booke preciſely and in thys booke to, that women maye conſecrate the holye bodye of Chriſt. Againſt which folithe blaſphemouſe babling were very great foly to diſpute, ſith of as many good holy vertuouſe womẽ as hath bẽ in chriſtendome ſith chriſtes deathe vnto thys daye, was ther neuer none yet but that H her harte would haue abhorred, if ſuch an hygh preſumptuous thonght ſhould ones haue fallen in her minde. And what woulde it auayle to diſpute with hym, ſith he mocketh and ſkoffeth out ỹ wordes of ſaint Paule writtẽ vnto Ty- 1. Tim. 4.
mothe, in which the ſacrament of order is ſo plainly proued, that all the worlde can not deny it, but if thei make a mock at ſaint Paule as Tindall doth. Nowe in that he ſaith the ſacramẽtes ỹ Chriſt ordeined, he meaneth nothing elles but his plaine hereſies againſt al the ſacramentes ſaue twaine, ỹ is baptiſme & the ſacrament of the altar, as ye haue alredy ſene in all the remenant. And nowe ſith he leueth but thẽ twain, I pray you

A conſider how holyly he handeleth them twayne, and ye ſhall ſee that he might almoſt as well deny thē both as handle them after the faſhion. And fyrſte heare how he handeleth the holy ſacrament of baptiſme.

¶Of the ſacrament of baptiſme, theſe be hys wordes.

¶Tindall.

¶The ſacramentes which Chriſt himſelfe ordeyned, which haue alſo promyſes & would ſaue vs if we knew thē and
B beleued them, them thei miniſter in the latine tong. So are they alſo become as vnfrutefull as the tother. And after he ſayth farther: Baptiſme is called volowing in many places in England, becauſe the prieſt ſaith volo ſaye ye. The childe was well volued ſay they ye and our vicare is as faire volwer as anye prieſt within thys twenty miles.

¶More.

¶All this great ſcofking ariſeth onely, becauſe that childrē be chriſtened in latine. For whych onely cauſe he ſayeth that the baptiſme is vtterly frutelesſe,
C ye & by hys tale worſe then frutelesſe to. For he ſaith thei be now in like cauſe as are ẏ other ſacramētes, which he ſayth haue no promiſe in ſcripture, and therfore are (he ſayth) ſuperſticiouſe. And lo thus firſt ye ſe that as long as euer any childrē haue in Englād ben chriſtened in latin, there was neuer childe the better for the chriſtendome. And thē if this lye be trew: there is yet neuer a chriſten man nor neuer a chriſten woman in all England, excepte happely ſome wel latyned Jewes conuerted, or elles ſuche Engliſhe childzen as learned their grāmer in their mothers belly. Howbeit I
D woulde euery other thinge wer as ethe to mend as thys is, for this matter may be ſoone eaſed. It may be now vpō thys faute founden, be prouided vpon Tyndales counſel that al the Engliſhe childzen ſhall be chriſtened in engliſhe, and then they ſhall vnderſtande all the mater wel ynough ye wote well, and ſpeke from themſelf to. But then fyndeth Tidal two great fautes, for which he ſaith ẏ al the baptiſing of the childe is frutelesſe. One he ſaith becauſe of ẏ falſe beliefe that the plunging in the water ſaueth them, a nother for ẏ the promiſe is not taught them. But there I woulde faine wit of Tindal, ſith he ſaieth ẏ the baptiſme is frutelesſe for ſuch cauſes, & ſith he muſt nedes meane at the time of the chriſtening, for if he ſhoulde meane
E no more but that the childe ſhould leeſe ẏ frute at lēght for lack of ſuch inſtruction after, then were hys wordes falſe though he ſayed therein trewe, for then were not baptiſme vnfrutefull, for it were very frutefull at the leſſe wiſe to a great meny that god calleth hence ere euer the lacke of ſuche learning can be layed to their charge: thus I ſay Tidal muſt nedes meane therefore, ẏ for theſe fautes the frute of ẏ baptiſme is loſt euē at the fonte, & no grace gotten thereby, or elles hys tale wer falſe. And ye wote wel in no wiſe wil ye lye for ẏ were poetry. Now ſith he ſayth thē, that the bap-
F tiſme is frutelesſe at the fonte for theſe cauſes: I would wite of him whither it be voyde becauſe theſe thynges be not at the font preached to the godfathers, or becauſe thei be not preched ther vnto the childe it ſelf. If he ſay ẏ it is frutelesſe for lack of preaching ther vnto ẏ childe it ſelf: then I deny not but that Tindal ſaith right wel and reaſonable, & I ſhal ſpeake to the perſone of our pariſh that he ſhall preache to the childe at the font, & tell him many good tales in hys eare. But ſurely if he ſaye that ẏ baptiſme is
G frutelesſe at the fonte for lacke of ſuche thinges ther taught vnto ẏ godfathers, therin could I not agree w̄ him, for they cōe not to be chriſtened ther thēſelf, & ſo ẏ lacke of ẏ preaching there cā not hinder their chriſtēdōe. And as for the child if neyther they nor the prieſt nother wel vnderſtād their dewty nor wel beleued in baptiſme neyther, ye & though they wer Turkes, Jewes or Saracens, or ẏ worſe were thē al thre very ſtarke here-
In heretique is worſe than a Turke.
tikes: yet ſo ẏ in ẏ baptiſig thei purpoſe to make the childe chriſten, & therin doe
H as the churrh doth, al their lacke cā not make ẏ baptiſme leeſe his frute. And if that Tindall know not this he is verye porely learned, & if he know this, & then ſay as he ſaith, ẏ for lack of ſuch techige at the font ẏ baptiſme ther is frutelesſe, what is he then ſay you? But now is it good to ſe ſomwhat of Tindales minde concerning theſe twoo thinges, ẏ is to wit the faith ſet on ſēſible tokens in the ſacrament, & the preaching of ẏ promiſes. Firſt for ẏ viſible ſignes, there be twoo thiges to be cōſidered. Thone ẏ Tindal berith vs in hand that ẏ clergy maketh vs beleue ẏ the viſible ſignes alone doth altogether, & therein he ſaith falſe, another ẏ himſelf believeth that they do no good at all, & therin he believeth falſe.

For

A For the fyrst point these be his wordes.

¶ Tindall.

They make vs believe ẏ the worke selfe without the promise saueth vs, which doctrine they learned of Aristotle.

More.

In thys poinct he playnely belyeth the ciergye, which doctrine he learned of ẏ deuill. Who taketh baptisme but for a sacrament ordeyned of god for mannes
B saluacion, by which god hath promised that he shalbe saued, excepte sinne after let him, and without which he shall not be saued, except right special cases, and those be veryfew neither able to be plaĩly proued by scripture, & yet wyll Tyndall agre thẽ against his maisters rule. Howebeit Tindall hathe here an other rule and that as false as the tother, by which as I was aboute to saye he rekeneth the outward tokẽs of the sacramẽt to be of none effecte, but onely bare tokẽs of that grace that is wrought with the worde, & that the worde of Christes
C promise. For he saith that the sacramẽtes be as it were a preachour, & doe onlye preach goddes promises, & therefore for to minister the sacramentes, is (he saieth) nothing elles but to preach gods promise. And for thys he alledgeth the wordes of sainct Paule in the fifte chapiter of his pistle to the Ephesies: christ
Ephesi.5. clensed the congregaciõ in the foũtaine of water through the worde. And also ẏ wordes of saint Peter where he saith in
1.Petri.1. the first of his fyrst pystle: ye are borne of new, not of mortall seede but of im-
D mortall seede, by ẏ worde of god which liueth and lasteth euer. He alledgeth al-
Jacobi.1. so the worde of saint James in the fyrst chapiter of hys pystle, where he sayth: Of hys good wyll begate god vs with ẏ worde of trouth, that is saieth Tyndall with ẏ worde of promise. He saith also: Thou seest that it is not the worke but the promise that iustifieth vs through faith. He saith also that as ẏ priest purgeth by preaching of the promise, so do ẏ sacramẽtes & none otherwise, because he sayeth that the sacramentes bee but signes and tokens that betokẽ & preach the promises. And so he meaneth ẏ as ẏ priest preching the promises, doth geue vs a knowlege of them, or putteth vs in minde of thẽ, and yet he doth but shew vs of the promises & of grace, & doth not gyue vs anye effecte of anye promise or grace, nor we by that preaching do not gette no grace but by Goddes worcke besyde: so though he ministre the sacra- E
mentes, yet we do not attaine and gette anye grace neither by the prieste, nor by the sacramentes, nor by that worke or dede that is done in ministring or receiuing the sacramentes, no more than by the priestes preching, but onely by ẏ promise of god through faieth to the infoũding whereof ẏ sacrament doth nothig worke, nor is no cause thereof nor cooperãt therto, nor meane nor instrumẽt therin, but only a bare signyfier & a shewer therof. And yet worse thẽ thus: F
that likewyse as if a priest standing vp in the pulpet to preache, do there stande still and preach nothing at al but so cõe downe againe and say nothyng, dothe vnto the people no profite at all: so the sacramẽtes sith they be but bare signes as he sayth, and serue of nothing but to sygnifie certain thinges, he saith therefore ẏ because ẏ ministers of the sacramentes do not open & declare those sygnificacions to the receiuers of ẏ sacramẽtes, therfore the sacramẽtes be fruitlesse, & men take no more profite by the
receiuing of them, then by the standing G
of the priest in the pulpet that standeth there & precheth not. And it is to be considered ẏ this is his oppinion as well of the blessed sacrament of the altar as of the holy baptisme. Wherby what mind he hath of that blessed sacrament, he leueth littell doubte to them that haue either learning or wyt. If thys oppinion of Tindall were trew that ẏ priest doth in ministring the sacramẽtes no more but preach the promises, & in the ministring he purgeth but as he dothe by hys preching, and when he preacheth not ẏ significacions, then he purgeth not: thẽ
were there with the baptisme no grace H
at al geuen vnto children, for the priest preacheth not then, & though he dyd, we finde not yet that he should sufficiently purge ẏ childe w̃ preachinge. And yet if baptisme be nothing els but preaching as Tindal saith, then after that ẏ priest had well preached all ẏ were to be preached & shewed what the tokẽ and the sacramẽt meaneth, he might as it semeth by Tindales tale sende home the chylde agayne & neuer put water vpon hym.

Tyndall wyll haue vs believe nothing but plaine & euident scripture, I would he shoulde therfore ꝓue hys tale here by plain & euidẽt scripture, for as for these places that he laieth proue it nothing at all. For the wordes of sainct Paule to ẏ Ephesies, christ clẽsed the cõgregaciõ Ephes.5.

A in the fountaine of water thorowe the worde, is the thinge that al we say to, ꝑ is to wit that by the holi wordes of baptisme cõminge to the water god cleseth
S. Austinus. ꝑ soule according to the wordes of saint Austin, *Accedit verbum ad elementũ & fit sacramẽtum.* But Tindall because sainct Paule saieth there, in the fountaine of water thrugh the worde, weneth ꝑ he setteth the water but for a signe, as yf that one would say, a man doth in his body fast, watch, giue almouse, & pray thrugh the
B deuocion of the soule: Tyndall woulde then say that the body were set but for a signe, and in all these thinges dothe nothinge at al. Hys texte also of saynt Peter is nothing in this world for his purpose. For when sainct Peter sayeth: ye are borne of new, not of mortal seede but of immortall seede, by the worde of God which lyueth & lasteth euer: what meaneth he other then that by our sauiour himself which is the liuing word of god that liueth and lasteth euer, we bee borne againe by the sacramentall water and the sacramentall worde, which both he there vnderstãdeth, for he there expresselye speaketh of neyther nother,
C but of the worde that is goddes sonne.
Iacobi.i. The wordes of sainct Iames also, that god of hys good wyl begate vs with the worde of trouth, how proue these wordes that the water of baptisme serueth but for a signe? The worde of trouthe sayth Tyndall is here vnderstãden the worde of his promise. Howe proueth Tyndall that? because that Christes promises be trewe, muste it therfore nedes be ꝑ sayne Iames in that place ment the worde of promise, as though there were no more trew of all that euer Christe spake but onely of hys promises? Why may not in that place the worde of trouthe wyth
D which god hath of his good wil begotte vs, be vnderstanden our sauiour christ himselfe, by whom god hath begotte vs in deede, and which is the verye trouth
Iohn.14. it selfe as hymselfe witnesseth of hiselfe, where he saith: *Ego sum via, veritas, & vita,* I am the way, the trouth, & the life. Thus may ye see that this texte proueth Tyndales purpose nothing at al. But nowe suppose that the very wordes of sait Iames were, that god had begotten vs wt the worde of his promise, what had this made for the mater? How had this proued ꝑ the water & the sacramentall wordes were but bare signes & tokens? If saint Iames sayd that god had begotte vs by his goodnes, do these wordes exclude al the meanes that hys goodnesse vsed toward it? If god woulde say to Tyndal: I haue brought thee into thys worlde which thou doest now corrupte, and I haue made the christendom which thou goest about to destroy, & I haue bidden thee beware of hell into the which thou rennest a pace: dyd he therein exclude Tindales father & hys mother, and hys sacrament of baptisme & the mynyster therof, and the preachers and teachers of the tother? So ye may plainly se that Tindales textes serue nothing at all to proue ꝑ the sacramentes serue but only for signes. Thys oppinion hath Tyn- F
dall taken of Luther, whiche gyueth to the sacramẽt nothing at al, but he saith that god giueth al the grace by the faith alone, and not by the sacramentes any thing at al. Now the church beleueth & teacheth ꝑ god hath not so boũden hiself to hys sacramentes, but that where he gyueth the gifte of fayth to any that cã not come to baptisme, there he of his power may and of hys goodnes wyl giue vnto that man the gyft of such grace to come to heauẽ without baptisme. But where god gyueth grace by ꝑ baptisme, there it is harde to set the baptisme at so
G shorte, as to saye that it serueth but for a bare signe, and without the significacions preached at the fonte standeth in no more stede thẽ a preacher that preacheth not.

Albeit that god maye cure a sore wythout a medicine, and doe a myracle in a mannes helth, and that for the regarde of the mannes good faith and hys trust in god: yet if it please god to heale hym by a plaister though his faith be ꝑ cause why godde dothe it, yet is the plaister a meane in the doing, & serueth not for a bare signe. And surely when our sauH
our set thys order therein, that who so were baptised in water in the name of the father and the sonne and the holye ghost he should be saued, & that excepte a mã were borne againe as well of the water as of the spirite, he should not entre into the kingdome of heauẽ: god set it to serue for a more effectual thing thẽ for a bare signe voide of anye frutefull effecte. For thys were yet at the least wise no lesse, then if a lord would say to a poore felow: take thee here thys badge or thys lyuerye gowne of mine, and if thou take it and weare it, I wyll take ꝑ for mine household seruant and in mine household giue the meat and drynke and wages, or els if thou weare it not,

thou

A thou ſhalte not come within my dozes. Thys liuery gowne gyueth hi neither meate noz mony, but yet it is moze then a ſigne that he ſhall haue it, foz the were ring therof helpeth him to get it, not of anye nature of the liuerye but by hys lozdes ozdenaunce. And ſo likewyſe though it were trewe that the ſacramẽtes dyd nothing wozke in them ſelf, noz had no power in theſelfe no moze of god then of nature to purge & clẽſe the ſoule B yet were it moze then a bare token oz ſigne of grace, in that it hath by goddes pzomiſe hys owne ſpeciall aſſyſtence, which at the ſacramẽtes miniſtred doth infounde hys grace.

Howebeit many good vertuouſe men hath there ben of olde, that haue had yet a much higher eſtymacion of the ſacramentes then ſo, and that haue thought that the ſacramẽtes haue not onely god by hys pzomiſe aſſiſtẽt to purge ỹ ſoule and to infounde his grace, but alſo that he hath vied them therein as effectuall C wozking inſtrumentes in the doynge therof, by reaſõ of a certain influence of hys power, wherby he made thẽ meete to wozke into the ſoule thzough ỹ touch of the body.

And into thys minde thei were ledde by the wozdes of holy ſcripture, and partly foz the excellence of the ſacramentes of the new lawe in reſpecte of the ſacramentes of the olde law, betwene which twoo kindes of ſacramentes ſemeth to be as great difference, as betweene the two kindes of the lawes themſelfe, and ỹ is no leſſe then betwene figures, images, ſimilitudes oz ſhadowes, and the D very thinges themſelfe, as ſaith ſaynct Paule: *Omnia in figura contingebant illis*, al thig vnto them came in figures. Then ſith ỹ ſacramentes of the olde lawe had God by hys pzomiſe aſſiſtent wyth them in remiſſio of ſinnes, as by the plain wozdes of many places of ſcripture doth appere: it ſeemed to thoſe olde holy vertuouſe doctours, that the ſacramentes of the newe lawe foz the pzeemineẽce ouer thẽ, ſhould of goddes eſpecial influence haue ſome effectualle vertue, fozce, and power, as an inſtrument of God in the wozkyng therof. To whych minde thei haue ben moued not onely foz the cauſe afoze remembzed, but alſo as I ſayd beNetuum.8. foze, foz that ỹ veri wozdes of holy ſcripture ſemen to lede them to it, when they redde in the actes, that by the puttinge of the apoſtels handes vpon thẽ ỹ were chziſtened, the holy ghoſt fozthwith cãe into them, and by myracle ſpeken him ſelf by them ſpeaking in diuerſe tongzes. And wha that reuoke ſaith Paule wzityng to Timothe: Neglecte not that grace ỹ .1.Tim.04. is in the, which is geuen the by prophecie, with the putting ỹo of the handes 2.Tim.1. of the prieſthode, I warne him alſo thole wozdes: I warne the that thou reuiſe and ſtyre vp the grace of god that is in the by the impoſicion of my handes: thole plaines were very playne for them, when thei here rede that grace was by goddes inſtitucion wyth the receyuyng of the holy order of prieſthode, by the outwarde F ſacrament of putting the biſhoppes hãde vpon hym. It ſemeth alſo that the wozdes of god ſpoken by the mouth of the prophete Ezechiel belonge to ỹ ſame, when he ſayeth: I haue waſhed the with water Ezech.16. and I haue waſhed thy blod. By which wozdes it ſeemeth to be ſignified that ỹ outwarde waſhing of the water of baptiſme ſhould be an effectuall inſtrument of the inwarde waſhing of the ſoule.

And by the mouth of the ſame prophete, Ezech.36. in ỹ prophecying of the ſacrament of baptiſme thus ſayd alſo: I ſhall ſprake out vpon you clene water, and ye ſhall G be clẽſed from al your filthines. Thele wozdes ſhew that the water ſhal waſhe the ſoule. And what filthines meaneth he but the filthynes of the ſoule, The water of baptiſme doth wache the filthineſſe of the ſoule. that bethe no water waſhe but the water of baptiſme. And wherfo he wolde not lande by the mouth of hys prophete call it clene water, but foz the difference that it hath in making clene the ſoule by influence of goddes gifte ouer that other waters haue, foz elles as foz elementall clenneſſe of that water in it ſelfe, other water is as clene as it.

Thele holy fathers conſidered alſo ỹ yet more open wozdes of the prophete H Zacharie: There ſhall go forth be ſaith zachar.14. quicke lyuely waters out of Hieruſalẽ, the one halfe of them to the outmoſt ſea, the other halfe to the very vttermoſt ſea. Thele wozdes verily deſcribe the holy water of the ſacrament of baptiſme, the water that paſſeth out of holy churche which ſtretcheth to two ſeas of tymes, that is to ſayen bothe of ſynne goynge afore all ỹ actuall ſynne that the mannes hath done, all were he neuer ſo olde ere he were baptiſed. And why calleth the prophete them waters quicke and lyuelp, but foz the difference betweene it and other waters, that are but deade? in token that the water of bap-

A baptisme hath by ỹ secret sanctificacō of god a certaine strength of spirituall life infounded into that corporall element. wherby it is not only a bare dead token, and signe of grace, and clensing of the soule, but also a quick liuely working medicine, meane, and instrumēt. By these places of scripture & diuerse other, many good holy men of olde, all be it that no mā otherwise thought nor thinketh, but ỹ the principall worke & the hole workes in the clensing of the soule and infunding of grace is god hi-
B self, & that he doth it for the merites of Christes passion, as he hath promised to doe, & that vpon our part is required in such as haue vse & reason at the time of baptisme repentāce of ỹ euil life passed, wt faith & belefe of the worde of God, & hope of saluacō with loue and charitie toward god & our neighboure, & a purpose of working of good workes: yet diuerse good holy doctours haue taught as I sai by such places of scripture, that god in the working of such clensing of the soule, and infusion of grace, vseth the sacramentes not as a bare signe but
C as an instrument, with whiche and by which it pleseth hym to worke thē. And they that thinke other wise, ỹ is to wyt they that think that the sacramentes be but as it were the liuery gowne wherof I gaue you the ensample, and hathe no speciall power nor influence gyuen of god, by which it any thing may worke in clensing of the soule: all they haue none other thing for themselfe as farre as I haue redde and could perceiue, but argumentes grouded vpō philosophy & metaphisicall reasons, by the cōstraint wherof I wyll not say they be dryuen & compelled, but say that as it semeth me.
D they dryue & compell themselfe to finde gloses to these scriptures, and vnto the wordes of other good holy doctours to. For as for my parte, I would not let to denye an hole heape of those reasons in matters of the sacramētes, which hāge all vpon goddes wyll and pleasure and hys omnipotent power. For albeit that we se no likelihod how that bodely water can worke vpon the spirituall substaunce of the soule, yet God can make
Note. the fyre whych is a bodely substaūce as well as is the water, to worke not vpon soules onely discharged of their bodyes in purgatorye, but also vpon that euyll aungels the deuilles whose substaunce is as spirituall as is the soule: I cā not greatly see why we should greatly sere to graunt & agre, that by gods ordināce
C the water may be goddes instrumēt in purging & clensing of the soule. Which argument for ought ỹ I perceiue amōg thē is to mine vnderstāding so simplye soyled that til I heare either better or perceiue thē better, I like as yet that argumēt better then I like all their solucios that thei make therto. For some of thē be fayne for their solucio, to graunt almost that their paine in the fire wer but a detaining therin by some stronger power then themselfe, & then wer the pain but as a prisōment and restraint of lybertye, if the fyre burne them not. And
F then why more in fyre then in water, yf they be for the fyre neuer the warmer. And on the tother side if that by the keping of thē in the fyre, the fyre do worke vpō thē & burne thē. as I think the troth is: then so may by goddes ordinaūce the water helpe to washe & clense the soule. And surely sith experience teacheth vs that the soule which is of it selfe a spirituall substaunce, god hath of his hyghe wisedome and power foūdē the meane so to put it in a body & so to knit it therto, that not only by fyre or frosen water put aboute it, but also without any out-
G ward thing put vnto it, by the only boyling of the distempered humour within it selfe, the soule is in such grief, paine & torment, that it would be as faine oute of the body as the body would be ryd of it: sith we finde this thus, I doubte nothing at al but ỹ god can bi mo meanes then men cā thinke or imagine, so bind the spirituall soule to the fire, ỹ he shall fele the feruour of that fyre as he nowe feleth ỹ heate of his ague here, & yet shal not the fire and he be made one persō as the soule and the body be now. Which
H thing who so would aske me how may ỹ be, might as well aske me how might the world be made, when there was nothing to make it of, & a thousand madde questions mo. But to the purpose thys I say, that god may by his power make the water in ỹ sacrament an instrumēt wt an effectual influence of power giuē by God thereto at the time to purge the soule, as wel as the fyre either to purge it or punishe it. In which thing syth the scriptures seme to say that he doth so, & no scripture saith the contrary, & many good holy men haue ben of that minde, I se not why we should thik otherwise. 4. Reg. 5.
When our lorde healed Naamā Sirus by hys prophete Helyzeus in the water of Iordane, no manne doubteth but

that

A that god did ẏ deede. Yet were it a great boldenes to affirme that the water ther dyd wo3ke nothing therin at that time, and yet had the water no ſuche nature of it ſelfe. No mo3e hadde alſo the
John.5. water of whiche it is w3ytten in the goſpel of ſaint Iohn, wherat ẏ mouing therof who ſo nert were let downe therto was there cured by the aũgell of god, & yet is it well likely ẏ god gaue an influẽce of hys power at ẏ time, by which the water ſelfe was made an inſtrumẽt
B of ẏ helth. And likewiſe wher the womã
Luke.8. was healed by ẏ touch of Chriſtes garment, wherof ſaint Luke ſpeaketh in ẏ. viii. chapter: the wo3des of our ſauiour himſelf ſeme to to ſhew ſome influence gone fo3th frõ himſelf into his garmẽt, ſuch as by hys might with the touch of his garment vſed as an inſtrumẽt therin, was able to gieue helth vnto ẏ good faithful womã. When our ſauiour as
John.9. is w3itten in the.ix. chapiter of ſainct Iohn dyd take the dirt of the grounde, & did ſpit ther vpõ & made therof a plaſter & laied it vpon the blind mannes yien & ſo gaue hym hys ſight: I think that god
C gaue an influẽce of his power into that plaſter, wherby he cured hys yien. Yet might he haue done it by hys onli wo3d o3 by his onely wyll, wythout any ſuch outwarde thing laied therunto. But it pleaſed him to let them ſee, but coulde alſo make the very dirt of the ſtrete able to do ſuch cures, as not al ẏ plaſters in alẏ ſurgeõs ſhoppes wer able to attaine vnto. Now if they wil ſay that it is not like in curing the body and clenſing of of the ſoule: I ſay it is like, ſauing fo3 ẏ
D reaſon by wheych they ſay that ẏ bodely water can not wo3ke vpon the vnbodyly ſoule. And therfo3e therto I ſay, that by no naturall power no3 by no power excepte only goddes, could theſe bodies that is to wit thoſe waters, garment, & plaſter, haue in ſuch wyſe wrought vpõ the bodies wherein they were wo3king inſtrumẽtes of theſe meruelouſe cures. And thẽ I ſay by his power mai the bodily water as wel be a wo3king inſtrumẽt vpõ ẏ vnbodied & vnbodily ſoule, be it in cleſing, purging, o3 puniſhing, as vpõ the body. Fo3 as fo3 that reaſon by wheych ſome doctours reckẽ the matter ẏ mo3e eaſy in the ſacramẽtes, becauſe ẏ outward ſenſible thiges therof wo3ke as they reken vpon the ſoule, as part of the hole mã by touching ẏ body therof, as the fo3e touching the body paineth ẏ ſoule & al, albeit I repũgne not therat:
yet I nothing grounde my ſelfe theron. E
ſith I neuer founde among them al one reaſon yet, wherby me thought it pued otherwiſe, but ẏ god may make the bodyly co3po3all water, able to wo3ke vpon the vnbodyed inco3po3all ſoule. Co3po3al water is able to wo3ke vpon the vnbodied ſoule.
Wheych if it may ſith God hath let ẏ ſacramentes as meanes by which we cõe to clenſing of the ſoule and to ſaluactiõ, albeit that no man denieth but that the power of god is chiefe, & that he regardeth chriſtes paſſion & our own faith wõ
F biners other thinges: yet I ſe not whye we ſhoulde take all effecte of wo3king from the ſacramentes thẽſelf, and leue them voide of all grace, and call them bare graceleſſe tokens. Fo3 if that any man were of the minde that he thought the ſacramentes do nothing to the clenſing of ẏ ſoule, becauſe ẏ al that euer is done is done bi ẏ power of god: ſo might he think ẏ no medicine doth any thinge in ẏ cure of any diſeaſe, becauſe ẏ al the nature of ẏ medicine is geuẽ vnto it by ẏ power of god to. Howbeit in his matter whither ẏ ẏ ſacramẽtes haue any influẽce of power ginẽ thẽ bi god, wherbi
G they may be wo3kers and inſtrumẽtes in the purginge o3 clenſing of the ſoule o3 elles that they bee but in ſuche wyſe meanes and cauſe of the grace, as the lyuery gowne wherof I did put the enſample is of the ſeruantes finding in ẏ finding in the lo3des houſholde, is not the thing wherin I wyl greatly ſticke. But in my minde ẏ ſcripture moſte ſerueth fo3 that fyrſte oppinion, and good holy doctours and of the eldeſt haue bẽ of that oppinion, and nothing but phyloſophicall reaſons haue dra3en other from that opinion. And ſince that ſome other hath fallen to the tother oppiniõ which gyueth to the ſacramentes leſſe
H fo3ce and effycacie then doth that firſte oppiniõ: there are now come theſe new men, Luther, frere Huſkyn, and Hichẽ, and ſuch other leude felowes, ẏ would leaue the ſacramentes by theyr wylles no maner ſtrength at all. And therfo3e ſo much like I the better the firſt waye that moſt holy men helde, & that fartheſt goeth from the doctrine of thoſe heretyques, which make the ſacramentes as they ſaye to ſerue onely fo3 prieſtes and p3echers, & then they p3eache themſelf ẏ the p3ieſthode is no ſacramẽt at al, and turne thẽ al into mockes & ieſtes, comparing ſande wyth holye ſalte, & butter ſmering to ẏ anoynting wt the halowed chriſme, & ſuch other fooliſh blaſphemy.

Now

A Now where they ſay that all the ſalua-
cion ſtandeth in promiſe of God, & no-
thing in the ſacramentes at al, becauſe
ỹ thei be but ỹ tokens therof: by this re-
ſon thei wyll within a while take awai
the reuerence from the very promiſe to.
For of trouth the promiſe of God wor-
keth not our ſaluacion no more thē doe
the ſacramentes, but god worketh our
ſaluacion himſelfe, and the promiſe is ỹ
token wherby we know he doth ſo. For
B if he had not promiſed it, we had not ſo
ſurely knowen it, nor had not hadde ſo
great a cauſe of good hope thereof, but
yet mighte he haue ſaued vs thoughe he
had neuer promiſed vs. And now them
that he ſaueth, he ſaueth not ſo much by
the force of hys promiſe as by reaſon of
the ſelfeſame goodnes that made him to
make the promiſe. So that his owne ly-
berall goodnes worketh our ſaluacion,
and the promiſe geueth the knoledge of
our ſaluacio. Now ſay theſe mē alway
that god ſaueth vs by hys promiſe, as
thoughe they were ſure that if he were
C not ſurely bounden by his promiſe, he
would not nowe do it at al, and ſaying
that his promiſe is ones paſſed him ſo-
what, as thei make it vnware: he would
elles if it were now to make, take a bet-
ter auiſement ere he bounde himſelfe ſo
farre. In men ſuche chaunge and ſuch
repentance happeth, that where one of
hys good wyll ſometime bindeth him-
ſelfe to grieue, the tother may thanke the
bonde if euer the promiſe be kepte. But
goddes hyghe prouidence ſo foreſeeth
what he promiſed, that he cā neuer for-
thinke it. And hys ineſtimable goodnes
is ſo greate, that he gyueth not becauſe
he promiſeth, but he promiſeth becauſe
D he will geue, and wouldе geue thoughe
he neuer promiſed as he determined to
giue before he promiſed, and would yet
Goddes pro- promiſe if he had not promiſed, not that
miſe is not the cauſe of hys gifte, but that we ſhoulde by hys pro-
myſe haue knoledge of his gift and cō-
fort of the hope. Now maketh me Tin-
dall the ſacramentes nothing but a to-
ken, & the promiſe he maketh the cauſe
of the gyfte: where of trouth as well the
promiſe as the ſacramētes be tokens of
the gift, and Goddes goodneſſe is the
cauſe of the gifte. And god hath from ỹ
beginning determined that he would
after the fall of Adam ordinarilye not
giue yt without the ſacramentes. But
though he determined alſo to make a pro-
miſe, yet neuer determined he that he
would not giue it without he made a pro- E
miſe. And ſo be both the ſacramentes &
the promiſes tokens of the gift, and yet
ſemeth the ſacrament rather then the pro-
miſe a cauſe of the gyfte. For the ſacra-
ment after ỹ inſtitucion, ſemeth a cauſe
of the gift, at the leſt wyſe in ſome kind
of cauſe, and the promiſe ſemeth no cauſe
in no kinde neither ſince nor afore. And
thus ye maye ſee what a wyſe proceſſe
Tyndall maketh vs. But wouldе God
yet that thys were the worſte peace of
Tindales teaching cōcerning Chriſtes
promyſe. But he frameth chriſtes pro-
miſes after hys owne faſhion. He ſaith F
that we make promiſes in ſacramentes
wher Chriſt made none, but he maketh
promiſes that Chriſte made neuer ſuch.
For Chriſt promiſeth heauen if mē la-
bour for it: Tindall wouldе make vs
weene we nede no labour at all. Chriſt
promiſeth forgeueneſſe through the ſa-
crament of penaūce if meh amende and
wil do penaūce: Tyndall of ỹ ſacramēt
putteth two partes away, & almoſt the
thyrde to, and promiſeth forgiuenes for
a very ſhort ſhant repenting at the firſt
thought by and by, and to do penaunce
he taketh for idolatry. Chriſt promiſeth G
vs heauen if we do good workes with
our fayth: Tindal ſaith to do good wor-
kes with intēt the rather to come to he-
uen thal bring a man to hell, and leſe ỹ
rewarde of fayth. And thus Tyndall
which crieth out promiſe promyſe, & will
haue nothing taught but Chriſtes pro-
miſe: yet in theſe thynges & an hundred
moe ſtriueth & fighteth againſt goddes
promyſes, and vtterlye goeth aboute to
deſtroy them. Finally whereas Chriſt
hath made a promiſe, one of the grea-
teſt, moſte ſolempne, moſte aſſuredlye
made, & therto moſt fruteful, & moſt ne- H
ceſſary that euer he made, that is to wit
that he wouldе bee with hys church of
chriſten people all dayes vnto the ende
of the worlde, and that he wouldе ſende
alſo the holy ghoſt vnto thē that ſhould Math. 28.
teache them all thing and leade thē into
euery truth: Tindal fyrſt (leſt he ſhould Iohn. 16.
ſeme to gaynſaye this promiſe) wouldе
ſhifte it from the knowen churche and
companye of all chriſten people profeſ-
ſing the name and faith of Chriſte, vn-
to a ſecrete companye of ſuche as they
call good menne and electe, which who
they be who can tell? And yet ſith there
can be no doubte but ſuch as be or haue
bene very electes, haue alway ben par-
tes of thys knowen chriſten company,

and

A and sith thei wer not false dissymulers: they haue believed as they shewed, and they haue shewed that they believed as we believe in such thinges as Tindall now calleth missebeliefe, for they haue done therin as we do, & alway the beste haue written these thinges that we believe, and neuer was there any cōpany tyl wīn this twenty yere, that believed as Tindall saith that he believeth. And he saith also that hys beliefe is so necessary to saluacion, ẏ the contrary beliefe
B is damnable, for elles he woulde not of hys courtesie crye oute so sore vpon the clergye for teaching ẏ contrary. Wher vpō if Tyndales lye be trew, ther must then of necessitie folowe that ther must be trew also one of these two very plain falshedes, that is to wit that christ hath neuer since hys death tyll holy Tīdales days had in this world here any church at al, or elles ẏ if Christe haue had here any church, yet from hys own death til holy Tindales dayes, the holye ghoste whom himselfe sent, neuer taught hys church the treuth. Now then if Christe
C had all this while no church in earthe, his ꝓmise was clerely brokē, by which he promised to be with his church hymself al daies vnto the worldes ende. For how were he with his church here vnto the worldes ende, if before the worldes ende so manye hundred yeres to gether he had here no church at all. And on the tother side if he had here all thys while any church, and thē the holy ghost haue not taught ẏ church ẏ trewth: thē hath Christ broken that promise, by whiche he promised that the holy ghost shoulde teach hys church all thynges and leade them into all trewth. For howe had the
D holy gost taught it al thinges if he haue suffered the deuill to teach it some thinges. And let Tindall when he wyll aūswere this point. Marke wel and remēbre that we speake here of belief, & faith, not of workes and deedes, lest after hys custumable fashion letting the beliefe go by: he aunswere vs with rayling vpon mennes maners, and so leade ẏ reader more then a mile fro the matter.

And howe hath the holy ghost ledde the church all this while into all trewth, if one holy truth be, ẏ freres whē they list may wedde nunnes notwithstanding their vowes, and the holy ghost hath almost this fiftene hundred yere togither suffered al hys hole church (neither good nor bad excepte) to believe that brech of such vowes is deadely sinne, and suche

Brech of vowes.

maner marsage plaī incestuouse lecherie, and to dampne Tindales faith in ẏ point for verye false heresie. And thus good christen readers here ye playnely se what maner of fashion Tindall teacheth Christes ꝓmises. For whereas he setteth al at nothig sauing onli christes ꝓmises made to mā: he terheth mē agaī to breake their promise made to God, & so bringeth al hys matters in conclusion to ẏ point, ẏ if he lied not as he doth, Christ had broken hys promise made to hys church, beside this that of Christes promises he denieth many, and thē that he graunteth he believeth shrewedly, & would make them serue vs onelye for a blinde boldenes of sinne.

¶ Of the sacrament of the altar.

Forasmuch as he seeth ẏ ẏ masse is ẏ special thig in which ẏ sacramēt of ẏ altar is honoured, & in which it is most frutefull, in so much as there the very body & bloode of our lorde is not only receiued by the prieste hymselfe and for hymself, but is also for his own sinnes and other mennes to, offred vp to God as an holy host, oblacion, & sacrifice, representing the same sacrifice in which our sauiour both being the prieste and the sacrifice, offred vp himselfe for ẏ sinne of ẏ world vnto his father in heauen, an acceptable sacrifice vppon his painefull crosse: therfore doth Tīdall after his maisters doctrine ieste & rayle ond make mockes at ẏ masse, wherof these be his wordes.

What is receiued and offred vp in the masse.

¶ Tindall.

¶ What helpeth it that the priest when he goeth to masse disgyseth hymselfe wī a great parte of the passion of Christ, & playeth out the reste vnder silence with signes and profers, with nodding, becking, and mowing, as it were iacke a napes, when neither he himself neither any mā els wotteth what he meaneth, nor wherof no mā can giue a good reason as he saith soone after.

More.

¶ Here he mocketh and plaieth himselfe as ye see in mocking these holy ceremonies vsed, as wel in thapparel of ẏ priest as in ẏ secretes of ẏ holi sacrifice, which he saithe doe no good but muche hurt, & make mē supersticiouse, because as he saith there, thei haue ẏ more deuocion therby, & therfore he woulde haue thē leste, as though the deuocion that is increased by ẏ beholding of those holye ceremonies were superstition, because they vnderstande them not.

A If Tyndall say trewe in this, then dyd Godde by hys owne commaundement make his chosen people of Israel to fall into superstition in steede of deuocion, wyth the ceremonyes vsed aboute the sacrifices in the olde lawe, because they vnderstode them not.

After thys he mengleth hys lyes therewyth, saienge that Christen men think ẏ they haue done habundantly ynough for Godde, ye and deserued aboue measure, yf they be present ones in a day at
B such a mumminge.

¶More.

¶What may not such a man bee bolde to say ẏ is not a shamed to lye so shamefully? for he knoweth that al ẏ readers well knowe that he lieth when thei rede it, and yet he is not ashamed to write it. What mā would be so folishe to think that he hath done ynough for god?

Yet layeth he a nother incommoditie ẏ the infidelles wil mock vs and abhorre vs, in that thei se nothing but such apes playe amonge vs, whereof no man can
C geue a reason.

Lo what an high reason hath Tyndall here found out, ẏ such holy ceremonies wherof Christes church hathe receiued nany by the blessed apostels themselfe, & from their dayes vsed euer hitherto, as appereth by the writig of holi doctours farre aboue a thousande yere a go, we must nowe geue ouer, for feare least infidelles as Turkes & Saracens would learne of Tyndall to mocke vs for thē, because we can not tell them a good reson for eche of them. Bee ye sure this is a right solempne reason, and Luther in dede maketh a muche lyke, so that ye maye see that they haue wayed it well
D betwene them, or elles Tyndall would not after so longe a laysour alledge it againe so solempnely.

But now would I witte of wise Tyndall whyther yf menne coulde and dyd giue a good reasō vnto Jewes, Turkes, and Saracens and Paynims, as for ensample suche causes as Tindall telleth some for great hidde misteries that no mā coulde tell but he, whych he fette oute late of a good freres booke called *Rationale diuinorum*, shewing what signifyfieth the albe, the ames, and stole, and so forth: would thē all the Jewes, Turkes Saracens, and other infideles hold themselfe satisfied, & mocke no more? yf thei so would, thē were they all muche lesse infydelles then Tindall is, for he hath sought out such thinges, and yet E mocketh stil. Howbeit that is litle meruaile. For in dede he bringeth all such thiges forth but for to make mockes at thē. But then woulde I witte of wyse Tindal farther, whither if all these infidels ẏ he speaketh of, as Jewes, Turkes, and Saracens were present at the masse, and no such ceremonye, at all vsed thereat, but only kneling, knocking on briestes, and holding vp of handes at the sight of the leuacion, and receiuing of that blessed sacrament, and that therupon meruailing on the maner therof, thei were tolde the very trouth that the F cause of all this reuerent behauour, is because that there vnder that forme of bread and wine is the very blessed body and bloode of our sauiour himselfe, the same that hinge vpon the crosse whē he suffered hys passion for our redempciō: woulde those infidelles then hold them selfe all content, and neuer mocke at yt more? Nay wil none of them beside the blessed sacramēt mok at al whẏole mater, both at ẏ incarnaciost, death, resurrecciō & al? Lo thus ye see god christen, readers, that by Tindalles reason we must cast of clene all our hole faith, lest suche infidelles as himselfe is, shoulde make mockes ther at as he doth. What G christē eares cā abide such blasphemus foly? Yet would some vnwise mā wene peraduēture, ẏ Tindall doth for al this not meane any thing against these holy ceremonies of ẏ masse, but ōly mocketh ẏ priest because he speketh not al the secretes of the masse alowde, and also because he teacheth not al ẏ parishe what al those ceremonies mene. Surely ther nedeth no man to doute, but he that can finde in his heart to make such mockes vpon the deuoute obseruaunces vsed so many hundred yeres aboute the masse, H hath a lewde bestely minde against the very sacramēt it self. But yet to thende that euery man mai se it the more clerely: ye shall perceiue by his own wordes that according to Luthers bablinge in his booke of Babilonica, Tyndall teacheth plainely that the blessed sacramēt is in ẏ masse no sacrifice, none host, nor none oblacion, by which abhominable heresy he taketh quite away ẏ very speciall profette and frute of all the masse. These be his very wordes:

what bodye is vnder the forme of bread

¶Tindall.

¶Ther is a word called in latin sacerdos, in greke hiereus, in hebrue cohā, ẏ is

A is a miniſter, an officer, a ſacrificer or a
prieſt, as Aaron was a prieſt and ſacri-
ficed for the people, and was a media-
tour betwene god and them, and in the
engliſhe ſhoulde it haue had ſome other
name then prieſt. But Antechriſt hath
deceiued vs with vnknowen & ſtraũge
termes, to bring vs into confuſion and
ſuperſticious blindnes. Of that maner
is Chriſte a prieſte for euer, and all we
prieſtes through him, and nede no more
of any ſuch prieſt on erth to be a meane
for vs vnto god.

B ¶ More.

¶ By theſe wordes ye ſe, that where as
the prieſtes in the olde law offred ſacri-
fices for ẏ peple and ẏ of diuers kindes
as appereth in Leuitici & Numeri and
other places of holy ſcripture, in ſtede
of all which ſacrifices Chriſte hathe in
his new law inſtituted one onely ſacri-
fyce, hys owne bleſſed body and bloode
to be offered vp to hys father for hys pe-
ple by the handes of the prieſt in forme
of breade and wyne, of which holye of-
fering in the maſſe nowe, the offring of
Melchiſedech that offred bread & wyne,
was a ſolemne figure: Tindall telleth
vs here that becauſe Chriſte is a prieſte
for euer, and that all we be prieſtes th-
rough hym man and woman, ye muſte
vnderſtand we nede therefore he ſaythe
no more of any ſuch prieſt on erth, that
ſhould be a meane betwene god and the
people, to offer vp anye ſacrifice to god
for the people. For he ſaith farther, that
Chriſte hath brought vs into the inner
tẽple within the veile and vnto the mer-
cye ſtoole of God, and hathe coupled vs
vnto God, where we offer euery mã for
hymſelfe the deſires and petitions of his
harte, and do ſacrifice and kil the luſtes
& appetites of hys fleſh, wyth prayour,
faſting, and al maner of godly lyuing.

Capt. 5.

Gene. 14.

C

D

More.

¶ Wyth theſe gaye glittering wordes
woulde Tyndall ſo blere our eien, that
he would make vs to reken our ſelfe ta-
ken in ſo nere to god & ſo coupled wyth
hym, that euen vppon god almightyes
mercy ſtoole we offer euery man ſo ſuf-
ficiently for himſelfe the deſires & peti-
cions of his hart, and ſo ſufficiently ſa-
crifice and kill the luſtes and appetites
of his fleſhe, with prayour, faſting, & all
maner of good liuing: ẏ we nede nowe
no prieſt as meane betwene god and vs
to offer vp for vs to Godde the holy hoſt
& ſacrifice of al ſacrifices, the bleſſed bo-
die and blod of our holy ſauiour chriſt.

E

This is the goodneſſe that he bringeth
al his holy proceſſe to. And where as in
other places all is nought amonge vs,
& al is but ſine: yet here leaſt we ſhoulde
nede the ſacrifice of the maſſe, we be all
goddes good ſonnes, and kyl & ſacrifice
full wel the luſtes and appetites of our
fleſhe, with prayour, faſting, and all
maner of godly liuing. Howbeit when
Tindall ſayth that we offer our deſires
of our harte at god almightyes mercye
ſtoole, and that wee kyll and ſacrifice
the luſtes of our fleſhe wyth prayour,
faſting, and all Godly liuinge: he
meaneth none of vs peuiſhe, popiſhe
papiſtes, but the lyuely lightſome Lu-
theranes. For they perdie as ye ſee by
Luther hymſelfe and hys holye nunne,
kille and ſacrifice their fleſhely luſtes,
with prayour, faſting, and much godly
liuynge, euerye man & women wotteth
howe. I meruayle yet in what place of
ſcripture Tindal fyndeth, that men ſa-
crifyce their ſinnes. We fynde that mẽ
offer ſacrifyce for ſinne and that men
kyl ſynne, and then peraduenture offer
themſelfe clene depured from ſinne.

F

G

But to offer vp ſinne in ſacrifice, me ſe-
meth it is verye ſtinking ſacrifice, & of
ſuch a ſcriptured manne not very ſcrip-
turelye ſpoken. But therefore Tyndall
turneth thoſe. ii. wordes oute of theyre
right frame, to iugle and blere our yien
withall. For he ſayth not that we kill &
ſacrifyce oure fleſhelye luſtes, leſte we
ſhould haue ſpyed that it were no mete-
ly ſacrifice. But he ſayth that we ſacry-
fyce & kil thẽ, as though that in the olde
lawe men had ben wont to ſacrifice the
beaſtes firſt, and burne them vp hole, or
elles burne part & eate parte and thẽ kil
thẽ after. But Tindall careth not how
he ſet hys wordes, ſo that he may make
vs to beleue, that we nede no prieſte to
offer vp daylye the ſame ſacrifyce that
our ſauiour offred ones, & hath ordeined
to bee by ẏ prieſtes perpetuallye offred
in his church. For thys is hys laboure
to take out of our belief, and this is Lu
thers labour, of whome he learned it in
his booke of Babilonica. And for thys
cauſe be thei wroth wt̃ the holy canon of
the maſſe, becauſe the ſacrament is in ẏ
maſſe called as it is in dede, a ſacrifice,
an hooſt, and an offring. This woulde
thei haue vs leaue of for the only ſpight
that thei bere to prieſthod, becauſe they
ſe that in this poinct that holy order of
prieſthod hath an excellent priuilege, in

H

The excellẽt priuilege of prieſthode.

A which none aūgel hath ẏ like authozite. And albeit ẏ Tindall telleth vs many times as the mā is sōwhat shameleſſe, ẏ we wil not beleue ſait Hierō, ſait Auſti. ſaint Ambroſe, ſaint Gregozy, and the other olde holye doctours of Chriſtes church: yet knoweth Tyndall that in thys one poynt amōge many other, thei be quite againſt hym euerychone. And becauſe it woulde here make a longe wozke to reherſe many of their wozdes: therfoze that Tyndal ſhal not deny but
B that I therin ſay trewth, I ſhal alledge hym Luther hys owne mayſter, whiche in hys booke of Babelonica plainly cōfeſſeth the ſame, and aūſwereth it with ſaienge that the ghoſpel of god is plaine againſt them al, as though that amōge them all, either neuer none had readde the ghoſpell of god, oz elles neuer none had vnderſtanden it but himſelfe. And then againſt them al he conſtrueth that ghoſpell ſo foliſhely, that afoze God a man would wene almoſt that a golling had as much witte as he. And yet nowe
C would hys wiſe diſcipple Tindall haue vs foz hys pleaſure, in hatered of the ozder of prieſthod, belieue that the prieſte doth at the maſſe make none offring of that holy ſacrifice foz our ſinne. With which hereſie he clene taketh awaye the verye frute of the maſſe, in which that bleſſed ſacrament is both moſt honozed of the people, and is alſo moſte profitable to the people. But yet ſhall ye ſe ferther that as faire as he conereth hiſelf in his ſpeaking of this holy ſacrament in ſoe other places: yet in ſō he sheweth his affeccīō ful wel: foz theſe are his wozdes.

¶ Tindall.

D ye may here perceiue that after this wiſe preacheth not Tyndall.

¶ The ſacrament of Chriſtes body after thys wyſe preche they: Thou muſte beliene that it is no moze bread but the very body of Chriſt, fleſhe, bloode, and bone euen as he wēt here on earth, ſaue hys cote. Foz that is heare yet I wote not in how many places.

¶ More.

¶ Is not here a fayze mocking maner in rehearſing of that holy ſacrament: But yet to couer hys infidelitie, he maketh here a colour, as thoughe he were angry ẏ thei teache no moze. But he is angry in dede that they teache ſo much, oz els could he neuer finde in his heart to ſpeke ſo mockyſhlye of ſuch a matter as he doth. Foz euery mā wel knoweth that where he maketh after as thoughe they which teache the people thys, dyd not teache them alſo the prokfte of the
E receiuing noz the promiſe of Godde: he doth vntruely belye them. Foz who is there ſo ſimplye taught, but that he wel vnderſtādeth that the receiuing of that holy bodye of our lozde in ſuch wiſe as men are taught to receiue it, is holſome to the ſoule and that by goddes ozdynaunce? And therfoze is in Tyndal but a ſhameleſſe lye, wherof euery mā well knoweth the contrary. Woulde Godde himſelf beliened as wel of thys holy ſacrament, as the ſimpleſt learned prieſt in a coūtry teacheth his pariſh. Which if he dyd, his hart I dare ſay would not
F ſerue hym ſo foliſhely to ieſte thereat.

Foz he ſpeaketh there of preching of ẏmyſe, foz no other cauſe but onelye to bring in his wozſhipful ieſt of our lozdes holy body being in ẏ ſacrament, to ſay he is there all ſaue hys cote. Of whych holy ſacrament he that ieſteth ſo, belieueth of likelihod that ther is no moze of hys body there then of hys cote. I haue in hys booke of obedience cōſidered his wozdes of thys holy ſacrament, and I haue aduiſed thē the better foz certaine wozdes that I haue harde of hym: and I ſee not one wozde by which he may be bounden to ſay that euer he confeſſed it
G to be the very body and blod of Chriſt. Howbeit if he had, it were not yet with that ſozte muche the ſurer. Foz they may do as their mayſter hathe, ſaye the cōtrary after, & whē they ſay wozſe thē tell that they haue ſeene moze ſince and learned better. Howbeit he is in deede comen to that point alredye, as ye ſhall perceiue by hys wozdes in hys booke made againſt me, wherof I ſhal rehearſe you part anon. And yet we neede not muche moze proſe, when we ſee that he
H mocketh at the maſſe, and woulde haue no prieſt at all, noz the ſacrament to be taken as a ſacrifyce, and nowe ieſteth vpon ẏ doctrine that teacheth vs to belieue that in the ſacramēt is the bleſſed body & blood of our lozde, to turne it to a mocke, ye ſayeth this foole al ſaue his cote, a wozſhipfull ieſt in a chriſtē mās mouth, ẏ mouth is moze meete in deede foz ſand then holy ſalt.

Hys is the ſaieng of all heretiques.

¶ What auaileth ſaith he to teach folk this, ẏ the very body & blod of our lozde is in ẏ ſacramēt, ẏ deuill knoweth that Chriſt died on a friday & the Jewes to, & what are thei ẏ better. we haue a promiſe.

¶ Why ſteppeth he from therample of the ſame ſacramēt. Why ſayeth he not the deuyll knoweth thys to bee trewe,

that

A that vnder the fourme of breade is Chriſtes owne body, and yet the deuill is neuer the better. Surely becauſe himſelfe belieueth that the deuill knoweth it not at all nor God neither: And for becauſe he wold not yet haue vs therin perceiue his mind to the vttermoſt: he ioyned the Iewes with the deuill to flee fro the ſacrament to the fryday, where he myght haue ſeuered them and ſpoken of bothe, or elles with the Iewes and the deuill, he might haue ioyned himſelf, and haue bounden all three in a bundell. For he belieueth leſſe then the tone, & is as ma-
B licious as any of them both. Yet to thẽtent ẏ ye may perceiue clerely: that he is playne of Luthers hereſie, that the ſacrament of the aulter is very bread ſtil: ye ſhall vnderſtande, that whereas I in my dyalogue reherſe Luthers hereſies, and amõg other his hereſie that I now ſpeake of, Tyndall in his aunſwere affirmeth Luthers hereſie for good and true, ſaying. That that is broken, and that the prieſt eateth with his teeth, is it not bread: what is it elles:

And after thoſe wordes he goeth furth in ieſting and mocking god wot ful like himſelf. And ſone after in another place
C he ſayeth in defence of Luthers hereſie, becauſe he wouldе haue folke ſette leſſe thereby, and haue leſſe reuerence therevnto: It wer a perilous caſe if men and womẽ touched it, becauſe the Pope hath not oyled thẽ. And afterward he ſayeth: At Orforde about the ſacramente was no ſmall queſtiõ of late dayes, whether it wer bread or none: ſome affyrmynge that the flowre with long lying in water was turned into ſtarche.

¶More.

What a cankard mynd this heretike hath, there can I trowe no man doubte
D that heareth what fooliſh gaudes he deuiſeth vpon it of his own frantike head. For if euer there wer any ſuch foolyſhe fantaſie ſpoken there, it was by hymſelf and one or two wretched felowes of his own ſecte, ſitting and blaſpheming god vpon their ale bench. But nowe ſhall ye yet more playnely ſee, to what poynt he goeth about to bryng you.

¶Tyndall.

It is the ſacrament of Chriſtes body and bloud, and Chriſt calleth it the new and euerlaſting teſtament in his bloud, and commaundeth that we ſhould ſo do in the remembraunce of hym, that hys body was broken and his bloud ſhedde for our ſinnes. And Paule commaun- C
deth therby to ſhewe or preache the Lordes deathe. They ſaye not praye to it, neither put any faith therin. For I may not beliue in the ſacramẽt, but I muſt belieue the ſacramente, that it is a true ſygne, and it true that is ſignified therby (whiche is the onely worſhypping of the ſacramente: if ye geue it other worſhippe ye plainly diſhonour it) as I may not belieue in Chriſtes churche, but belieue Chriſtes church, that the doctrine which they preache of Chriſt is true. If ye haue any other doctrine, teache vs a reaſõ, and leade vs in light, and we will F
folowe.

¶More.

No man can deſyre better knowledge of hym, then he ſheweth of hymſelfe in theſe wordes. For here he ſheweth plainly that though to bleare our eyes withall, he calleth it the ſacrament of Chriſtes body and bloud, and his newe and euerlaſting teſtament in his bloud, and ſayth that we be commaunded by ſaynt Poule therby to preche the lordes dethe: yet he will not in any wyſe that menne ſhal pray therto, nor put any fayth therin. And it is no doubte but he that hath that minde, belieueth nothing at al that G
it is the very body of Chriſt, wherwith his holye ſoule is coupled, & his almighty godhead ioyned, from whiche fro the firſt aſſumpcion therof it was neuer ſeuered. And therfore vnto all his other gaye glorious woordes he hathe a falſe gloſe, by whiche he meaneth that ẏ bleſſed ſacrament is nothing elles but a token and a figure ordayned for a remembrance of Chriſt, & not ẏ very body and blud of hiſelf. It is alſo to be noted wher vpõ he groũdeth this holy precept of his, ẏ men ſhould not pray to the ſacrament, nor put any fayth therein. He ſayth becauſe that the ſcripture doeth not commaund it, therfore it is diſhonour to the ſacramẽt to doe it. Doth not theſe woordes alone teache vs ſufficiẽtly to knowe the miſchiefe of that hereſie, by whiche H
they ſaye that there is nothyng to be belieued without plain and euident ſcripture, when we ſee nowe that Tindall vpon that doctrine of hys, forbiddeth vs to honour the holy ſacrament of the altare. Ye may ſee now that Tindall vttred not all hys falſe ware at once. For firſt he began with ymages, then with relikes, then with ſayntes, that we may worſhippe none of al theſe. And now at laſt he techeth vs that we may not wor-

A thyp Chriſtes owne body in the bleſſed ſacrament of the aultare, nor putte any fayth therin. Put ye no doute but he wil ſay the ſame by his ſoule within a whyle and ſone after that by his godhead too, & at the laſt by the godhead of the father & the holygoſt both, and vtterly denye all three. God is good lorde whiche maketh this blaſphemous fole ſpeake in the end of his blaſphemy a fewe true woordes, with which himſelfe deſtroyeth all hys whole abominable doctrine. For he cõfeſſeth as ye haue heard, that though he may not beleue in Chriſtes churche, as though the churche were hys ſauiour: yet he muſt beleue chriſtes church, that the doctrine which they preache of chriſt is true. And with theſe woordes of hys own, will I ſtrayne him faſt and ſure. For I aſke no more but theſe fewe woordes of his own to the confounding of al that euer he teacheth againſt our faith. For now hath he with theſe woordes deſtroyed theffect of his hereſie, wherwith he woulde drawe all to an vnknowen churche of electes. For ſith we muſt beleue the doctrine and the preachynge of the churche of Chriſt, as Tyndall ſaith hymſelfe, and that can we neuer dooe, but if we know them whom we beleue, and who be electes we can not knowe: farewell the force of all that hereſie by Tyndales own tale. And now ſith he hath bounden hymſelfe to confeſſe that the churche of Chriſt is, and muſt nedes be a church knowen here to menne, and none ſuch can he name but onely the catholike knowē church of al chriſtē nacions, from which he hath & doeth labour to flitte and flee vnto a darke vnknowen church of electes, the ſtrength of which hereſie, hys owne woordes here haue confounded, he muſte needes confeſſe that Chryſtes churche is the churche that we be of, and out of which, hymſelf is downe fallen by vnfaythfulnes, into the depe dungeon of the deuil. And now ſith of his own cõfeſſion he muſt beleue ỳ doctrine of the church of Chriſt, and of the ſame confeſſion of his owne it followeth that the churche of Chryſte is this common knowen church, that hath from Chriſtes dayes hetherto continued, and that it is euident alſo, that by the doctryne of that churche, the doctryne of Tyndale concernyng the bleſſed ſacramēt is falſe, for euer hath it been by that churche of Chriſte taught that the bleſſed ſacrament ſhould be worſhyped, and faythe to be putte therein, whereof Tyndall teacheth the cõtrary: it is ineuitably concluded vpon Tyndales own woordes, that Tyndall is agaynſt Chriſtes owen bleſſed perſone, a deadly deueliſhe heretike. Now ſith ye playnly perceiue good chriſten reders, that this malicious man intēdeth to turne poore ſimple ſoules out of the verye faythe, and of the .vij. holy ſacramentes, woulde take .v. awaye, and the other twayne that he would ſeme to leaue, he handeleth yet in ſuche wiſe, as men may well ſee that he leaueth them as fruiteleſſe as the other, and finallye in effecte believeth neyther nother, ther will no good man loke that we ſhould now nede to proue theſe holy ſacramentes to be true, whiche all chriſten people haue this .xv. hūdred yere believed, becauſe that now a fonde felowe and a foolyſhe heretyque denyeth them, except that anye man were ſo madde to doubte whether there were anye God at all, if he happed to heare any man ſo madde to ſaye naye. And ſurelye there was neuer ſecte of heretyques yet, that there was ſo greate madnes to believe, as theſe. For of other heretyques that haue been of olde, euery ſecte had ſome one hereſie, or elles verye fewe. Nowe theſe heretikes come in with almoſt al that euer all they held, and yet moe too. All the other heretyques had ſome preterte of holyneſſe in theyr liuynge: theſe ſhameles heretykes liue in open ſhamefull inceſtuous lecherye, & call it matrimonie. The olde heretiques did ſticke vpon ſcripture when it was yet in a maner new receyued, & they contended vpon the vnderſtandyng at ſuch tyme as there hadde fewe chryſten wryters expowned the ſcripture before them, ſo as they might the better ſay to ỳ catholike churche, why may not we perceyue the ſcripture as well as you: but theſe new heretiques be ſo farre fro ſhame, that in the vnderſtanding of ſcrypture, and in the affyrmyng of all theyr hereſies, they would be believed by theyr onely word agaynſte all the olde holy doctours that haue been ſince the death of Chriſte vnto thys daye, and that in thoſe rotten hereſies too, whiche they fynde condemned to the deuill by the generall counſayles of all chriſtendome, a thouſande yere afore theyr dayes, and moſt madde of al in denying the ſacramentes which they find receued and believed, vſed and honoured ſo clerely frō the beginning, that neuer was ther heretyke that durſt for very ſhame, ſo boldly barke agaynſt them,

B Wel leue Chriſtes churche.

C

D

Chriſtes church is the common knowen church.

E

F

G

H

A them, till that now in these latter dayes the deuill hath broke hys chaynes, and of all extreme abhominacion hath sette his poysoned barell a broche, from the dreggy draught whereof God kepe euerye good chrysten manne, and suche as hath drunken thereof, geue them grace to vomite it oute agayne by tyme. This longe digressyon haue I made you, to lette you playnelye see the summarye purpose and effect of Tyndales doctrine touching the holy sacramentes, whiche knowen vnto good menne, suffyseth to make theyr heartes abhorre his deuelish
B doctryne withoute anye farther argument. And as for them that at the bare hearyng thereof abhorre it not, they be surelye so sore infected, that excepte the marueylous mercy of God, neuer shall ther eyther reason or autoritie make thē sauour the trouth. But now that Tindall hath commended vnto you the high spirituall wisedome of vnfaythful heretikes, he begynneth on the tother syde to rebuke and reproue the true faythe of all good faythfull people.

¶ Tyndale.

But the world captiuateth his witte, and about the lawe of God maketh hym
C wonderful ymaginacions, vnto which he so fast cleueth, that .x. John baptistes wer not hable to dispute them out of his headde.

¶ More.

Nowe that Tyndall hath doone with his own spirituall parte, and hath as ye haue heard holilye declared howe hygh spiritual wisedom they vse in searching the verye bottome of the cause in euerye commaundement that god geueth, and according to the thing whiche they take for the cause, so order themselfe, eyther kepe the commaundement or breake it:
D now cometh he to thother parte, that is to all that are no heretikes, whom he before called naturall, & not borne agayne nor renewed with the spirite, all which folke he calleth here the world, and saith that the worlde captiuateth hys witte, and about the lawe of God maketh him wonderfull ymaginacions, vnto which he so fast cleaueth, that tenne John baptistes wer not hable to dispute them out of his bead. Here he meaneth that himselfe and hys felowes spirituall heauenly menne, be not captiuate vnto the law of god, as we pore worldly men of midle earth be. For they be no ferther boundē to the lawe, but as the cause of the lawe sought out by themself, leadeth thē too & G
fro, and therfore they be in an euangelicall, and in maner angelicall libertie to doe what they list, so ẏ thei geue the law some cause that may serue theyr lust, as they haue geuen to the lawe & commaūdement of vowes, from which they haue set themself in such a spirituall libertie, that munkes & freres may lawfully lye with nunnes, and liue in lechery, & call it wedlocke. And in dede they maye call it wedlocke and they will, as lollardes dyd of late, that put a pygge into ẏ water on good fryday, & sayd goe in pygge, and come oute pyke, and so when they F
had chaunged the name, they toke it for fishe and eate it. And so may these holye new spirituall men, when munkes and freres wedde nunnes, they maye call it wedlocke & they will. But as the poore plough man said vnto the tauerner that gaue hym water in stede of wine, God thanke you maister winer for your good wyne, but in good fayth sauyng for the worshipfull name of wyne, iche had as leue a drunken water: surely so may we well say to these new holy spiritual maried munkes and freres, sauyng for the worshipfull name of wedlocke, it were And true spoken.
as good they liued in lechery, as in such byched bychery. But we selye soules of G
the world here, be captiuate and bounde he sayth, and not in such a heauenlye libertie, but make our selfe woonderfull ymaginacions about the lawe of God, which thyng much I meruayle of. For ẏ world is not often wont to muse much vpon the lawes of God, nor greatlye to studie vpon them, but let thē goe by wel & easelye, and thynke little on them, nor nede not John Baptist to dispute out of theyr heades any wonderfull ymaginacions that they haue studyed aboute the lawe of god. But mary on the other side these new spirituall mē, haue with their new libertie made themself wonderfull ymaginacions to whiche they cleaue so fast, that .xv. John baptistes can not dispute them out of theyr heades. For they haue to the great wonder of the worlde H
made them an ymaginaciō, that freres may liue in lecherye with nunnes, and neuer nede doe penance neyther for that nor for any sinne elles, but repente and doe so still, and believe that all is well, and doe no penance, nor take no payne for any sinne at all.

Now euery man well woteth that S. John the baptyste dyd dyspute agaynste these ymaginacions of theirs, both with

A his liuing and his teching. For against
they? lecherye hys liuing disputed with
chastitie: and agaynste they? heresie of
penaunce he dysputed with preachyng
penaunce. For he bade them, not euerye
boye goe foorthe and take hymselfe for
an Apostle and goe preache, but he cry-
ed vpon them to doe penaunce, and not
onely bade them repent & doe penaunce,
Math.3. but also bade them if they would auoyd
hel, and the wrath that els was to come,
they shoulde doe woorthye fruites of
penaunce. And because that they should
not weene that it was but a woorde of
B office, and that it suffysed to believe wel
in Goddes promyse, and so goe they?
wape and thynke themselfe safe: he shew-
ed them in hymselfe and hys owne li-
uynge for they? institucion, not for the
deserynge of his owne sinne, a fourme
and fashion of a repentaunt synner, in
what wise he should doe penaunce. And
therefore he liued solitary, sauyng that
The penitēt life of Saynt John baptist. hys vertues caused hym to bee visited.
He lyued in holye vowed chastitie, and
neuer wedded woman in his dayes, nor
neuer would haue done though he had
liued twyse as long as Luther. He liued
in poore and paynefull apparell. He li-
Luke.1. ued in watche and prayers, in fasting,
C and forbearyng meate. He dranke no
wyne, but was contente wyth water.
Thys maner of penaunce doyng, dydde
saynt John baptist teache and dyspute,
contrarye to the false ymaginacions a-
gaynst penaunce, and wonderfull deui-
les of lewde lecherous liuing, that these
new spirituall men haue in they? fanta-
sie framed, whiche neyther saynt John
baptist, nor such.r. saint John baptistes
nor our sauiour Christ hymself can dis-
pute out of they? heades.

¶ Tyndall.

D He believeth that he loueth God, be-
cause he is ready to kill a Turke for hys
sake that believeth better in god then he,
who god also commaundeth vs to loue,
and to leaue nothing vnsoughte to win
hym vnto the knowledge of the trouth,
though with the losse of our lyues.

¶ More.

Here Tyndall foloweth hys maister
Luther, that woulde haue all christen
menne suffer the Turkes and fyght not
with them. Now be it I vnderstande by
Tyndall in his boke after, that Luther
hath eaten vp hys woord agayne after-
ward for feare, wher he sawe hys coun-
trey prepare theselfe against the Turkes.

But now Tyndall ẏ is out of such feare E
is as it semeth, disposed to mayntaine &
set furth his maisters former errour a-
gayn. For he layeth it to the charge of ẏ
catholical church, as a chief & principal
faulte, ẏ we take it as a token of loue to
god if a man haue a mind for gods sake
to go fight against the Turkes. But as
manly as he mocketh it, a good token is it
of loue to god for all ẏ. For he that is for
gods sake contēt in the defence of other To fighte a-
folke his innocent christen brethren, a- gaynst the
gainst the infidelles, the enemies of god Turke for
& them, to put his own life in payn & pe- gods sake, is
rill of death: we may be bold with Tin- godlye.
dales lycence, whyle we haue Luthers F
leaue already, to warrant that it is a to-
ken of good and ordynate loue to god, &
for god to hys neighboure. For though
we should loue infidelles to make them
faythfull & bee glad to suffer for them: yt
our sufferaunce would bryng thē to the
fayth, yet are we not bounden to loue thē
aboue the houshold folke of Christ, and
familiares of our owne christen fayth,
& namely so farre, that while they come,
not to learne the christen fayth, but to
kyll the christen men, a prince that hath
the rule of vs, should suffer them to kill
on and stand still by and preache.

I dout not therfore but how holily so-
euer it pleaseth father Tyndalle here
preache in fauour of ẏ Turkes, a prince
may assemble his hoste, and of good zele G
with greate thanke of god, goe agaynst
them and kill them aswell and better to,
thē Moyses killed ẏ Egipcian ẏ fought
with the Hebrue.

And therfore we shal not I trust, gret-
ly nede to feare the gret word that Tyn-
dall in the Turkes fauour speaketh, a-
gaynst those that will goe and fyghte a-
gaynst thē, where he saith that ẏ Turke
believeth better in god, then such a chri-
sten man. Wherin if Tyndall sayd true
as God be thanked he lyeth: howe belie-
ueth thē Tyndall hymselfe in god, which H
(as his charitable bookes well declare)
would be well content that heretikes &
infidelles shoulde with sedicion or open
warre, kille vp the cleargie of the catho-
licall church, and the great part of such
good people besyde, as woulde be aduer-
saries to their pestiferous heresies.

¶ Tyndall.

He supposeth that he loueth his neigh-
bour as much as he is bound, if he be not
actually angry with him, whom yet he
will not helpe freely with an halfpeny,
but for aduauntage or vainglory, or for
a worldly

a worldly purpose. If any man haue dis
A plesed him, he kepeth his malice in, and
will not chafe himselfe about it, tyll he
see an occasion to auēge it craftely, and
thinketh that well ynough. And the ru-
lers of the world he obeyeth thinketh he,
when he flattreth them, and bindeth thē
with gyftes, and corrupteth the officers
with rewardes, and begyleth the lawe
with cautels and sotelties. And because
ẏ loue of god and his neighbour, whiche
is the spirite and the lyfe of all lawes, ⁊
wherfore al lawes are made, is not wri-
ten in his heart: therfore in al inferiour
B lawes, and in all worldly ordinaunces,
is he beetle blynd.

¶More.

Al this geare is but a fardel ful of lies
and that woteth Tindall himself wel y-
nough. For albeit that ther be moe then
ynough, ẏ in the catholicall churche of
Christ ẏ vse to cōmit such sinnes: yet vse
they not to thinke that they doe wel, and
fulfill the law of God in doing, but they
both believe and confesse the contrarye,
and to theyr confessour knowledge it as
C it is for synne. For though men in the
catholike churche doe sinne, yet to take
it for no sinne, but for holines ⁊ vertue,
thys is neyther the doctrine nor maner
⁊ gyse of the catholike church of Christ.
But this is in very dede the beliefe, or at
the least wise the gyse ⁊ custome of Tin-
dales church, ⁊ Luthers, and frere Hus-
kins. For they haue the loue of god, and
theyr neighbour, the spirit and life of al
lawes so well ⁊ wiselye written in theyr
heartes, ẏ they cannot be but feruentlye
taken in their lewde lecherous loue, nor
be not in inferiour lawes ⁊ worldly or-
dinances so beetle blynded, but ẏ a frere
can find ẏ way to a nūnes bed ⁊ it be at
D midnight, ⁊ after in the open day abyde
therby, ⁊ auow the breach of their vowe
boldly, for very wel done ⁊ holily, ⁊ whē
he thus dooeth, begyleth not the lawes
with cautels ⁊ subtilties, but boldly bre-
keth thē vp like a strong man, ⁊ bereth it
out bigly w̄ shameles deuelyshe heresie.

¶Tyndale.

And if he be cōmaunded to abstein frō
wyne, ẏ will he obserue vnto the deathe
to, as charter house mūkes had leuer die
then eate flesh. And as for the sobernes ⁊
chastising of the mēbres will he not loke
for, but will powre in ale and bere of the
strongest wythoute measure, and heate
them with spyces, and so furth.

¶More.

As for the munkes of the charterhouse E
would god we wer no ferther from very
vertuous deuocion, then those good mē
be from vnlawfull supersticion, among
whome, God be thanked, we see manye
liue to very great age, and neuer hearde
I yet that anye dyed for lacke of eatyng
fleshe, and yet heard I neuer that any of
them haue eaten any, sauing some such
as haue comen from their cloystres into
Luthers church, as Otho did in Almain
which ranne oute of the charterhouse, ⁊
left fishe and fell to flesh altogether, and
toke a wyfe for sobrenes and chastisyng
of hys munkelye membres as Tyndall F
speaketh.

¶Tyndall.

And ẏ holy day wil he kepe so strayte,
that if he mete a fley in his bedde he dare
not kill her, ⁊ not once regard wherfore
the holye daye was ordeyned to seke for
gods woorde, and so furth in all lawes.

¶More.

Tyndall I thynke hathe not knowen
many kepe the holy daye so strayte, that
woulde feare to kill a fley, as it pleaseth
him to iest. But yet had I leuer that mē
would kepe it so strayte as he speaketh,
then kepe it so loselye as they dooe. But
they that kepe it so loselye, be neyther a-
feard I warraunt you to kyll a fley, nor G
to doe woorse neyther. And whosoeuer
would kepe it so strayte, as to forbeare
the killyng of a fley in his bedde: woulde
kepe it better then doe the freres of Lu-
thers churche, that let not on the holye
daye to take a nunne to bed. For as for
hearing of gods woord, in many places
in Almayne among theyr holye sectes,
where they wer in the begynning won-
derfull hote vpon sermons: they be now
blessed by god waren cold ynough.

First in manye places they sange the H
seruice in their mother tong, men ⁊ wo-
men and all, and that was a pretie sport
for them for a whyle. But after a little
vse thereof, the pleasure of the neweltie
passed, and they set somewhat lesse ther-
by then by a thre mans sōg. They chan-
ged also the masse, and soone after that,
many cast it vp clene.

Then was al their lust layed vpō prea-
ching, specialli because euery mā might
preche that woulde, saying that they fo-
lowed the counsayle of Saynte Paule,
while one woulde bid the precher holde 1.Corin.14.
his peace ⁊ let him speke another whyle,
affirming ẏ the spirite had reueled him
the right sense, ⁊ that the preacher lyed.

A Thus turned they ſermons in brawlinges, ſo ỳ ſometime the people parted thẽ from poynting their preachynges with fiſtes. But now as I heare ſay, ỳ maner is well amended, they can ſuffer one to preache as long as it pleaſe hym, and no man once interrupte hym, for they bee there waren women & all ſo cunning, ỳ ſcãtly come any to heare him. And thus dooeth Tindales churche and Luthers ſit at home in their ſtewes in honour of their holy daye.

¶Tindall.

And in ceremonies & ſacramẽtes there he captinateth his wit & vnderſtanding B to obey holy church, wout aſking what they meane, or deſyryng to knowe, but only careth for the keping, & loketh euer with a payre of narrowe eyes, & with all his ſpectacles vppon them leſt ought bee left oute.

¶More.

The ceremonies and ſacramẽtes Tindale maketh his mocking ſtocke, but let him beware by time leſt god mocke him agayn. Better is it good chriſten reader to do the thing ỳ Tindal here reproueth, ỳ is to wit a man to captiuate hys wit & vnderſtãding & obey holy church in ỳ ceremonies & ſacramentes, & kepe thẽ well without farther ſerch, thẽ to do as Tindall hath done, ỳ with his curious ſerch hath ſo narowly ſo long prped vpõ them with betle browes & his brittle ſpectacles of pride and malice, ỳ the deuil hath ſtriken him ſtarke blinde, & ſet him in a corner with a chayne and a clogge, & made him his ape to ſit there & ſerue hym, & to make him ſporte, with mocking & mowing and potting the ſacramentes. which yet the deuil dreadeth himſelfe, and dare not come anere them.

And thus ought chriſten men to doe. C

D ¶Tyndall.

For if the prieſt ſhould ſay maſſe, baptize, or heare confeſſion without a ſtole about his necke, he would thinke al wer marred, & dout whether he had power to conſecrate, & thinke that the vertue of ỳ maſſe wer loſt, and that childe not well baptized, or nat baptized at all, and that his abſolucion wer not worth a myte.

¶More.

This is an other fardell full of lyes, & that he wotteth well ynough. For if the prieſt left of his ſtole, folke wouldе then ſaye he did lewdely, as they myght well ſaye in dede. But Tindall knoweth full well that folke dooe not reken the ſacrament hurted thereby. For he knoweth well that chyldren be ſometyme chriſtened of the midwiues hande, & the people knoweth well ỳ ſhe vſeth no ſtole. And thus euery bodye well perceiueth howe ſhameles Tindale is in theſe lyes. E

¶Tyndale.

He had leuer ỳ the biſhops ſhold wagge two fingers ouer him, then that another man ſhould ſay god ſaue him & ſo furth.

¶More.

Bleſſing of biſhops Tindall ſeeketh vpon in moe places then one. And forasmuch as he knoweth wel that all chriſtẽ pepie haue & euer haue had a good faythfull belief in bleſſing, both where a man or woman bleſſe theſelfe, and alſo wheras any that hath authoritie ouer thẽ geuen by god to bleſſe thẽ, which is a kynd of prayer and inuocacion of gods grace vpon the partie ſo bleſſed with the ſigne of the croſſe, as the natural father or the godfather bleſſeth ỳ chyld, or the curate his pariſhẽ, or the biſhop his dyoceſanes ſuch thinges Tindall taketh for trifles, and laugheth ſuch bleſſing and croſſing to ſcorne. F To bleſſe is a kind of prayer or.

For in his boke of obedience, the laying of the biſhops hande vpon the prieſt in geuing the ſacrament of holy orders, he reſembleth to the laying of a mannes hand vpon a boyes head, whẽ he calleth hym good ſonne. And the bleſſyng as he calleth it here the waggyng of two fyngers, ſo he calleth it there the waggyng of the hande in the ayre. Howe be it, we nede not much to meruayl though Tindall, and Luther, and frere Huſkin, and theyr felowes, ſet litle by the ſigne of the croſſe made by a mans hande in ỳ ayre, ſith we ſee that they ſette ſo litle by an ymage of the crucifixe, and alſo by Chriſtes holy croſſe it ſelfe, whereof Luther wryteth that if he had all the pieces, he would caſt them all there as neuer ſinne ſhould ſhyne vpon them. But all chriſtẽ men ſith Chriſtes deathe hitherwarde, hath ſet much by that kind of bleſſing in which the ſigne of the croſſe is made vpõ a man, either by himſelf, or by another. And not a fewe ſtories are there that teſtifie great thinges done in the vertue of that ſigne, not onely among good chriſten men, but alſo ſometime among euil men, and ſhe very infideles themſelfe. G

And though that I intend not to prolong thys woorke with wryting of ſtories: yet cummeth ther one to my mynd ſo meete for the matter, and wrytten by ſo great autoritie, ỳ I can not let it paſſe.

Saynt

S. Gregory Nazi.

Saynt Gregory Nazianzene the gret famous olde doctour, wryting in his ſecond oration made againſt the gret emperour infidele comonlye called Julianus apoſtata, wryteth that when that man was falle from the fayth of Chriſt vnto Paganiſme and gentilitie, geuing himſelf therwith, not onely to the perſecution of chriſten menne, but alſo to the folowing of euery kind of ſuperſticious follye: he tooke with hym on a tyme certayne necromancyers, and went into a caue to coniure vp ſpyrites, to enquire of them certayne thinges whereof he was verye curious to knowe. And when he was in the pyt amonge them with theyr coniuracions, ther appeared many terrible ſightes, ſo farre furth, that al be it with the truſte of hys coniuracions, he bare it out a while, yet at the laſt the terrour and feare ſo ſore increaſed, that he was fayne for the ſureſt refuge to bleſſe himſelf with ỳ ſigne of the croſſe, which he ſo purſued and hated. At which onely ſigne ſo made with ỳ wagging (as Tyndall calleth it) of his hand in the ayre, as euill an hande as it was: yet wer all the deuils ſo ſore afrayde, that al theyr fereſull illuſions fayled and vaniſhed quite away. Loe what a force and ſtrength hath that faſhion of bleſſyng that Tyndall ſetteth at ſo light: wherein many a man dayly findeth gret profite in auoyding of temptacions of our goſtlye enemy the deuill, & in many a ſodayne feare of the fiende.

And I litle doubte but as Tindall foloweth Julianus apoſtata in falling frō ỳ right fayth: ſo wold he at a nede folow him alſo in bleſſing too. For as litle as Tindall ſetteth by bleſſyng nowe: yet if he might once mete ỳ deuil in the darke, he would I warraunt you croſſe & bleſſe apace. And I beſeche oure lorde to geue him grace ſo to bleſſe himſelfe betyme, ỳ he mete not the deuill in eternall darkenes, where whoſo mychap to mete hym, can haue no grace to croſſe and to bleſſe himſelf, but ſhal in ſtede of croſſing and bleſſing, fall al to curſing and deſperate ſorowe and furious blaſpheming without coumforte and without ende.

¶ Tindall

Wherefore beloued reader, in as muche as the holye ghoſte rebuketh the worlde for lacke of iudgemente, and in as muche alſo as theyr ignorauunce is withoute excuſe, before whoſe faces ynough is ſette to iudge by, if they would open their eyes to ſee, and not captiuate theyr vnderſtandynge to beleue lyes, and in as muche as the ſpirituall iudgeeth all thyng, euen the very botome of Gods ſecretes, that is to ſay, the cauſes of the thynges whiche God commaundeth: how much more ought we to iudge our holye fathers ſecretes, & not to be as an ore or an aſſe without vnderſtāding.

¶ More.

It appeareth well that the holye goſt, accoꝛding to the woꝛdes of our ſauiour at his laſt ſupper, whiche woꝛdes Tyndall woulde falſely wreſt a wrye, did rebuke the Jewes & the Gentiles for lacke of iudgemente, and that he taughte the churche of Chriſte the true iudgement, by whiche euer ſynce Chriſtes dayes by the iudgement of holye ſayntes and all good chriſten pepie beſyde, ſuch thinges as now Luther and Tyndall, and frere Huſkin dooe teache, haue been alwaye iudged for hereſies. And thys is open afore euery mans eyes, except we would willingly captiuate our vnderſtanding to beleue Luthers lyes. And therefore thoſe that folow thē of theyr ignorance, haue none excuſe when they ſee againſt the whole conſent of chriſtendom ſo manye hundred yeres continued, fowre or fyue fonde freres, runne out of religion and liuynge in lecherie, take vpon them ſelfe to preache and ſaye to the people of themſelfe, we bee the ſpirituall, we ſearche the bottome of Goddes ſecretes we ſearch ỳ cauſes of Goddes commaūdement, we vnderſtande the ſcryptures in hys right ſenſe, and al that haue been called holy doctours and interpretours before oure dayes, were eyther falſe or fooles, and haue eyther of euyll wyll or of ignorauunce brought all chriſten nacions oute of the ryghte faythe, till now that God hath of his high goodnes ſent vs and our wyues to preache fayth, and teache hereſye, and ſhewe lecherye, to turne the worlde to grace.

Nowe he that woulde in the declaracion and vnderſtādyng of the ſcryptures of Chriſte and hys Apoſtles, beleue ſuche a fewe fleſhlye blynde Apoſtatas againſt ſo many holy bleſſed doctours and ſayntes: what excuſe coulde hys ignorauunce haue afore God? were not he a verye ore and an aſſe without witte or vnderſtandinge?

John. 16.

¶ Tyndall.

Judge therfore chriſten reader, whether the pope with hys be the churche.

A ¶More.

When Tyndall speaketh of the Pope with his, here vseth he a litle sophystrie. For he leueth vs in doute what he meaneth by these wordes, the pope with his. If he meane the Pope with hys Cardinales, then speaketh he little to the purpose. For I neuer called, nor no manne elles, the Pope and the Cardinales, the whole catholique churche. But yf he meane by the Pope and hys, the Pope and al ẏ christen realmes, and coũtreys that haue not by Scysmes and heresies departed and seuered themselfe from the corps of chrystendome: he that then iudgeth the Pope and hys to be the churche of Chryste, iudgeth as it is in dede.

Christes churche.

B

Nowe if Tyndall bryng in question, whither the Pope be of al those chrysten countreyes the chief spirituall head vnder God, and general vicare of Christ: thys question will not helpe hym. For if there eyther yet be, or anye tyme hath been, that eyther the Grekes or anye other parte of true chrystendome dyd not recognise the Pope for theyr chief spirituall gouernour vnder God: yet alway those that were learned, or good menne among them, and the whole people with them, in the necessarye articles were of thesame fayth, and confyrmed themself to the see of Rome, in suche thynges as amonge them beganne to bee dysputable, as well appeareth, not only by saint Chrysostome, and other olde holye doctours of the Grekes, but also by the generall counsayles, in which the Grekes in matters of doute and question, finally confyrmed themselfe to the Latines and to the see apostolique.

C

And for conclusion, bothe the Latine churche and the Greke church, and pretour Johns church to, and euery church that bare the name of any good chrystẽdome, yea and euery churche also of any honest heretyques too, and the churche of Paynyms and Turkes too, and the churche of Sarasyns too (syth Tyndall, will haue them all called churches) and finallye, the churche of all mankynde synce the earth was well inhabited, as manye as euer haue knowen so muche as the name of God: hath euer hitherto damned the church of Luther and Tindall, and frere Huskin, that care not to breake theyr promyse made to God, and contrary to all honestie, make mockes of theyr vowes, and voyde of shame, auowe theyr filthie lecherye, for honeste wedlocke and lawefull matrimonie.

D

¶Tyndall. C

Judge whether theyr authoritie be aboue the scrypture, whether al that they teache without scripture be equall with the scripture, whether they haue erred, and not onely whether they can.

¶More.

Judge here good reader, whether that Tyndall play the part of an honest man when the power and authoritie whiche the churche ascribeth vnto god and hys holy spirite, Tyndall woulde make you believe that they doe take and ascrybe it vnto themselfe.

For no man sayth that any man is aboue the word of God, but we say boldly that hys woorde vnwritten is egall, and as stronge as hys woorde written, & that he is aswell to bee believed without wrytynge as with wrytinge, & that hymself and his holy spirite, vnderstandeth hys owne wryting better then all the creatures of the whole worlde. And then we say also that God by the mouth of oure sauyoure hathe promysed that hymselfe wyth hys holye spiryte, shall euer bee assystente with hys church, and that he shall alway instruct hys church and leade it into euery trouth. And wee saye that he kepeth, and euer hath kept, and euer shall kepe that promyse. And therfore we say ẏ he teacheth his church all trueth, I meane all trueth necessary as hymselfe meant for theyr saluacion, that is to witte, all suche thynge as he wyll vppon payne of damnacyon haue them bounden to believe. I say also that vpon thys it must nedes folowe, that albeit our Lorde dooeth suffer hys church to erre in the knoweledge of a facte or dede doone among men: yet will he neuer suffer it to erre and be deceyued in the knowledge of his lawe, to whiche he will haue it bounden, and in the time in whiche he will haue it bounden thereto. And therefore wyll he neuer suffer hys church to take, repute and iudge a thing for synnefull and damnable, that is of trouth good and pleasyng to God. For then should he therby cause hys churche to leaue good verteous thynges vndone themselfe, and also to forbydde it other folke as thynges vicyous and dyspleasaunt to God, and then wer his promise brokẽ, sith that the holy gost had not thẽ taught them the trouth necessarye, but had suffered them to bee lead into damnable vntrouth.

F

The woorde of god vnwritten, is egall with his woorde written.

Mat. 18. John. 16.

G

God teacheth his church al trueth.

The churche doth not erre in the knowledge of gods lawe.

H

Then say I farther, that it consequẽtly folo-

A Ly foloweth alſo, that God ſhall muche leſſe ſuffer his churche to take for good & pleaſing to God the thyng that is verye naught and odious vnto god, & damnable to it ſelf. For then ſhould his church by ſuch errour, not onely leaue the good vndone, but alſo doe the euill, and not knowe whiche way to mende it. And of theſe thynges I ſay ỳ it foloweth neceſſarily, ỳ though the church be not aboue the ſcrypture and holye writ: yet it is ſo taught by the ſpirite of god & his holy ſecret inward word vnwriten, that it can not be damnably deceiued in the vnderſtanding of his holye ſcrypture writen. And therupon yet farther foloweth that
B all ſuche as ſo conſtrue the ſcrypture, that they wold make the ſcrypture ſeme to be contrarye to the fayth of Chryſtes churche: doe damnably conſtrue it contrary to the teching of god and hys holy ſpirit. Which by his owne promiſe doth alway teache hys churche, and alwaye leadeth it, and alway ſhall leade it, into euery neceſſarye trouthe, and that vnto the ende of the worlde, accordyng to the wordes of our ſauiour Chriſt hymſelf.

Mark theſe three poyntes. Of theſe pointes Tyndall denyeth vs three. One is that any thing is certaynly to be believed, except onely the ſcrypture, and yet that muſt bee as Luther
C ſayth, euident, open and plain, of which the contrarye hath been ſo often proued vnto hym, ſo euident, open and playne, that if Tindall wer not euident, open, and playn ſhameleſſe, his heart wouldе neuer ſerue him for very ſhame to ſpeke anye more of ỳ poynt. The tother poynt is, that he denieth the catholike knowen churche, to be the church of Chryſt, and putteth it in queſtiõ which is ỳ churche, and finallye putteth for the churche of Chryſte here militant in earth, the onelye ſecrete vnknowen folke that are predeſtinate. The thirde is that he putteth
D alſo in queſtiõ, whether the church may fall into damnable errour. And thereto he ſayth that the church of electes doeth erre, but yet it doth not erre. And foraſmuch as theſe thinges be the chiefe thinges wherof his boke treateth, lykewyſe as they that haue wit and learning, doe already fynd his handling of theſe matters ful of malice & very voyd of trueth: ſo I truſte when we come hereafter to the places, to make right meane learned folke, and meane witted too, perceyue that all hys high inuẽction that he wolde haue ſeme ſo ſothe, is in verye dede a very madde mannes dreame.

Tyndall. C

And agaynſt ỳ miſt of their ſophyſtry, take the enſamples ỳ are paſt in ỳ old teſtament, & autentike ſtories, & the preſẽt practiſe which ỳ ſeeſt before thine eyes.

More.

We be wel content that theſe thinges trye the miſte of both parties, ſo ỳ Tyndall take with him one thing or twayne more, whiche I merualye wherefore he nowe leaueth oute, ſaupng that he ſeeth well that they wil clerely diſſipate & diſcuſſe the myſt that he fain would walke in. For elles why leaueth he cleane out the new teſtament nowe? we muſt pray him that we may take in that too. F

And forasmuch as we doe on both the ſydes agree vpon the texte of ſcripture, & that the queſtyon muche lyeth whether Tyndall and his felowes vnderſtand it ryghte, or elles the whole churche of all chriſten nations: we ſhall praye hym to be content that we may lay furth in that behalf the mind of the olde holy doctors and ſayntes, whiche wrote of theſe matters ſo many hũdred yeres ere euer thys buſines began, & wrote not for the pleaſure of eyther other partie. And them will we ỳ rather alledge, becauſe Tyndall, aſwel in his booke of obedience, as G in diuers places of this booke, is not aſhamed to ſay ỳ we wil not beliue ỳ old holy doctours, but that they dooe & be of the belief that thoſe holy fathers were, & as I ſay he is not aſhamed to write this. ye & that very often, whẽ he woteth well that among them all he can not find ons that euer believed other, but that it was a ſhameful abhominable ſinne, a mõke to mary a nunne, which thing hereafter in thys boke, Tyndall ſo fooliſhly defẽdeth, that ſauing for pittie to ſee any mã H ſo madde, one ỳ lay ſore ſicke coulde not forbeare to laugh at it.

Tyndall.

Judge whether it be poſſible that any good ſhoulde come oute of theyr dumme ceremonyes and ſacramentes into thy ſoule. Judge theyr penaunce, pylgrymages, pardones, purgatorye, praying to poſtes, dumme bleſſynges, dũme abſolucions, theyr dumme pateryng and halowing, theyr dumme ſtraunge holye geſtures, with all their dumme diſguyſinges, theyr ſatiſfaccions, and ſuffiſing. And becauſe thou fyndeſt thẽ falſe in ſo many thinges, truſt thẽ in nothing but iudge them in all thinges.

More.

Judge

A Iudge good chrysten reader, whether it be possible that he be anye better then a beaste, out of whose brutishe beastely mouthe, cometh suche a fylthye fome of blasphemyes againste Christes holy ceremonies and blessed sacramentes, sent into his churche oute of hys owne blessed bloudy syde. And for because ye fynd thys felowe so frantike and so false in ẏ rayling and iestyng agaynst the sacramentes of Chryste: ye maye well iudge that whoso can delyte or be contēt with hys blasphemous ribaudrie, hath great cause in hymselfe to feare that his chrysten fayth beginneth to fayle and faynt.

B ¶ Tindall.

Marke at the laste the practyse of oure fleshelye spiritualtie, and theyr wayes, by which they haue walked aboue. viij. hundred yeres, how they stablishe their lyes, fyrst with falsifying the scripture, then thorowe corruptynge with theyr riches, whereof they haue infinite treasure in store, and laste of all wyth the sweorde.

¶ More.

Ye mary, marke I pray you. For this is much to be marked loe, that Tyndall C can not beare the fleshlynesse of our spiritualtie, because the fleshlynes of their churche is spirituall. For the fleshelye wedded harlottes of theyr churche, bee theyr chiefe holye spiritual fathers, and holy spiritual mothers, monkes, freres and nunnes. And because theyr holye churche is but newe begunne, Tyndall would we shoulde wene, that this eyght hundred yere and more Chryst hath had no churche in the worlde at all. For so long sayth Tyndall all hath be naught, by the reason that al this whyle the clergie hath falsifyed the scrypture, and hy- D red menne with gyftes, and compelled them with the sweorde to believe them, and so al this eyght hundred yeres sayth Tyndall, by these meanes all the christē nacions haue in stede of true fayth believed false lyes, and so haue ben out of the fayth & al nought. If Tindall did not lie nowe, as blessed be God he dooeth, here hadde been a greate gappe in chrystendome thys fyftene hundred yere. And where had Chrystes promyse been then all thys whyle? with hys electes? Nay, if this church haue hadde all this whyle false sacramētes, Christ hath had none electes all this whyle. For they haue vsed, whatsoeuer Tyndall saye, thesame sacramentes that their neighbours did.

I woulde also that he had told vs how E muche more then eyghte hundred yeres the churche hath had false sacramentes, lest that ẏ he calleth now more, he shall hereafter call it much more. For therto shall he bee fayne to fall, or elles to call these eyght hundred backe again, & confesse ẏ sacramētes true, or finally (which he is most likely to doe) bable on styll agaynst all reason, agaynst all good men and agaynst all scripture, and so that he be talkig, neuer care what, wherof, nor howe. For I am sure that in the sacramentes, & in the knowledge of ẏ church, his malicious folye, is reproued by the olde holye doctours aboue his eyght. C. yere almost, as many mo, and ouer that by playn scripture too. F

¶ Tindall.

Haue they not cōpelled the emperours of the earth, and the gret lordes, and hye officers, to be obediēt vnto them, to dyspute for them, & to be their tourmentors and the samsumims themselues doe but ymagine myschiefe and inspyre them.

¶ More.

Here is all the great anger ẏ grieueth this good man, that eyther lord, king, or emperour, medlethe anye thynge for the mayntenance of the fayth, or set to their handes to the repressing of heresyes.

But if Tynddll fynd this for a faulte, he must go farre aboue his. viii. C. yere. For it is farre aboue a thousande synce G that as euill Lordes, prynces, and Emperours, haue holpen and mayntayned heretyques, so lykewyse good Lordes, prynces, and Emperours, haue sette to their handes to subdue them. And theyr maynteiners haue vanished away with them, and theyr amenders and punyshers, God hath maynteyned and fauoured, and good godly men haue called vpon princes for their ayde & assistence in such case, & at their instāce and pursuite haue princes and emperours both punished them, and made many good lawes agaynste them. H

¶ Tindall.

Marke whether it wer euer truer thē now. The Scrybes, Phariseis, Pylate, Herode, Cayphas, and Anna, are gathered together agaynst god & Chryste, but yet I truste in vayne, and that he that brake the counsell of Achitophell, shall scatter theyrs.

¶ More.

Marke now good christen reader, whē Tyndall hathe tolde vs that the ryghte

fayth

A fayth is hereſie, and hereſie ryght fayth, and when he weneth that he hath made menne ſo wyſe, that we woulde at his woꝛd take white foꝛ blacke, and blacke foꝛ whyte, and God foꝛ the deuyll, and the deuil foꝛ god: then when he weneth ẏ he hath made menne ſo blind, he biddeth loke & marke that al emperours, kinges pꝛinces, loꝛdes and pꝛelates, and euery kind of chꝛiſten peple that any thyng do oꝛ ſay agaynſt heretikes, al they be pꝛylates, Herodes, Cayphas, & Annas, and are gathered agaynſt Chꝛiſt ſaith Tindall, ẏ is to wit in dede agaynſt heretikes that labour both with falſe hereſies to deſtroy the true fayth of Chꝛiſt, & alſo with theyꝛ crayterous ſectyng forth of ſedicions to rayſe rebellions as they did in Almayne, and thereby deſtroy Chꝛyſtes good chꝛiſten people.

B

1. Cor. 13. Jacobi. 2. Foꝛ ſurely good reader, though men may haue fayth, and yet lacke charitie, as ſaint Paule ſaith, & ſaint James too, euery one of which two is woꝛthy moꝛe fayth & credence, then .xv. C. thouſande Tindales that telleth vs the contrarye, but though a manne may as I ſay haue fayth & lack charitie: yet if he lack faith, he may wel haue loue, but he cānot haue no charitie. And therefoꝛe ſith Tindall is thus runne out of the right fayth, neuer truſt his falſe louelacking charitie. Foꝛ ſurely to winne hys cōcluſion, and bꝛing in his hereſies, and to geat therof the vaingloꝛy to be taken foꝛ an apoſtle: he would ſe ſeuen cities burne & warme himſelf by ẏ fyꝛe. And euen in this place he maketh a maner of mocyon thereof, ſhewing hymſelfe to haue ſome truſt to woꝛke wōders at lēgth. Foꝛ he maketh as though the pꝛinces ẏ woulde repꝛeſſe hereſies, wer as Abſolon with his army & Achitophell therein, ẏ perſecute king Dauyd, as though frere Luther & hys wyfe, with his fonde felowes & theyꝛ lēmās, wer like to king Dauid & his hoſt. And then hath Tyndall a truſt ẏ ſome Chulye, that is ſome chieftayne of Luthers counſayle, which he meaneth as it ſemeth ſhalbe himſelfe, ſhal by his high wiſdom make as though he wer a faithful frende & begyle al the company, and ſo ſcatter them and make thē to be taken and ſlayne, as Abſolon was & hys folke. But likewyſe as Tindales whole ſtoꝛy ſeꝛueth here all againſt his purpoſe, becauſe that here the trueth doeth of good mind laboꝛ to put down falſhed, & Tindall with his maiſter & his fond felowe-ſhip with theyꝛ fayned fayre holy ſpeche like Abſolō with his fayre heere, enfoꝛce themſelf to bꝛyng in falſe hereſies, and deſtroy ẏ true faith: why Tindal ſhould be like to Chuſy that can I nothing ſee, ſauing onely foꝛ one thyng, ẏ foꝛ policy Chuſy made a lye, and therein Tindall ouermatcheth hym farre, foꝛ he ſayeth neuer true.

C

D

2. Reg. 15.

2. Reg. 15.

¶ Tyndall.

Marke whether it be not true in ẏ higheſt degree, that foꝛ the ſinne of the people hypocrites ſhal raygne ouer thē. What ſhewes, what faces, and contrary pꝛetēſes are made, & all to ſtabliſh thē in their theft, falſhed, & damnable lyes, & to gather thē together foꝛ to contrynue ſubtilitie. to oppꝛeſſe the truth, & to ſtop ẏ light, and to kepe all ſtill in darkenes.

E

F

¶ More,

Tyndall is a great marker, ther is no thig w̄ him now but mark mark mark. It is pitie ẏ the mā wer not made a marker of chaſes in ſome tenis play. Foꝛ in good faith he ſhold be therin much better occupied thā he is in this, whā he ſitteth & marketh all other mens faultes & leaueth his owne vnmarked, which euery other man marketh well ynough.

He biddeth the peple marke that their pꝛinces are hypocrites in the higheſt degree, and ſo he teacheth theyꝛ ſubiectes to haue them in good opinion and reuerence. But I am glad as helpe me God on the tother ſide, that the holye ſpirituall heades of Tindales hereſies, as frere Luther & frere Huſkin, and al the whole packe of the pꝛincipal fathers of al their frantique ſectes, haue lefte of a piece of theyꝛ hypocriſie, & by their filthye wedding ſhewed thēſelf playn opē ribaudes.

G

¶ Tyndall.

Wherfoꝛe it is time to awake and ſee euery man with hys owne eyes, and to iudge, if we will not be iudged of chꝛiſt, when he cometh to iudge. And remember that he whiche is warned hath none excuſe if he take no hede. Herewith fare well in the Loꝛd Jeſu Chꝛiſt, whoſe ſpirite be thy gyde, and doctrine thy lyght, to iudge withall. Amen.

H

¶ More.

Tindall neuer ſpake better thē he doth euen here. Foꝛ of trouthe good chꝛiſten reader, it is hyghe tyme to awake and loke euery man with his own eyes, and that tyme was neuer ſo conueniente as nowe. Foꝛ in all other heretyques beꝛe thys tyme, euery manne was not

I

hable

A hable to percepue them with hys owne eyes. Hereſies were commonlye ſumwhat ſubtile, and had apparaunt textes in ſcripture, that falſely taken ſemed to make for them. And then hadde theyr liuing ſuch a pretēce of honeſtie and clennes, that theſe thinges ſo bleared the vnlearned peoples eyes, that they wer not hable to iudge theſe menne and theyr matters euery man hymſelfe with hys owne eyes, but they folowed the iudgement of wyſer, and better, & better learned, and by theyr teaching and good holy doctryne, they ſaw and perceiued the tother feyned and falſe.

B But mary nowe god hath (laude and thanke be to him) brought theſe felowes and theyr hereſies in an other caſe. For he hathe ſuffered them of his hygh gwdnes to ſhew themſelfe at laſt, and to fall into ſuche open beaſtlye faultes, freres and nunnes crepyng to bedde together, and then to preache, and teache theyr ſhameles lechery boldly about for good and lawfull matrimony, that they haue therby now ſet out theyr geare ſo lyghtly, that euery man may well & playnlye ſee ſuche open ribaudry with his owne eyes, & wel and eaſly iudge the thing for ſinne & beaſtly bicherye, and the defence C thereof for a ſhameful ſhameles hereſy, and the preachers thereof, for more then monſtruous heretykes. And therfore of thys be Tyndales woordes well verified, that euery man may, & muſt awake, and ſee with hys owne eyes thys abhominable bichery of theſe bolde beaſtlye preachers, that lay freres and nunnes a bedde together, and call them man and wyfe. Thys muſt euerye man iudge for abhominable hereſie, if we will not bee iudged of chriſt whē he cometh to iudge.

And therefore when Tyndall cloſeth D vp hys preface with a ſolemne threate, bydding men to remember now that he which is warned, hath none excuſe if he take none hede: he ſayeth as true as the goſpell, but all agaynſte hymſelfe. For thys open hereſy of freres fylthy matrimonye, geueth vs ſo playne & open warning of their worldly, fleſhely, deueliſhe ſpirite, ſo playne agaynſt all holy ſcripture, & all good honeſt men, that we neuer could haue excuſe afore God, if we woulde geue ſuche preachers ſo bolde in ſuch ribaudry, either faith or credence, or fauourable hearing: namely ſith ther was neuer in all chriſtendome ſith the fayth firſt began any holy doctour, nor doctour good or badde, before Luthers dayes that any thing hath writtē, but he C hath abhorred & deteſted it to the deuil of hel, that euer any perſone either man or woman, that hath vowed theſelf munke frere, or nunne, ſhould afterward rūne out of their religion, caſt theyr vowe at theyr backe, and fall to fleſh and wedde.

And therefore good chriſten readers, ſith holye ſcripture hath warned you of ſuche teachers as Tindall is, ỹ teacheth ſuche beaſtlye wedding with contempte of their holy vowes made before to god, and ſyth that all holy menne that haue written vppon ſcrypture, haue geuen vs warninge that it is playnly prohibited, aſwel by the true ſenſe of ſcripture, as by the playn open woordes, & all good F honeſt people of chriſtendome thys .xv. hundreth yere haue hadde ſuch beaſtlye wedding in gret abhominacion, & now ye ſee that all the captaynes of theſe peſtilent hereſies which Tindall now teacheth you, haue geuen you warning thē ſelf, by theyr owne dedes in their named wedlocke, their very ſinnefull lecherye, that they thēſelf be ſuch as al this .xv. C. yere before, the ſcripture hath reproued and all the world hath wondred on, and ſith ye ſee Tindall nowe teache and allowe theyr lechery, & auowe it ſolemnely for good and lawefull matrymonye: I nothyuge feare youre iudgemente in thys matter. For I make me bolde in our lorde, that ye be ſo wyſe in the wiſedome of god, and ſo faſtned in his faith, G that when ye heare an high holy woorde come out of ſuche a mouthe as prayſeth munkes mariages, and mocketh Chriſtes ſacramentes, & then preacheth lyke a player in a fonde enterlude, & playeth ſometime ỹ frere, ſometime ỹ fore, ſometime the foole, & ſometime the outeright ribauld: ye wil not be ſo vnwiſe to wene that he wer an holy man, and therefore hearken to him, but take him ſuch as ye ſee he is, and let the deuylles diſer goe. Delyte not in hys deuelyſhe doctryne, H that ye ſee your ſelfe is nought, whatſoeuer he ſet therewith to make it ſeme ſolēne: but cleue ye faſt to ỹ fayth of chriſt which Tyndall goeth about to deſtroy, and beleue the olde fathers that ye ſee bee fayntes in heauen. For as Tindales interpretacion of ſcrypture & the byees buylded therupō, is ỹ very brode way to leade menne to helle: ſo is thoſe holye fayntes expoſicions with the vertues ỹ they taught & ſhewed, ỹ very ſtrayt path ỹ ledeth folke to heuē In which our lord for his paynful paſſiō, geue vs all grace

ſo to

A ſo to walke, that we come together to ỹ place, where we may fynde our charitie not changed, but increaced and perfayted, our hope turned into haupnge and poſſeſſion of bleſſe, and our fayth cõuerted and changed into cleare & lightſome knowledge, of which fayth, Tyndall ſo preacheth vs ỹ name, that whoſo beleue him well, is lyke to leſe all the fruite.

¶ Thus endeth the fyrſt booke.

THE SECOND BOKE

VVHICHE CONFVTETH THE DEFENCE of Tyndall for hys tranſlacion of the newe Teſtamente.

¶ An aunſwere vnto the fyrſt Chapiter of Tyndales booke, why he tranſlateth this woꝛd churche, into thys wooꝛde congregacion.

(·.·)

Tyndales tranſlacion of the new teſtament.

IN the begynninge of my dyalogue, I ſhewed that Tyndales tranſlacyon of the newe teſtamẽt was wel woꝛthy to bee burned, becauſe it well ſhewed in it ſelfe that he hadde of an euill mynde tranſlated it in ſuch maner of wyſe, as it might ſerue hym foꝛ a pꝛyncipall inſtrumente, towarde the ſetting furth of al ſuche hereſies as he had learned of Luther, and intended to ſende ouer hether and ſpꝛeade abꝛode within thys realme, the trouth of which my ſaying, Tyndall and hys felowes haue in ſuch open faſhion teſtifyed and declared themſelfe, that I nede foꝛ my ſelfe, in that poynt to vſe no farther defence. Foꝛ euerye man well ſeeth that there was neuer englyſhe booke of hereſie ſente hether ſynce (as there hath been many, ſome particulerlye agaynſt the bleſſed ſacrament of the aultare, as was the deueliſh dyalogue of the father and the ſonne, & the blaſphemous booke of the burying of the maſſe, wherof our loꝛd be thanked, the maker is graciouſlye tourned agayne to God, and ſome were agaynſt purgatoꝛye, and ſome agaynſt almoſt all together that good is in Chꝛyſtes church, as are the bookes of Tyndall hymſelf, his wicked Mammona, hys obedience, and dyuers other) in all theſe euermoꝛe one piece of theyꝛ cõplaynte hath been the burning of Tyndales teſtamente. Foꝛ ſurelye fyrſt hys falſe tranſlaciõ with their farther falſe conſtruccion, they thoughte ſhoulde be the baſſe and the tenour, whereuppon they woulde ſynge the trouble, with muche falſe deſcant. And therefoꝛe very hote they take it, that the goodneſſe of the kynges grace, with the Loꝛdes of hys honourable counſaile, and the clergie of the realme, haue burned vp their falſe pꝛycked bookes.

So was it nowe, that amonge other tokens of Tyndales euill entent in hys tranſlacion, I ſhewed as foꝛ enſaumple, that he chaunged commonlye thys wooꝛde churche, into this wooꝛde congregacion, and this wooꝛde pꝛieſt, into this wooꝛde ſeniour, and charitie into loue, and grace into fauour, confeſſion into knowledge, and penaunce into repentance, with many woꝛdes mo which he chaungeth and vſeth daply, as in turning ydoles into ymages, and anoynting into ſmering, cõſecratig into charmynge, ſacramentes into ceremonyes, and the ceremonies into witchecrafte, and yet many moe.

The vntrue alteracion of certayn woꝛdes.

Nowe ſhewed I there the cauſes why Tyndall didde euyll in tranſlatyng the ſcripture into oure tongue, with ſuche maner chaunges, and ſhewed alſo the thynges that mighte well make euerye manne perceiue that he ment therin the ſetting furth of ſome hereſies, as appeareth in my ſayd dyaloge, which thinges if I ſhould here agayn rehearſe and repete, and in lykewiſe all other thinges,

agaynſt

Agaynſt which, Tindall doth obiecte: it were to long a woꝛke, and as much as to plante and ſette into thys boke myne whole dyalogue agayne. Wherefoꝛe in all ſuche thynges I muſt nedes remitte the reader vnto the dyalogue ſelfe.

Nowe cummeth Tyndale and foꝛ anſwere thereof, and to diſpꝛoue all that I lay agaynſte hym in the tranſlating of dyuers of theſe woꝛdes: ſheweth that the latine terte and the Greke may bee hys excuſe and defence, foꝛ as much as the woꝛdes in the latine terte and the Greke, doe as he ſaith, ſignify ſuch thinges as he hath expꝛeſſed in his engliſhe tranſlacion, by thoſe engliſhe woꝛdes
B that I fynde the faulte in. But fyꝛſt to what purpoſe ſerueth all hys defence: when he hath fynde hymſelfe, pꝛoued by hys owen other bookes, that he is an hereticke, and that his hereſies be ſuche, as it muſt nedes make it cleare, that though an other man tranſlating the teſtament and beeyng good and faythfull, myghte haue vſed happely thoſe changes amog, without euil meaning oꝛ any ſuſpicion thereof: yet he ſith thoſe changes ſo ſerued foꝛ his hereſies, muſt nedes be, not ſuſpected, but manyfeſtlye detected and
C perceyued to haue vſed them, beeynge ſuche, ſo manye, and ſo often, not of any chaunce oꝛ good intente, but of verye playne purpoſe to geue hys hereſies in the eares of vnlearned menne, ſome colour of pꝛoſe in the terte of the new teſtamente. And ſo mighte I nowe paſſe ouer. vi. oꝛ. vij. of the fyꝛſt Chapiters of his booke, as thynges that ſerue hym of right nought. But yet to the intent ye may the better perceiue how wyſely the man defendeth the matter, in ſuch wiſe as he ſheweth both lacke of learnyng, & moꝛe lacke of witte, and moſte lacke of grace: he doeth at ỹ laſt confeſſe himſelf
D that he made the changes foꝛ the ſetting furth of his hereſies, which was ỹ point that I layed to his charge, as the verye thyng foꝛ whiche hys tranſlacion was very well woꝛthy to be burned.

Now let vs fyꝛſt conſider howe he defendeth his change of this woꝛd church, into this woꝛd congregacion.

Fyꝛſt to enduce the matter, as though he went about to make euerye thing verye open and playne: he telleth vs a long tale of little wayghte, that thys woꝛde church hath diuers ſignificacions. And then he maketh as though he would tell how many, wherin whē he hath al done, he leaueth out one of the very chief. Foꝛ he telleth vs that a churche ſignifyeth a
E place oꝛ a houſe were chꝛiſten men wer wont to reſoꝛte in olde time to heare the woꝛd of god, and he ſayth not to pꝛaye but to learne howe and what to pꝛaye.

Then he ſaith it hath a ſecond ſignificacion, but that is he ſayth but miſtaken and abuſed, by whiche it ſignifyeth the clergie, whom it pleaſeth to him in his raylinge maner to call a multytude of ſhauē, ſhoꝛne, and oyled, in mockage and repꝛeſe not ſo much of the pꝛieſtes, as of the holy oꝛder of pꝛieſthod.

A thyꝛd ſignificacion he ſaith it hath, by which it betokeneth a congregacion, a multytude, oꝛ a companye gathered
F together in one, as a manne maye call the churche of London, meanyng not the ſpiritualtie onely, but the whole body of the citie of all kindes, condicions, and degrees. And in thys thyꝛd ſignificacion he ſayeth, that though it be little knowen among the comon people now a dayes: yet in thys ſignificacion is, he ſayth the churche of god oꝛ Chꝛiſt taken in the ſcripture foꝛ the whole multitude that receyueth the name of Chꝛiſt to beleiue in him. And foꝛ the pꝛofe of this he layeth many places of ſaynt Paule. Finally yet he remembꝛeth himſelf at laſt, and addeth vnto thys as it were a note, and ſayth.

¶ Tyndall.

Notwithſtanding yet it is ſome tyme
G taken generally, foꝛ al that embꝛace the name of Chꝛiſt, though their faythes be nought, oꝛ though they haue no fayth at all. And ſometime it is taken ſpecially foꝛ the elecꝛe onelye, in whoſe heartes God hath wꝛitten his lawe with his holy ſpirite, and geuen them a feling fayth of ỹ mercy ỹ is in Chꝛiſt Jeſu our loꝛd.

¶ More.

Loe nowe ye haue heard howe manye maner of wiſe Tindall teacheth vs that this woꝛd church is takē. In whiche yet
H he hath left out one ſignificaciō oꝛ twai ỹ thys woꝛd playnly ſignifyeth. One is that thys woꝛde churche, beſydē all the ſygnifycacions that Tyndall hath here ſhewed vs: dooeth ſignifye that parte of the churche, that in ſynodes and counſayles doe repꝛeſent the whole churche. As when we ſay that there is a law made by the churche, ỹ heretikes ſhall not be ſuffred to pꝛeache, likewiſe as a parliament repꝛſenteth the hole realme, & is by the comon ſpeche ſo called to, as whē we ſay ỹ the realme hath made a lawe that

here-

A heretykes ſhalbe burned. The churche alſo ſignifieth ſumtime a much leſſe nũber ẏ is to wit, the only rulers or heades of the churche, as where we be cõmaunded to complayne to the church, it is not meant to all the whole towñ, nor to al ẏ clergie therof, but to rulers and gouernours. Syth Tyndall hath taken vpon him to ſhewe vs here his hygh doctrine, howe many maner of wiſe thys woorde (church) is taken: it belonged rather vnto him to haue taken in theſe ſygnifications, then ſome of them that he hath taken as ye ſhall ſee anon. But fyrſt I B merualye me much, that Tyndall hath eyther cleane left oute, or elles putte in ſo darkly, that he would not haue it perceiued that ſignification of this woorde church, that is one of the prĩcipall ſignifications therof, and whereupon the greateſt wayghte of all our matter dependeth. And ẏ is that ſignification, by which the church ſignifieth not as Tindall taketh it in his thyrd ſignification, for all a multitude gathered together in one, of all kyndes, condicions, and degrees of people, but of ſuche onely people as be chryſten people, and them not in one citie onely, but that whole num- C ber of euerye citie, towne, and vyllage thorowe oute all the whole worlde: thys ſignificatiõ Tyndall leaueth out clene, becauſe it toucheth moſt the mater. For as for that he ſayeth in hys fore remembred note: he ſemeth but to ſette a ſpecification of hys thyrd ſignification, as though he would meane it for the whole number of citezens, or elles for the only number of the electes, within ſome one citie, as he there putteth London for his exaumple. And if he woulde there name in his note the whole catholike churche: I merualye why he ſayeth that it is cal- D led ſo ſometime, as though that ſignification were very rare and ſelde, whereas of trouthe there is of the churche no ſygnification neither more greate nor more comen, then that by whiche it is meant & taken for the catholike church, and vniuerſall. Howe be it of trouthe Tyndall handeleth his thyrde ſygnification very ſecondly, and fareth as one that woulde fayne walke in the darke. For the places of ſcrypture ſeeme to ſpeake of onely chryſten people in thys place and that. But hys deſcripcion of the churche in that ſignification goeth farre otherwiſe. For when he ſaith that it ſignifyeth not onely the cleargie, but the whole congregacion, multitude, or Matth. 18. companye gathered into one, as a man E would ſay the churche of London, meaning not the ſpiritualtie onely, but the whole body of the citie, and all that pertayn vnto the towne generallye, of all kindes, condicions, and degrees: of this ſignification, ſurelye fewe folke haue heard. For though he name a chriſtẽ citie for a ſaumple: yet may there be ſome cities, and haue been, and yet be ſome ſuch in ſome other places, that of the citezens and of the whole body of the citie, and of ſuch as pertayne vnto the towne generally, not oneiy be there chriſten F prieſtes and chryſten lay people, but opẽ call out heretikes alſo, ye and peraduẽture Iewes, Turkes, and Sarazens to, that be not chriſtened at al. And in ſome cities few chriſten people, and the remenant infideles, and ſuch were the cities to whome the apoſtle wrote. And then I am ſure when Saynt Paule ſpake of the churche of the Corinthies, or of the Epheſians: he meant not in this Tyndales thyrde ſignification after hys deſcripcion, all the whole bodye of the citie, and all ſuche as pertayned thereto generally, but the chriſten people only. Nor nowe alſo, if Tyndall would ſpeke of the churche of London, where all the G whole towne is chryſten people: there would no man vnderſtande therby the whole body of the citie, but the cleargie only, nor no man Tyndall except in ſpeking would ſo meane. But this darkeneſſe vſeth Tyndall, becauſe he woulde haue it ſeme ẏ this word church, which in the engliſhe tong hath euer had a good ſignification and an holye in mennes heartes: ſhould ſeme to haue ſometyme the contrarye. Out of which darkenes, I ſhall drawe Tyndall anon I truſte, and accordyng to my Poetrye wherein he mocketh me, pull vp Cerberus into the lighte. But nowe lette vs fyrſt conſider a litle his fyrſt ſignificatiõ, where he ſaith, it ſignifyeth a place whervnto chriſtẽ people wer wont in the olde time to reſort at tymes cõueniẽt, for to heare the word of doctrine, the law of god, and H the fayth of our ſauiour Chriſt, & how & what to pray, and whence to aſke power & ſtrength to liue godly. Why ſayeth Tyndall here in the old time, for al this we doe in the new time too, how ſoeuer Tindall lift to lye. Then goeth he farther & lyeth on luſtely, ſaying ẏ of Chriſtes promiſes nor of his merci we know nothing at all, as though no man had here heard euer any thyng ſpoken, that

mankind

A mankynde is redemed by Chriſtes paſſion, and that he hath ordayned his holy ſacramentes, and promiſed men grace, that with fayth and deuocyon receyue them. Is not this man shameles ſo boldly to beare vs all in hand, that we neuer heare word of ſuch thiges as euery boye better believeth thē he? For euery childe that is of competent age, hath herd that god geueth by his holi ordinance (which euer includeth hys promyſe) grace with all his .vij. ſacramentes, whereas Tindall of .vij. taketh it away fro .v. and fro
B almoſt one & an half of the tother twayn to. Euery boye believeth, and believeth true, that God hath promyſed rewarde to good workes. And Tindall will not believe that promiſe at all, but denyeth it playnely, as playnely as God ſayth it himſelfe in many places of the very goſpel. But then on the tother ſide Tindall telleth vs, that God hath promiſed alway to euery man the blisſe of heauen, for only faith alone. And here euery boy believeth and woteth wel he lieth. Now touching the mercy of our lord, who can ſpeake of Chriſtes paſſion, and ſpeake nothyng of hys mercy? This man is to
C madde to talke with. Goddes mercy is ſo great that no man can ſpeake ynough therof. But the world wareth ſuch now a dayes, ỹ as it is nede to pray for mercy ſo wer it nede to preache of Goddes iuſtice, and put the people in mynd of hys wrath and indignacion likely to fall vpon vs, if we geue care to ſuche deadlye doctrine as Tyndall teacheth, & I praye god of his great mercy to geue that man a better mynd. Yet goeth he farther and ſayth, that of the lawe of god we thynke as dyd the Turkes and the olde heathen people, that it is a thyng whiche euerye
D man may doe of our own power. What careth Tindall what he ſay, that careth not to write this, wherin euery mannes eares that wouldе hym well, glowe for very ſhame that heare him. Where herd he euer any man ſay, that any man may fulfil the law of god of his own power? Mary this we ſaye and ſaye trouth, that man hath ſuch power geuē of god, that he may worke with goddes grace in the keping of the law. But this cānot Tyndall beare, for their hereſie is, that man toward the kepyng of goddes precepte, hath no free will at all, and nowe diſſimuling his own hereſie he deadly belyeth vs.

Man worketh with Gods grace.

Now of prayer he ſayeth, we thinke ỹ no man may pray but at churche, & that it is nothing elles but to ſay a pater noſter to a poſt, and that the obſeruaunces and ceremonies of the church are vayn thinges of our owne ymagination, neither nedefull to the taming of the fleshe, nor profitable to our neighbour, neither honor vnto god. Thoſe lyes come in by lumpes loe. I dare ſay he neuer heard in his life man nor woman ſaye, ỹ no man may pray but at church. As true is it alſo that men ſay their pater noſter to the poſte, by which name it plaſeth hym of his reuerent chriſten mynd to call the ymages of holye ſayntes and our bleſſed lady, and the figure of Chryſtes croſſe, Chriſtes croſſe.
the boke of his bitter paſſion. Though
we reuerēce theſe in honour of the thinF ges which they repreſent, and in the remembraunce of Chriſt dooe crepe to the croſſe and kiſſe it, and ſay a pater noſter at it: yet ſaye we not the pater noſter to it but to god, and that woteth Tyndall full well, but that he liſteth to raple. As for that he ſayth of the ſeruice, ceremonies, and obſeruaunces of the churche, which he calleth here vayn ymaginacions, howling, buzſing, and crying oute like halowinges of the fores or bayting of beres, and thus he ſaith it is now, but of old time he ſayth that the officers appointed therunto, preached ỹ pure word
of God onely, and prayed in a tong that G
euery man vnderſtode. As for prechyng of the pure worde of God: I muſt wit of Tyndall whether he meane the woorde written or vnwritten, or both. If he ſay they preached the word of god both writen and vnwriten, and onely that: then I ſay ſo doe we now too. Peraduenture he will ſay that the preachers nowe lay therto the olde holy doctours: I ſay that therin they laye but Goddes worde, for they laye them for the better vnderſtanding of Goddes woorde writen, and for the better knowledge of Goddes worde
H vnwriten. For we be very ſure that it is his word when we ſee that all the holye doctoures that ſpente theyr lyfe in the ſtudye of hys worde, & in the kepyng of hys woorde, and the preachynge of hys woorde: doe teſtifye from age to age by The churche beleueth goods wordes written and vnwriten.
theyr holy wryting, that thoſe woordes vnwriten which the churche believeth, wer and be his woordes, as well and as verely as thoſe that be written in anye parte of ſcripture. Then if Tyndall wil ſay that our prechers preache Ariſtotle, Phyloſophers, and poetes: therto I ſay that they ſometyme ſpeake of phyloſophers in thynges of nature or of moral vertues.

A vertues. And if this new apostle now S. Tidal take thys thing for so gret an hainous cryme: thē is he surely much more apostolical thē was Christes old apostle Poule. For he letted not in his epistle to the Romanes to alledge and allowe the philosophers cūnyng, though he disproued and dispraised the foly of theyr fall & wretchednes of theyr liuing. And in his Titus.1. Epistle to Titus he toke it for no synne to alledge the Poetes verses, but in the dispraise of them of Crete for vsynge of Tindals fashiō in lying, and also in geuing the worlde warnyng to beware of suche as Tindal is, whose euil woordes 1.Corin.15. B and sermons do corrupt and marre mēs good maners as his doth, wher he wold make men wene that good maners wer nothyng worthe. And thus if Tindall graunt the tone part, that is to saie that of olde tyme they preached both ẏ worde of God written and vnwritten: then he wynneth nothing, for euen so dooe they in the new tyme too.

Now yf he wyl not say they preached both of olde tyme, but that of olde tyme they preached onelye the tone, that is to wyt the worde of God written: thē must we wit of Tindal which he calleth ẏ old time. For this I wote well and so dothe C Tindal too, that first of all, Christe our sauiour himself preached more then his worde written, and promised also without writyng, and was believed then wout writing, that he would sende the holy ghost that should teache his church al trueth without writyng, and Christ ful John.16. truely fulfylled his ꝓmise without wrytyng, and yet will not Tyndal now believe him without wrytinge, and after Christes death did his apostles preache muche more of Goddes woord then was written. And therfore yf Tyndal groūd his argument vppon the olde time, and say that they preached onely gods word D wrytten: I haue driuen hym onwarde one steppe down, for I haue shewed him here the oldest tyme and the best tyme of Chrystendome, in whiche he can neuer wreste out but that he shal confesse that all the Christen preachers, that is to wytte all the Euangelystes, and all the apostles of Chryste, and Christ himself also, beside the scripture preached gods woorde vnwrytten as long as euer they lyued. For I truste that Tyndall as madde as he is, is not yet so madde, as to thynke that after that some of the Apostles hadde wrytten eyther ghospels or pystles, that then they alledged theyr owne wrytynges for theyr authoritie or E theyr owne felowes eyther, as thoughe theyr owne wordes and theyr own wrytyng were not all of one credence.

But nowe yf Tyndall be not contēte to stande to that olde tyme, and wyll say that he spake of olde tyme but not of so olde: then sythe he compareth the olde time with thys tyme that is nowe, we muste aske hym whiche tyme is ẏ which he taketh for the olde tyme in respecte of this newe tyme nowe. We call an olde man ye wote well at fourescore yeare, & at an hundred yeare very olde: wil Tindall stande to that tyme? Wyll he stand at two hūdred, thre hundred, foure, fiue, F sixe, seuen, eyght? Nay surelye he wyll none of al those hundredes. For he saith in his preface that al this eight hundred yere and aboue, the preachers haue bene false, and haue falsifyed the scripture. Now semeth me that eyght hūdred yere is in respect of now a metely olde tyme. And sythe he sayeth that by all thys olde tyme they haue not preached gods word wel: I would knowe which is that olde tyme in which thei preached gods word wel, and the worde onely written without any preachyng of any worde of god vnwritten, and toke for vayne and false G all that euer were called gods word, but if they founde it written. Lette Tyndall now tell vs that old time. For this must he tell vs or els he taketh a foule fal.

Nowe wyll he make manye shiftes, & at the last he shall be fayne to fall bothe into his owne Poetry, and also in to his grammer agayne, and come forth wyth his thre degrees of comparison, olde, elder, and eldest. And sythe neyther the eldest time of Christ and his apostles may serue him, because they preache besyde scripture the worde of God vnwritten, nor the olde time of eight hundred yeres now laste passed, because they preached as Tindall sayeth diuers sacramentes, H ceremonyes, and promises as ẏ wordes of God vnwritten in which he saith they preached false, but he will take an elder time then this, & not so old as that, that is to wit the tyme next after the apostles dayes, and he will saye that al ẏ wordes of god were then all ready written by ẏ Euangelistes and the apostles, so ẏ ther was none of gods woordes left vnwritten, and therefore after theyr dayes by a certain time the true prechers preached purely the bare worde of god written in holy scripture: well now be Tindal and I comen at laste to some poynt. For he

A ſayth a thyng here, with which he aun-
ſwereth me well, and with good gram-
mer ſauing for his poetry, for that mar-
reth al his matter. For I ſay ſurely that
he ſayeth not trouth, but that of goddes
wordes they wrote not all, but dyuers
thynges were by god to them and by thē
to other taught by mouth, and by tradi-
cion from hande to hand deliuered, and
from age to age hytherto contynued in
Chriſtes church. And that I ſay trueth
in this point, I haue dyuers good and
honeſte witneſſes to bryng foorth when
B tyme requireth, ſaint Auſtein, ſaint Hie-
rom, ſaint Cipryan, ſaint Chriſoſtom, ¶
a great manie moe, whiche haue alſo te-
ſtifyed for my parte in this matter more
then a thouſand yere ago. Yet haue I an
other auncient ſad father alſo, one that
they call Origene. And when I deſyred
hym to take the payn to come and beare
witnes with me in this matter, he ſemed
at the firſt very well content. But when
I tolde hym that he ſhould mete wt Tin-
dal: he bleſſed hymſelf and ſhranke back
and ſaid: he had leuer go ſom other way
manye a myle then once medle with
hym. For I ſhall tel you syr quod he, be-
C fore this tyme a right honorable manne
very cunnyng and yet more vertuous,
Doctor fiſher the good biſhop of Rocheſter, in a great
audience brought me in for a witneſſe a-
gainſt Luther and Tindal euen in thys
ſame matter, about the tyme of the bur-
nyng of Tyndals euill tranſlated teſta-
ment. But Tyndal as ſoone as he heard
of my name, without any reſpect of ho-
neſtye fell in a rage with me and all to
rated me, and called me ſtarke heretike,
and that ẏ ſtarkeſt that euer was. This
tale Origene tolde me and ſwore by ſait
Simkin that he was neuer ſo ſaide vnto
of ſuch a lewde felowe ſince he was firſt
borne of his mother, ¶ therfore he would
D neuer medle with Tindall more. Nowe
in dede to ſay the trueth it was not well
done of Tyndal to leaue reaſonyng and
fal a ſcolding, chidyng, ¶ brawlyng, as
it wer a baudy begger of billyter lane.
Fye for ſhame he ſhould haue fauoured
¶ forborne hym ſomewhat, ¶ it had bene
but for hys age. For Origene is now. xiii
hūdred yere old or there about, and this
was not much aboue. bii. yere ſince.

Now if this made Tindal bolde to ſet
Origene as ſhort as his olde ſhone, be-
cauſe ſaint Hierō found ſome faultes in
his workes: he muſt remember againe ẏ
many a good mā, ¶ among thoſe ſaynte
Paphilius ẏ bleſſed martir, found in O-
rigenes doctrine ſo much erudicion, de- E
uocion, ¶ vertue, beſide that they vereile
thought thoſe errours none of his, nor
neuer were there any ſuch faultes foun-
den in his writing whyle hymſelf lyued
nor no man offended wt hym, and many
places in his bookes playn that ſeme to
ſaye the contrary. And therefore manye
good men thought and yet thynke, albe-
it ſaint Hierome thought otherwyſe (as
he might well ynough whyle that point
nothyng pertayneth to the fayth) ẏ thoſe
hereſyes were put into his bookes after
his death by ſome that were heretikes in Origenes
dede, and would for the great eſtimacyō bokes corrupt
ẏ Origene was in through al ẏ church, ted.
auaunce their owne hereſies forwarde F
vnder the name and ſtanderd of hys fa-
mous authoritie.

But graunted now that thoſe faultes
wer his which were imputed vnto hym,
yet is this none of them. But ſaint Hie-
rom that ſo narowlye dyd examyne hys
workes, and ſo ſtreightly marked ¶ con-
demned his errours: dyd reckon this for
none, but dyd in this matter lyke and a-
lowe hym well: and as he hath in manie
other thynges approued him, and by his
commendacion cauſed of his workes di
uers to be reuerently redde in the diuine
ſeruice of the church: ſo in this mater he
hath well declared that he well approued G
him, bothe by this ẏ he hath not noted it
among ſuche as he foūde faultie himſelf,
and alſo in that it otherwyſe appeareth
in ſaint Hieroms workes that he was of
the ſame minde himſelf. And therfore I
doubt not but that he ſhal be for al Tin-
dals ſcolding, accepted and taken afore
all good ¶ indifferent iudges for a ryght
ſubſtanciall witnes, yf I canne entreat
hym to beare and abide the brablyng of
Tindals tonge, as I truſt yet to entreat
hym hereafter. And then will I bring in
with him ſom other that I haue named,
and yet other moe beſide, that ſhall as I H
ſaid teſtifye with me before this boke be
done, that God hath taught his churche
many thinges whereof in the ſcripture
his worde is yet vnwritte. But now wil
I for ẏ meane while touching this point
wherupon the great weight of al ẏ mat-
ter hangeth, go never vnto Tindal ano-
ther waye. It is ye wote well agreed be-
twene vs, or if he would bee ſo madde to
ſay nay, ye will yet your ſelfe agree this
in hys ſtede: that once of olde tyme
Chriſte hymſelfe and hys Apoſtles dyd
teache and preache many wordes of god
vnwritten.

Nowe

A Nowe thus I say, sith many thinges were taught fyrst vnwrytten yf anye of them be yet left vnwritten, then saye I ẏ Tindal is at the least wise temerarious and ouer bolde, so certainlye to affyrme that any sacramēt that the church vseth and so long hath vsed, or ceremonye eyther, is ydolatrye, forasmuche as yf we lacked sure proofe vpon our syde (which in dede we lacke not by reason of goddes spicite by Christes owne promyse euer abidyng with his church, and teachyng it all trueth, but if we lacke I saye that proofe for our part (yet wer he to presūptuously bolde so precisely to affirme the contrary, sythe he cannot say nay but ẏ B they might be some of those ẏ wer sometyme taught vnwritten, and yet remain obserued vnwritten, as that other that nowe be written were taught and kepte without writyng before.

Mat. 28. John. 16.

To this wyll Tyndall answere, that since that time all good wordes, promyses, and sacramētes that he would haue kept and believed in Christendome: he hath caused to be written, by his Euangelistes and apostles, and lefte none vnwrytten, to thētent that his church shall not stād ī any doubt nor fal into any errour of any necessary poynt for lacke of wryting, but may know by that he hath C caused all to be wryttē, that all be false & fayned, and mennes madde inuencions that they believe and obserue vnwrittē. For why shold he cause some to be written and suffer some lefte vnwritten, to make men sure of some, and to leue som in doubt.

In thys tale Tyndall telleth vs two thynges. One that God hath thus done in dede, another the cause why. If he proue that in dede God hath so done: I neuer care for the cause, for he seeth why well ynough, and therefore I wyll geue no reckenyng why God hath caused some to be wrytten and som to be left D vnwritten. But this wyll I be bolde to saye, that he was not of any necessity cōpelled to write any one sacrament or ceremonye or weightie poynte of believe, for any feare lest it should fal away, and that he could not with his owne spirite, kepe it in mennes heartes and vsage wout wryting, as wel as he kept in ẏ good generacions the knowledge of his promyses and his lawes longe and manye ages before the lawe was written, and yet wrote them not all therein neyther, but the people had a fayth of Christe among them more large then was writtē in their lawe, whiche went from hande E to hād. I think frō Adams dayes, to whō it is likely that God made after his fall some larger promyse and reuelacion of his redempcion agayne, than we fynde made vnto hym wrytten in any place of scripture. But we shall not nede muche profe for this matter, for god ẏ was able to kepe al his sacramentes and articles of the fayth without wrytyng, Tyndall I wene wyll not denye me.

Nowe to saye that if he shoulde haue lest some vnwrittē, it would haue made doubtes and debates and be occasiōs of errours and heresyes, and the wrytyng dothe put all thynges out of doubt, and F therefore god hath left none vnwritten: we se that this maketh nether more sure nor lesse. For as well dyd men belyeue before the wrytynge those thynges that are now written, as euer they dyd since, and we beleue now the promises as wel that are vnwrittē, as any that are written. And the writing taketh not away al the doubtes, but as many as ryse thereuppon, and many moe then vppon those thinges that we believe vnwritten.

For first the credence to be geuen to the whole boke in whiche thei be writtē, hangeth al vppon the same fayth vppon G which depēden the thynges that are vnwritten. For as I believe the tone, so believe I the tother. And as one maye by his owne frowardnes lacke the grace to believe the thinges vnwritten: so may another by his own malice lacke ẏ grace to believe any part of the whole boke of holy scripture that is written, and take it all for fantasies. And in good fayth I am aferde that so dooe they whiche saye they believe nothing els but it. For as for parte of that boke they bryng in question, as the boke of the Machabees, because it maketh agaynste theyr purpose cōcerning purgatory. And part they let H not muche to denye, as Luther doth the epistle of sainte James, because it speaketh playnly against his ydle worklesse faith.

Nowe in that partes which they graūte for scripture: yet taketh it not away al ẏ doubtes. But vnto suche folke as Tyndall is and Luther, that be so contencyous: it ministreth rather muche matter of doubt and of debate, and ẏ much more then doe the thynges that are obserued without writing. For first they refuse to obserue them, because they saye they finde them not there written, and so riseth that question first vpon ẏ wrytyng.

A Then if it be founden there: thē dispute they whither it bee fully founden there, as whither we fynde there bothe the token and the thing betokened. For the sacrament take they but for a bare sygne, and the thyng that is signifyed they call nothyng but Christes onelye promyse. And here make they vppon the wrytyng many great battayles, to beate down al most all the sacramentes, sauyng scant one and an halfe. Then vppon the letter rayse they many great errours, and say the scripture is playne vpon theyr syde.

B And this say not onely Luther, Tindal, and Swinglius with frere Huskin and his felowes, agaynst the interpretacyon of all holy doctours and saintes, and the common fayth of all true Christen people fyftene hundred yere before them: but eche of them selfe also against other among them self, say and swere that the scripture is plain for theyr part.

So that as for necessitie of writing al or any part concernyng ẏ sacramentes, ceremonies, or articles of the fayth, god was not drieuen thereto, nor by the writing be taken awai the doubtes. But as I wote it well that God hadde good and

C great causes why he caused some thiges to be written: so had he causes as good why he left some vnwritten. But neyther can Tindal tell why he shold write all, nor I geue ẏ reckenyng why he lefte some vnwritten. To this wyll Tyndall happely sai (for els cannot I see what he can say) ẏ god hath caused al his wordes spoken to his church to be written in holy scripture, and hath in the same scrypture geuen vs playn warning that he so hath done, and thereby hath he deliuered vs frō diuers doubtes though not frō al. For albeit ẏ diuers doubtes yet ryse vpō the writing: we, by his expresse warnig in writyng shewyng that al is written,

D be put out of all doubt, that we shall beleue nothing as his worde wherof there is no writyng.

Surely if Tyndall tel me this tale as in dede he doth, for bothe Luther and he and frere Huskyn and Swinglius, and all the rable of that rascaile, neuer cease to say this, and they fynd fooles that believe thē better vpon their bare wordes, then they would more honest men vpon their obligacions, but now as I saye yf Tidal tel me this tale: I shal by his leue be bolde to denye it him, and praye hym once to proue it if he canne fynde howe. For this I wote well, they haue among thē made great boast a great whyle, and alway promysed that they wil builde vp

E that towre, and make it very strong and sure, and surely so haue they great nede to doe, for therein lyeth all the store of al their gunne pouder, brimstone, pitche, and wylde fyre, that thei shote out at the blessed sacramētes of our sauior Christ. And as for hytherto, brought thei neuer yet so much good stuffe, as would make a tile pynne to fence theyr fortresse with all. And whatsoeuer they bryng hereafter: they shall make poore paper walles.

But to thentent that thei shal not begile you: lette vs with one worde or two put them in remembrance what thiges they be that they must nedes proue, and

F that by playne scripture too, for other proofe themself will none admit.

Tindal must proue me first therfore by playn and euident scripture, that all the wordes necessary to remayn and bee knowen, which our sauiour himself and his apostles taught once withoute wrytynge: all those he hath caused to bee by them and his euangelistes written, preserued, and kept, in plaine ⁊ euidēt scripture. When Tyndal hath proued thys, for whiche I dare geue hym respyte tyll domes day: then must he yet by playne ⁊ euident scripture proue me farther loe, ⁊ for the proofe therof though the poyntes be but easye, lette hym take yet hys time fiftene dayes after, wīn which he muste

G I saye by plaine and euidente scripture proue me farther yet of these two thiges one, that is to wit, eyther that euery necessary worde whiche god hath spokē by hymselfe and his holye spirite vnto hys churche, since the death of his fowre Euāgelistes and his .xii. Apostles, he hath caused to be also secretly set in and written to these bokes whiche Tyndal agreeth for holy scripture, or els must he ꝓue me by plaine and euident scripture, that notwithstāding his promise made vnto his Churche in his Apostles dayes, ẏ he

H would with his holy spirit speake to his churche himselfe and dwell therewith ⁊ teache it all trueth from tyme to time al dayes euen to ẏ day of dome: yet as sone as he saw his apostles dead, and no man that heard hym left to beare vs wytnesse what he said, he began to goe from hys worde againe, ⁊ sware that he would either no longer dwell here wyth hys Churche, or yf he came, it should bee but a geast wise, ⁊ yet would he play mūme too, and neyther by himselfe nor his holy spiryte vouchesaufe to speake anye one woorde vnto them, that were at the lest-

Two harde pointes to be proued.

wyse

A wyse, ought worthye the wrytynge but some wanton tryfle.

Remember nowe good reader, that these be the thynges which Tindal hath to proue. And when he proueththeſe few thynges, then believe him hardelye & so wyl I do too. But surely who so believe him with any lesse, vnderstandeth nothyng what the matter meaneth.

Now yet once agayn let vs consyder Tyndales olde time, in which he sayeth the true pure preachyng was vsed that is nowe quite gone. I woulde aske hym when ended that olde tyme of his, & whē beganne his newe. He saith it hath bene thus as it is more then this eyghte hun-
B dred yeres, and me thynketh eight hundred is a very lōg now. But yet consider good reader yf the true preachynge was left and gone eight yere agoe and more: then canne he not saye naye but that the true fayth wente quite awai therewith, without whiche can bee no Churche of Christ neither catholyke nor of electes. And thus doth Tidal tell vs ẏ this eight yere at the laste our Lord hath broke his promise, by whiche he promysed to be wͭ his Churche all dayes to the worldes ende. This man maketh highe boaste of Christes promises, and would with thē destroye all vertue safe fayth. And now
C ye see that playnely he denyeth Christes promise too, and wyll I wene at last denye euen Christ and all. For as ye see at your eye, he draweth very faste towarde it. Nowe tyll Tindall therfore haue proued vs these fewe pointes ẏ are for their falsehede impossible to bee proued: the churche shall not nede for his fonde rayling any thing to feare, to vse the deuout sacramentes and ceremonies taughte & deliuered them by god and his holy spyrite. For spite whereof the deuil and his damned spirites crye vppon to haue thē left of, and beare vs in hand that thei be frutelesse. For Tyndall sayth that they
D neither tame the flesh, nor do good to thi neighbour, nor be honor to god.

But nowe dothe all good christē people very well perceiue by Christes own promyse in the very written gospel, that the church of Christ is taught by his holy spirit, that these sacramentes and ceremonies doe please God. And they perceyue and see also that the holye saintes whiche haue vsed them before our daies, bee nowe longe agoe rewarded in heauen with God. And they perceiue also ẏ in the vse thereof, theyr mindes rysen and be lifte vp a loft in deuocion to god, and by these thynges and such lyke they E perceiue well that Tyndall doth but belye them. For sythe Goddes spirite hath taught them, thei must nedes be honour to god. And when men come together to honour god, eche of them is profitable to other, for els were their assemblye together in praier no difference from ẏ prayer of one man alone. But whē thei come together to goddes seruice, the whole cōpany prayeth for the whole presēce, and so is euerych the better for others prayer, and all people the better bothe for the prayer and the sacrament, and euery deuoute obseruaunce vsed in the church at F the diuine seruice.

Theyr prayers that praie together doe profite eche other.

And it is thirdely verye profitable to the very taming of the fleshe also. For what thing is there that better tameth ẏ fleshe then the grace of god. Did not god aunswere sainte Poule when he thryse prayed vnto hym to withdraw ẏ prycke of the fleshe, with which our lord suffred the Angell of Sathan to vere hym, lests his heart might grow to high and ware prowde in beholdynge the meruaylouse greatnesse of his reuelacions, whiche though some good men take for some other kinde of tribulacion, I see not why it might not be the very fleshlye mocion G against his vow of chastitie, did not thē our lorde I saye make him aunswere in this wise: Suffiseth vnto thee my grace. Now then syth nothing can better tame the fleshe then the grace of God, whiche not onely can tame it but also make the rebellion thereof so resisted by the soule, that the fight shall turne the man to merite and rewarde: why shal not thē such obseruaunces as the spirite of God hath taught vs to serue him with, and which obediently done with deuociō and with desyre of grace, do stande in the stede of one of the most effectuall kindes of praier, be profitable to the taming yf ẏ flesh: H and eyther cause it the lesse to rebell, or els (whiche is yet happely better) strēgth the soule in suche wise against the rebellion of the fleshe, that by the valiaunt resisting therof, it may haue the more glorious tryumphe of the victorye. And for experience (let Tindal say what it please him) good folke fynde this in dede, that when thei be at the diuine seruice in the churche, the more deuoutly that thei see suche godly ceremonies obserued, and ẏ more solemnitie that they see therin, the more deuocion fele thei thēself therwith in theyr owne soules, and theyr fleshe the more tame and lesse rebellious, and

.1 Corin. 12.

Godly ceremonies delite good folke.

A farre the better in temper, so ỹ although they were at other times and places in right greate rage, yet in the church at ỹ voyces of Chrisses ministers in ỹ quere, with organes and all together, and beholdynge the solemne Godlye sacramentes, and ceremonies in their syghte, they sele theyr passions appeased, as did kyng Saule in his ragious furye at the 1.Reg.16. sounde of Dauids harpe.

Now where he saith that of old time the officers appointed thereto, prayed in a tong that al folk vnderstode, of which B point Tyndall maketh much a doe, and many tymes he speaketh therof, because he would fayne haue his false translacion brought into the churche to bee there sayde and songen a goddes halfe: I will not say nay but ỹ in Grece and great part of Italye, they bothe sayde in the begynnyng the seruice of the churche in theyr owne tonge. But so dyd thei not neither in Affrick nor in Almain, nor in Spain nor in Fraunce, nor in Englande, nor as I trowe in any place almost elles, & yet were they good men that brought ỹ fayth about into all these cõtreys. And soone after also when the tonges chaun- C ged bothe in Grece and Italy: then lefte they styll the seruyce in the olde lãguage which after the chaunge the people dyd not vnderstande, which would not haue bene by so many good men so long suffered so, yf the contrary had bene required of necessitie. And saint Paule in his E- 1.Cor.14. pistle to the Corinthyes, whereof Tyndal so muche speaketh, dyd but vse ỹ cõmoditie of the guyse that thẽ was amõg the Corinthies, for the confyrmacion of his reason agaynst them that could but read and speake, and yet would e smater in preachyng, wyllyng the Corynthyes to labour fyrst for better vnderstanding D and not thereby meanyng that of necessitye the people must nedes aunswer altogether vnto the blessyng of the prieste or the bishop. Which maner hath peradventure for som thyng that in progresse of tyme they founde abused therin: bene chaunged into better, as haue bene dyuerse other thynges and not withoute ỹ secrete worckyng of god.

And surely yf all the seruice were in Englysshe: yet would it not thereby be muche the more vnderstanden, whiche was all the matter that sayncte Paule spake. For mant that nowe dooe vnderstande the latin tonge, dooe lytle yet vnderstande the sentence, farther then the bare storyes and collectes.

But likewise as in some wordes that C remayne styll vntranslated into latin, men vse them with deuocio, as *Amen* and *Alleluia*, that neuer knowe more of the signification thẽ that they be holy wordes: Note. so doe there many a good man and good woman both saye and heare the seruyce of god in the churche with ful greate reuerence, and full great deuocion, & therfore w̃ great thank of God, though they haue it not in theyr own vulgare tonge, which thing what it would do here god knoweth. But as for Almain there as it is so already, we see wel ynough that it dothe no great good there. For whereas the people wer fallen al ready to many- F folde hereslyes: they nowe tourne all the swete hony that they synde in ỹ seruyce quite in to the poison that hath taken vp their hertes before.

And therfore where as Tyndal saith that ther is nothyng heard in the church among vs, but houlyng, buzsyng, and crying out, lyke halowyng of the fore or bayting of beares: it may wel seme so to Tyndal and such as he is, but vnto good deuoute folke it semeth farre otherwise.

But in theyr church in Almain, there is another maner of houling & halowig and crying out. For where as we wyth holy wordes and true fayth hawle & halowe out the false for, and bayte oute the rugged beare the deuyll: you Tyndal in G your churches of heretikes, crye oute as lowde as we and lowder too, for ye crye out men and women and all. But ye w̃ your heresies, halow out al saintes and bayte out all holy sacramentes, & drieue out god and all.

If Tyndall had founden faulte with any thing that is peraduenture misused in some places, where happely the faithfõ is more ruffeling and in lesse moderacion and soberneste, then were conuenient for mouing men to deuocion: as euil as I lyke the manne in suche thynges as he H sayeth nought, that is almost in all, yet would I synde no faulte with hym in ỹ he said wel. But now he sayeth not that some such thinges be misordred sõwher, but that there is none other.

As for songe I see not why he shoulde vtterlye dyspraise in Goddes seruyce, whiche was a thynge not onelye vsed in the olde lawe but the newe too, as well appeareth by sayncte Paule in hys fyrste Epystle to the Corynthyes. As for harpes and instrumentes of Musyche, the scrypture sheweth it openlye bothe in the Psalmes and manye other places

of

A of scrypture, beside daunsyng to, which is more then menne vse here now.

Psalme.150. 1.Paralipo.13. 2.Reg.6.

But Tyndall canne be pleased with no fashion neyther cathedrall Churche, nor paryshe Churche, nor Chappel, nor Monkes, nor Freers, nor Nonnes, neyther Grenewiche, Sion, nor Charterhouse. If the quere bee lowde: then they crye oute. If they synge anye thyng: yet they halowe and baite. If thei do but say softe: yet they buzse, so that I see well no fashion canne please Tyndall but hys owne: for as he, neyther cryeth out, nor haloweth, nor bayteth, nor buzseth in anye seruyce saying. For as they say that B knowe hym: he sayeth none at all, neyther Mattins, Euensonge, nor Masse, nor commeth at no Churche but eyther to gase or talke.

But good christen people whom he belyeth and sayeth that they wene no man may praye but at church, they pray both at Churche and at home, but yet more gladlye at Churche. For thoughe they knowe well that in auoydyng of vayne glorye Christe taught vs to praie in our chamber: yet shewed he for all that, that the common Churche is his house & specially deputed to prayer. And it is none hypocrisye to pray there as it is to praie C in the strete. For when they pray in the Churche they dooe but as other folke.

Mat.6.

But nowe dothe Tyndales congregacion and the captaines of his heresies make it as Christe sayde to the Jewes a verye denne of theues, and worse then euer did the Jewes that bought and sold therein whom Christ beate out therfore. For these heretikes nowe not onely rob the churche in an allegorye sense that is to wit, robbe and steale away the chiefe prayers out of many great Churches in Almaine: but also in the playne litteral sēce robbe out the reliques & ornamētes of the churche, too pollute and mispend them in prophane vses to fyll theyr bellyes & couer theyr pocky scabbed skīnes D with all, much worse then king Balthazare abused the halowed vessels of the tēple, to serue his owne prowde execrable glottony. And when thei haue thus robbed ẏ churches: then lodge they for more despyght their freers and their nōnes in them, and of an halowed Churche they make a stynkyng stewes. And thys is yet one significaciō more that Tyndals maister hath made a Churche to signifie *scilicet* a bordele for brotheles *Anglice* a stewes, whiche sygnificacion also Tindale hath here lefte out.

Math.21.

Daniel.5.

¶ The seconde chapiter why Tindall vsed congregacion for Churche. E

IN the seconde chappyter Tyndall sayeth, that he chaunged this worde churche, into thys woorde congregacion in the new testament where he foūd this word *ecclesia* in latin, because that the clergy hadde he sayeth brought the people into ẏ ignorāce of ẏ true significaciō of this worde churche, making them vnderstand thereby nothyng but ẏ clergy. F

First this is vndoubtedly false what so euer Tyndall saye. For al be it ẏ men call the clergye by the name of ẏ church, as the part ordayned of god to be ẏ more spirituall part therof: yet is there no mā I suppose so rude, but that he knoweth & so heareth the clergye preache also them selfe, that of the churche of Christe is euery chrysten manne, and that ẏ whole church is the whole christen people, and therfore they call it the catholike church that is vniuersall, by whiche woorde neuer man was I wene so mad to meane onely the priestes, howe boldelye soeuer Tyndall against his own conscience reporte hymself to euery other mannes. G I would also, because he reporteth hym so muche to other mennes conscience, fain wyt of Tindal by his owne conscyence, where he hadde euer heard any priest eyther preache or wryte, or so much as say the woorde, that onely the clergye is the church and none of the church but they. I suppose themselfe haue not geuen thē self the name. The worde is Englishe, & thei teache not euery manne his mother tonge, as men teache chyldren theyr. a. b. c. But the good people haue of old time thoughe they knowe themselfe also for parte of the church: yet because ẏ church H sygnifyed an holy name of a christen cōpanye gathered together in God, haue therefore of humilitie on their own part and reuerence towarde them vsed to cal the clergy by that name, accoumpting them for the more godly part of ẏ whole godlye company.

The catholike Churche.

That priestes are called the churche, it cōmeth of humilitie of the laitye.

And the spiritualtie agaynewarde dooe playnelye declare, and euer haue declared in theyr preachynge, that the name is generall and common bothe to the temporaltye and them, and at large they declare the dyuers partes of the Churche, and therein recken themselfe but for one. And thys name so vsed by the temporaltye of theyr owne

A humilitie and reuerence towarde ẏ spiritualtie: is not a thyng newe founden, but begonne of old, at such time as both ẏ parties were I wene somwhat better: then I feare me they bee both nowe.

But nowe that thyng that good folk haue of good mynd begonne, and many hundred yeres cōtinued, Tyndal as one of another sort wold haue vtterly chaūged, and rather then ley menne shoulde haue any such reuerēt mynd to priestes as to cal them the church, he would take it from thē both, and putting awaye frō
B both that holy name of churche, woulde call them both by the name of cōgregacion, a worde without any significaciō of christendom any more then of Jewes or Turkes.

¶ Tindall.

To this aunswereth Tyndal & sayth, if this worde congregacion wer a more generall terme then this worde church: it hurteth not, for the circumstance doth euer declare what thyng is mēt therby.

¶ More.

If the settyng of the cyrcumstaunce
C make all well ynoughe: he nedeth not muche to care what word he chaungeth nor how. For he may set such circūstances of his own deuice, that he may make menne perceiue what he meaneth. For so he maye translate the worlde in to a footeball yf he ioyne therewith certayn circumstaunces, and saye this rounde rollyng footeball that men walke vpon and shippes sayle vppon, in the people wherof ther is no rest nor stabilitie, & so forth a great long tale, with such circūstaunces he myght as I saye make anye woorde vnderstanden as it lyke hym-
D selfe, whatsoeuer the woorde beefore sygnifyed of it selfe. But surelye the woorde congregacion with the circumstaunces in the texte: woulde not haue serued when he translated it fyrste to make the Englyshe reader to take it for the Churche, no more then Idolles for ymages, or ymages for Idolles as he translateth in likewyse, or repentynge for doyng penaunce whiche he chaungeth too. But marye he hath added vnto hys translacion suche cyrcumstaunces synce, that the order of Priesthoode is ryghte noughte, but that euerye manne
E woman, and chylde, is as very a pryest as a Prieste in dede, and that euerye manne and woman may consecrate the bodye of Christe and saye Masse as wel as anye Prieste, and heare confessyon
G and assoyle as well as maye a Prieste, and that there is no difference betwene other folke and Priestes, but all one cōgregacion and company withoute any dyfference saue an appoyntemente to preache, and also that the commō knowen people of all christen Realmes, clergye, laye people, and all, bee not the churche, nor be no parte of the churche, because they vse sacramentes and ceremonies and diuine seruice in churches, but that the churche is a secrete congregacion of vnknowen chosen heretykes, scattered abrode in corners, and studying to destroy the churche.

Euery man & woman is a priestle with Tyndall.

These cyrcumstaunces in dede make menne to perceyue and vnderstande,
F what Tyndall meaneth by this woorde congregacion putte in hys translacyon in ẏ stede of church. And they perceyue clerely by these cyrcumstaunces, that he chaunged that woorde of purpose to set foorth those heresyes of hys wythall, as boldelye as he nowe sayeth nay. But al hys glose is therein that he wyll saye he taketh them for none heresyes. But on the tother syde all good faythfull people dooe, and therefore they call the church the churche styll, and wyll not agree to chaunge the olde churche for hys newe congregacion, but burne vp his bokes that so calleth it, and who so woulde so begynne to cal it, would and wel might
G begyn to cal him heretike, for his delitig in ẏ inuenciō of heretykes, & his euil appetite to speke after an heretikes phrase.

Tyndall yet to defende hys chaunge of churche in to congregacion, sayeth that I dooe not saye trouth in that I say ẏ thys woorde congregacyon is a more general terme thē this woorde churche.

¶ Tindall.

For where so euer sayth he ẏ I maye saye a congregacion, there I maie say a
H churche also, as the churche of the deuil, the churche of Sathan, the churche of wretches, the churche of wicked menne, the churche of lyers, and a churche of Turkes therto.

¶ More.

This is lustely sayde of Tindall and lyke a manne. But it pleaseth hym not to consider that I sayde that this worde gregacyon is indifferente vnto Turkes and Christen menne and vnto all other companyes and a companye of christen menne, so that it as well sygnifyeth a company

A companye of Turkes as of Chriſtē mē, and that this woorde churche dothe ſignifie a companye of chriſten people, and is not indyfferenet to a companye of Turkes and of chriſten menne. And I ſaydē, and yet I ſaye, that this is trewe of the vſuall ſignification of theſe woordes themſelfe in the Engliſh tounge, by the common cuſtome of vs Engliſh people, that eyther nowe dooe vſe theſe woordes in oure language, or that haue vſed before oure dayes. And I ſaye that this cōmon cuſtome and vſage of ſpeche is the onelye thyng, by which we know the righte and proper ſignificacion of anye woorde, in ſo muche that yf a woord were taken oute of Latin, Frenche, or Spaniſh, and were for lacke of vnderſtādyng of the tonge from whence it came, vſed for another thyng in Engliſh then it was in the former tounge: then ſignifyeth it in Englande none other thynge than as we vſe it and vnderſtande therebye, what ſo euer it ſygnifye any where elles. Then ſaye I nowe that in Englād this woorde congregacyon didde neuer ſignifie the noumber of chriſten people, as chriſten people, with a connotacyon or conſideracion of theyr fayth or chryſtendome, no more then this woorde aſſemble, whiche hath been taken oute of the Frenche, and now is by cuſtome becomen Engliſh, as congregacion is out of the latin. And yet I denye not but vnder thoſe woordes bothe twayne maye be chriſten menne ſpoken of. For euery aſſemblye and congregacion in Chriſten Realmes, is commonly made of chriſtē people. But they bee not there called cōgregacion or aſſemble, becauſe they bee Chriſtened, but ſhoulde bee ſo called though they wer Iewes or Saracens, thoughe thei were ſo knowen and dwelled in chriſtendome. I ſaye now in like wyſe that this woorde church neuer hath been vſed to ſignifye other company thē Chriſtened in common ſpeache of thys Realm. And for this cauſe, and yet moſt eſpeciallye becauſe of Tyndales euyll entent, I ſayd and yet ſaye that he didde nought in the chaunge of churche for cōgregacion, an holy woord for a prophane as farre foorth as they bothe ſignifye in oure Engliſhe tonge, into which Tyndall made his tranſlacion.

The common vſage of ſpeche.

This was and is the thyng ẏ I ſayd, and ſay. Now in ſaying this I dooe not ſaye vntrue, thoughe Tyndall be at his libertye to call a churche what him lyſt. For neuer ſaydeI the contrarye, but that Tyndall whereſoeuer he maye ſaie a congregacyon there he maye ſaye a churche too. For though none Engliſhe menne bee wonte to ſpeake ſo, nor in the common ſpeche the woorde ſygnyfyeth not ſo, nor of the churche that he ſhould in his tranſlacion haue ment of, no good manne wyll ſaye ſo: yet maye Tyndall ſaye ſo, the churche of Sathan, ẏ church of wretches, the church of wicked men, the Churche of lyers, and a Churche of Turkes too, and yet and he lyſt he may ſet to it the churche of heretikes, and the churche of deuils too.

But nowe though Tindal may thus ſaye for his pleaſure which I denye not: yet cā he not ſay ẏ this is the proper ſignificacion of that woorde, which is ẏ thig that a tranſlatour muſte regarde. But it is a certaine figure and maner of ſpeakynge, by whiche men vſe among to expreſſe a thing by his contrary, as a man might ſay, this is the wyſdom of a foole, this is the trouth of a falſe thiefe, thys is the fayth of an heretike. Thus maye Tyndall abuſe the holy name of church to any lewde thyng that he liſte, but this is not the part of a trāſlatour. But Tindal now to cōuict me clerely by lerning and reaſon double confirmed wᵗ ſcripture: ſheweth hymſelfe in fewe woordes that he both lacketh learning and reaſō, and ſhamefullye abuſeth the ſcripture. Theſe are his woordes.

¶ Tyndale.

M. Moze muſte nedes graunte (yf he wyll haue *eccleſia* tranſlated thzough outs all the newe teſtamente by thys woorde churche) that churche is as common as *eccleſia*. Nowe is *eccleſia* a greke woorde, and was in vſe before the tyme of ẏ apoſtles, and taken for a congregacion among ẏ heathen, wher no congregacion was of god or of Chriſt. And alſo Luke himſelf vſeth *eccleſia* for a churche or congregacīō of hethē peple, thrize i one chapter, euē in ẏ actes, wher Demetrius ẏ goldſmith or ſiluerſmith had gathered a companye againſt Paul for preching againſt ymages.

¶ More.

Let vs now beginne at the firſt pere e ye ſhall ſee what he hath. M. Moze muſte nedes graunte that churche is as common as *eccleſia*, yf he will haue this woorde *eccleſia* thzough out al ẏ new teſtamēt trāſlated by this woord church.

Firſt I ſay that Mayſter Moze muſt not nedes graunt this to Tyndal neuer a whytte. For yf he tourne it from a condi-

A cōdicional proposiciō in to an affyrmatyue antecedent and consequent: it shal soone be shewed him, that his consequēt were possible to be false and his antecedente true. For it might be ẏ this worde *ecclesia*, dyd sygnifye moe thinges then the wryters of the new testament had occasion to speake of within the same. And then though I would graūte vnto Tindall that this woorde *ecclesia*, shoulde thorowout the newe testament be translated by this woorde churche: yet muste I not nedes be drieuen to graunt hym for
B all that, that church were as commō as *ecclesia*, because it should not yet sygnyfie those other sygnificacions of *ecclesia*, that were not spoken of within the newe testament. And thus where Tyndal wold vppon suche an antecedent bynde me by and by of necessitie to his consequent: it appeareth that though I graunted hym the tone, I muste not nedes for all hys great worde graunt hym ẏ tother at all.

But nowe though I muste not nedes yet wyll I graunt hym of courtesy, that yf I wyll haue *ecclesia* translated throughout al the newe testament by this worde churche: that then I must nedes graunt this terme churche, to bee as common,
C and signify as large and as many thinges as this terme *ecclesia*. But now when I that muste not nedes graunte this to Tindal: Tindal mai not chose but must nedes graunt me this agayne, that yf I wyll not haue *ecclesia* throughout ẏ newe testament trāslated by this word church that then Tindal in all his gaye tale telleth vs nothing to purpose. But that argument is now lyke as if he would haue argued thus: If master More wil graūt me that euery horse is a goose: thē muste he nedes graunt me ẏ euery mare muste haue a gander to geat her with fole. For
D I nede not to graunt him the thyng that he supposeth. Nowe tell I Tyndall that in no wyse I wyll not haue it so, & that I neuer tolde him that I would it haue so. But I say plainly ẏ if he shold throughout all the new testament translate this woorde *ecclesia*, by this worde churche: I say ẏ he should translate it very naught. And for because ẏ Tindal either euyl perceiueth my wordes, or els euil remēbred thē, or finalli which is most likely, wold willyngly make the reader to take them wrong: I wil desire the reader to loke vpon the place himself, which is the eight chapiter of ẏ third booke, & there shall he finde that I fynde the faulte, not in that he translateth this worde *ecclesia* somtime into this woorde congregacion, but ẏ he
E chaungeth thys woorde Churche into thys woorde congregacyon, that is to saye, that he translateth thys woorde *ecclesia* into this worde congregacion, in suche places as he shoulde haue translated it into this woorde churche, that is wheresoeuer he hath put this worde cōgregacion for the company of Chrysten people, for that company is in English Note.
signifyed and of olde hath been by this holy woorde churche and neuer by thys woorde congregacion. This is the fault ẏ I fynd, and tel Tyndall in ẏ chappyter good and plain causes wherfore, which Tindal here letteth slippe.

But I wold in no wyse that as Tindal taketh me, *ecclesia* should alwai be trā-
F slated by this word church, for that wer also wrong. For trueth it is that *ecclesia* signifyeth in the greeke tonge a congregacion, without respect of either good or badde, christen or vnchristen. For Tyndal saith therein trueth, that the woorde *ecclesia*, was vsed a thousande yere before christendom beganne as ẏ bokes proue. But it wyl bee heard to proue and warraunt that this worde churche was vsed for any congregacion before christendō beganne, or that euer it signified any cōgregacion other then christē. And therfore his reason groūded vpon this word *ecclesia* is litle worth, syth it procedeth not
G in likewise in this worde churche.

And yet touchyng this woorde *ecclesia*, as cūnyng as Tindall would seme therin with his greke and all: he semeth but poorely to perceiue it. For ye shall vnderstande that this woorde *ecclesia* in the Ecclesia.
greke tonge did not signifye euerye maner company or congregacion, nor sygnyfied not al the citesayns of any citye, with that respect that thei wer citesains of that citie, or that they were gathered for playing or fighting or ani such other cause: but onelye these congregacions ẏ
H were gathered together to comen vppon matters of iudgement or polycye, either about the common affayres of ẏ towne concernyng peace or warre or some other commoditye, or for pryuate folkes busynesse in suche places as all the cōmon people were Judges, as muche was vsed in Greece, and some tyme in Rome to, and was as ye would say the assēblie of the courte or the cōmō coūsel.

Nowe for as muche as christen people dyd resort together among thēself to prayer & preaching, & making of good ordināces deliuered thē by ẏ apostles: this name

name of *eccleſia* was applyed vnto the cõgregacion of the chriſten company. And though it began of ſuch aſſembles together: yet afterwarde it obtayned alſo, bothe among the Grecians and Latynes chriſtened, to ſignify the Chriſten folke whyther they wer at church or at home, and to ſignifye alſo the vniuerſall nomber of all chriſten people throughout all the worlde, wheras it ſignifyed no ſuche maner of thynge amonge the Paynims before, but only their ſeueral aſſembles ſuche as I before deſcribed you, which was in latin called *concio*. And yet toke the latin church the greke worde *eccleſia* of the greke churche that beganne before them and neuer vſed this worde *concio*, whiche ſignifyed amonge the latin Paynims, both the congregacion or aſſembly, and the oracion alſo that any man pronounced among them in the ſame aſſemblye.

Concio.

Nowe maye ye perceiue that Tindal with all his greeke tolde you but a lame tale. For he telleth you not what maner of congregacion *eccleſia* did ſignify in the greke, but miſtaketh it to ſignifye euery maner of congregacion at aduenture.

And by this ye may alſo perceiue how lytle it maketh for his purpoſe, that ſait Luke whereof Tindal ſo boſteth calleth *eccleſia* thyſe in one chapiter of the actes, the congregacion that was gathered in Epheſe againſt ſainte Paule. For that was ſuche a congregacion as I tel you, that *eccleſia* properly ſignified among the Paynims, ſauing that thei gathered together vpõ a rumour and not after their cuſtomable calling.

Actes.19

Nowe though the churche was then newlye begonne to be called by the ſame name of *eccleſia*, and that after the ample of the tother aſſembly, and the name not takẽ from the tother aſſembly, nor their aſſemblye for ſuche matters called by none other: howe woulde Tyndal haue had ſaint Luke tell the tale but by ſuche wordes as then repreſented the matter? But that maketh nothynge for hys purpoſe, but vtterly agaynſte it. For ſithe y this worde *eccleſia*, dydde there ſygnyfye that congregacyon of the Epheſyans, whyche were Paynims and therefore in that place ought not to bee tranſlated by thys worde Churche, whiche ſygnyfyeth onelye a Chryſten congregacyon and not a congregacion of Paynyms: ſo ſhould *eccleſia* in lykewiſe wherſoeuer it ſygnyfyeth a Chryſten congregacion, bee tranſlated by thys worde Churche, whiche is and euer hath bene the worde that ſince Chriſtendom firſt beganne amonge Engliſh menne hath alwaye ſerued therefore, and not bee tranſlated by thys worde congregacyon, whiche worde of congregacion is a worde of latyn, and ſygnifyeth a ſort gathered together into one flock. as thei ſpeake, *in gregem oulum, gregem gruum, gregem anſerum*. And ſo when Tyndall hath al ſayd and all done, this worde congregacyon, excepte ſome ſpecyall places where they haue by cuſtom appoynted it to ſignifye ſome ſorte of meinne, as in ſome vniuerſityes it ſignifyeth their aſſembles elles where no ſuch cuſtome hath appro pryed it to any ſpeciall maner of congregacion, the terme congregacion abſolutelye ſette, ſygnifyeth no more a company of Chriſten mẽ, then a fayre flock of vnchriſten geeſe.

But yet the chaunge of the worde, yf Tyndall had done it eyther of chaũce or of purpoſe for his pleaſure. and for none euil purpoſe: I would neuer haue ſpokẽ worde againſt it. But foraſmuch as I perceiue that he hath bene with Luther. and was to at the ſame tyme when he ſo tranſlated it, and that I knewe well the malicious hereſies that Luther begãne to bryng furth: therefore muſte I nedes miſtruſte hym in the chaunge. And nowe I ſaye that euẽ of his own wordes ſpoken here, ye maye in his tranſlaciõs perceiue his cãcred mynde. For he ſaith that Demetrius had gathered a company againſt Paule for preaching againſt ymages. Here maye the chriſten reader wel perceiue the poiſon of this ſerpente. It is to no man vnknowen that al good chriſten people doe bothe abhorre the idoles of the falſe Paynim Gods, and honour alſo the ymages of Chriſt and our Lady and other holy ſaites. And as they call the tone ſort ymages: ſo cal they the tother ſort idoles. Nowe where as ſaint Paule preached there againſte ydoles: commeth this good man and ſayeth he preached againſt images.

Actes.19.

And as he ſpeaketh here, euen ſo he tranſlateth. For in the fyfth chapiter of ſainte Paule to the Corinthyes, where ſainte Paule ſayeth I haue written to you that ye companye not together, yf any that is called a brother be a fornicatour, or couetous, or a worſhypper of ydoles: there trãſlated Tyndal, or a worſhipper of images. becauſe he wold haue it ſeme that the Apoſtle had in that place forbidden chriſten men to worſhip anye ymages, and that who ſo worſhypped

any

A any ymages, menne ſhoulde not compa-
ny with him. Here ye maye ſee the ſince-
ritie and playn meaning of the mannes
tranſlacion.

Now ſeeth he wel ynough, that ſaint
Paule ſpake not of images but of idols,
and he perceiued bothe that he ſo dyd, &
alſo wherefore he ſo dydde, by his other
wordes written in the tenth chapiter of
the ſame pitkle, where ſainte Paule ſpea-
kyng of the meate offered vnto ydolles,
which he would that chriſtē men ſhould
forbeare, ſaith in this wiſe: what ſaye I
B then that the ydoll is any thyng, or that
it which is offred to ydols is any thing:
Nay, but I ſay that thoſe thinges which
the Painims offer, they offer to deuyls &
not to god, and I would not ẏ ye ſhould
haue any felowſhip with deuils.

This onely tert of ſainte Paule is y-
nough to aunſwere all the whole heape
of heretikes, that barke againſt holye y-
mages that good men honour for Gods
ſake. For ſaint Paule here ſheweth that
the cauſe why the worſhypping of idols
was vnlefull among the Gentiles or
Painims, was becauſe that the worſhip
that was done to thoſe ydoles, was done
C to deuils. And why, but for becauſe that
it was done to thoſe ydoles, for the loue
and honor that they bare to thoſe deuils
whom thei called gods, and whom thoſe
ydols repreſented.

But ſo it is on the tother ſyde, ẏ good
folke whiche worſhip ymages of Chriſt
and his ſaintes: doe worſhippe thereby
Chriſt and his ſaintes whom thoſe ima-
ges repreſent. Wherefore it folowth ẏ
lykewiſe as the Painims worſhippers
of ydols dyd euyll in the worſhipping of
them, becauſe that in the worſhipping of
them thei worſhipped deuils: right ſo do
the chriſten men well in the worſhippig
D of ymages, becauſe that in the worſhip-
ping of ymages they worſhippe Chriſte
and his holy ſaintes. And now ye ſe good
Chriſten readers that this one place of
ſait Paule ſo plainely reproueth al theſe
heretikes that barke againſte ymages,
that ſaynge they be ſhameleſſe, they
ſhould neuer loke any man in ẏ face for
ſhame.

But Tyndal to blynde the reader w̄,
hath corrupted in his tranſlaciō all this
place of ſainte Paule alſo, and hath in
euery place putte oute ydol and ſet in y-
mage to make the reader wene that ſait
Paule ſpake all thys againſte ymages,
whiche he ſo ſpeaketh againſt the Pay-
nims ydoles, that his reaſon whiche he
maketh againſte them, " dothe openlye
commende and confirme the Chriſten
worſhipping of holy ſaintes ymages.
And here maye ye ſee what a true tranſ-
lacion Tindales is, and for what pur-
poſe he tranſlateth it falſe, and god pro-
uideth that ẏ ſcripture which he falſefy-
eth, openly fyghteth againſt hym.

Thys pageaunte hath he played alſo
ſhamefully falſefying ſaint Paule in ẏ
ſeconde chapiter to the Romains, wher
ſait Paule ſaith to the Jewes: Thou ab-
horreſt idoles and robbeſt god of his ho-
nour, meaning that though they abhor-
red the Paynim ydoles, and wouldе not
worſhip their falſe goddes ẏ wer deuils,
yet for all that, they by the breakyng of
goddes lawe with theyr euyll liuyng,
they toke away the honour fro God, in
cauſyng hym and his law to be diſhono-
rably ſpoken of among the Paynims.

Nowe commeth me Tyndall, and in
deſpight of holy ymages he hath tranſ-
lated that place in this wyſe: Thou ab-
horreſt ymages and takeſt from god his
honour. Here ye ſee Tindales trueth lo.
Did ſaint Poule ſay ſo: did ſaint Paule
meane ſo: dyd the Jewes abhorre yma-
ges: they abhorred ydoles but not yma-
ges. They abhorred not in the arche the
ymages of the angels, thoughe they ab-
horred abrode the ydoles of deuils. But
Tindales tranſlacion of this place may
merueylouſly wel be ſaid vnto hymſelf.
Thou abhorreſte ymages Tyndall & ta-
keſt the honor fro god, for thou wouldeſt
haue vs ſet vs Chriſtes image at nought
whiche wythout goddes diſhonoure we
can not do.

What ſhift ſhall Tyndal fynd nowe
will he ſay that ydoles and ymages bee
all one, becauſe that ydoles be a kynd of
images, and image is a terme indifferēt
to good and badde. For a man may ſaye
an ymage of the deuyll as well as an y-
mage of God.

Tindal thal I thynke fynd no reader
ſo ſlenderlye witted to ſuffer hym ſcape
ſo. For though ydoles be of the kynde
of images, yet ſith thei be ſuche a ſpecial
kinde, as alway to criſten mēnes eares
do ſignify euil images and deuiliſhe: he
may not in trāſlaciō chaūge ẏ name in-
to ẏ general, wherby it may not be ꝑcei-
ued of which kind he ſpeaketh. For thys
wer very nought if he did it in fauor of ẏ
worſe kind, to make mē wene it wer bet-
ter. And now whē he doth it in hatred of
ẏ better kind to make mē wene it worſe,
ẏ is to wit in deſpight of ẏ images of god
incarnate

Images are honored for goddes ſake.

E

Note.

F

G

H

A incarnate, & of his holy ſaintes, to make them ſeme ydoles: he dothe an hundred times worſe. For he wer not ſo wretched by an hundred folde as wretched as he were, that nedes would in his fonde faſhion loue god and the deuil together as he that would loue neither nother. And if that Tindal would ſtifly ſtick in this poynt and abide therby, that his tranſlacion of ydole into image is good inough becauſe ydoles be images: then ſith that deuils be angels as in dede they bee by nature, and euil angels be angels ſtyll, Tyndall may at his pleaſure tranſlate the deuil into angell without any other addicion wherſoeuer he fynd hi through
B out all the bibls. And then ſhall he dooe therein as did a lyke learned prieſt, that through out al the ghoſpels ſcraped out *diabolus*, and wrote *Ieſus Chriſtus*, becauſe he thought the deuils name was not mete to ſtande in ſo good a place. And thus I think that euery childe may now perciue with how litle learning and leſſe wytte, & leſſe truth, Tyndall hath tranſlated this worde *eccleſia* in to congregacion in ſtede of churche, & that he hath ſo ſubſtãcially defended it, ỹ in the mayntenance of one falſe folye, he is nowe founden in twayne. For by a lyke maner as he falſly tranſlated *eccleſia* into the vnknowen
C name of congregacion, in ſuch places as he ſhould haue tranſlated it into the holy knowen name of church, and that he this hath done of a malicious purpoſe to ſet forth his hereſie of the ſecrete vnknowen churche, wherein is neyther good workes nor ſacramentes: ſo is it now proued ỹ in ỹ ſame wiſe and of like malyce, hath he tranſlated ydoles into ymages, vnder the colour of the likeneſſe of falſe gods & deuils, to make ỹ ſcripture ſeme to reproue ỹ godly images of our ſauior hymſelf & his holy ſaintes. And nowe vſing himſelfe in his tranſlacion in ſuche malicious and erronious faſhion: hecõ
D plaineth that good men haue burned his euill tranſlated bokes, and wyl not ſuffer his hereſies to goe forwarde. In the ende of this chapiter Tyndal telleth me that I haue bene ſo long vſed in my fygures of poetrie, that when I erre moſt, I do now as he ſuppoſeth by reaſon of a long cuſtome, beliefue my ſelf that I ſaie moſt true, or els as wiſe people whẽ thei daunce naked in a nette: beliefue that no manne ſee them: euen ſo he ſayth that I think mine errours ſo ſubtelly couched, that no manne can ſpye them. As for myne errours how ſubtelly thei be couched I cannot tell, nor what other men
E thal ſpie I cannot ſay. But ſurelye yf I couldo ſpye any in my writyng my ſelf: I wold not faile both to cõfeſſe it to God and the world & forſake it. Now yf I be by cuſtome of poetry ſo blynded, that I cannot ſee mine errours but wene that my lies were true: yet if I fynd any that can ſhewe them me, I ſhal ſone amende the faulte. But I haue one good likelyhode that I doe not erre or lie after ſuch faſhion as Tyndall telleth me, in that if it ſo wer, Tyndal than that pryeth therbypon ſo narowely, and with ſuch Egles eyen as he hath, were very lykely to ſpie it, namely ſithe I goe ſo bare daunſyng
F naked in a net. And I am ſure yf he ſpied ani ſuch thing in me, he wold of his charitie be ſo good to me as to tell me. But ſurelye he hath ſpyed none yet. For all ỹ he hath hitherto pored oute and called myne errours bee but his owne, & turne vpon his owne toppe euerychone. And as for my poetrye verily I can litle elles and yet not that neyther. But it had ben good for Tyndals ſoule and a thouſand ſoules beſide, that he had medled but wt poetrie in ſtede of holye ſcripture all the dayes of his life. For of poetrie thoughe there ſhould haue comen litle good, yet
G couldo there neuer haue comen ſuche an heape of harme to chriſten people, as he hath of his blynde malice brought in to this realme by his vntrue tranſlating, & moze vntrue conſtruyng of ỹ holy ſcripture of god, moſt maliciouſly making ỹ bleſſed worde of god, to ſerue him for an inſtrument to driue men to the deuyl.

And yet yf Poetrye bee as Tyndall calleth it, nothynge but faynynge and lying: then is he cunnyng ynoughe and canne I aſſure you make as muche poetrye vppon anye parte of ſcrypture, as anye Poete canne in Englande vppon anye parte of Virgill. And he vſeth in
H hys wrytynge muche playne Poetrye, wherewith he daunſeth naked not all in a net, but for the moze part ſo ſtarke naked without any net at all, that there is not the bredth of a ſilken threde to couer his poetry, of which pointes of his plain open poetry I haue ſhewed you ſome alreadye, and ſhall anone ſhewe you many moe.

Then he aſketh me why I haue not contended with Eraſmus whom he calleth my derlyng, of all this longe whyle for tranſlatyng of this woorde *eccleſia* in to this woorde *congregatio*. And then he cõmeth furth with his fete proper taunte,

that

A that I fauour him of lykelihode for ma-
kyng of his booke of *Moria* in my house.
There had he hit me lo, saue for lack of a
litle salte. I haue not contended with Eras-
mus my derling, because I found no
suche malicious entente with Erasmus
my derlyng, as I fynde with Tyndall.
For hadde I founde with Erasmus my
derling the shrewde entent and purpose
that I fynde in Tyndall: Erasmus my
derlyng should be no more my derlyng.
But I fynde in Erasmus my derlyng ꝑ
he detesteth and abhorreth the errours &
B heresies that Tyndall playnly teacheth
and abideth by, and therefore Erasmus
my derlyng shalbe my dere derling stil.
And surely if Tyndall had either neuer
taughte them, or yet had the grace to re-
uoke them: then should Tyndall be my
dere derling too. But while he holdeth
suche heresies styl, I cannot take for my
derling him that the deuil taketh for his
derlyng.

Nowe for hys translacyon of *Ecclesia*
by *congregatio*, his dede is nothynge lyke
Tindales. For the latin tong had no la-
tin worde before vsed for the church, but
the greke worde *ecclesia*, therfore Erasmus
C in his newe translacion gaue it a latin
worde. But we had in englishe a proper
englisth woorde therefore, and therefore
was no suche cause for Tidal to chaūge
it into a worse. Erasmus also mēt none
heresie therein as appeareth by his wri-
tyng agaynst heretikes, but Tyndal en-
tended nothing els therby as appeareth
by the heresyes that hymselfe teacheth &
abydeth by. And therefore was there in
this matter no cause for me to contende
with Erasmus, as there was to contēd
with Tyndal with whom I contend for
putting in cōgregaciō i stede of church,
except that Tyndall peraduenture mea-
neth that I should haue bene angrye w̄
D Erasmus because that in stede of cōgre-
gacion in his latin translacion, he had
not put in our Englisth worde churche.

As touchyng *Moria* in which Erasmus
Moria. vnder the name & person of *Moria*, whiche
worde in Greke signifyeth folye, doth me-
rely touche and reproue suche faultes &
folyes as he founde in any kynde of peo-
ple, perusyng euery state and condicion
spirituall and temporall, leuing almost
none vntouched, by whiche booke Tin-
dal sayth, that if it were in Englysthe, e-
uery manne should then well see that I
was then farre otherwyse mynded then
I nowe write: yf this be trewe, then the
more cause haue I to thanke God of a-
mendemēt. But surely this is true. For
God be thanked, I neuer had that mynde
in my lyfe to haue holy saintes ymages
or their holye relikes oute of reuerence.
For if there wer ani such thing in *Moria*:
that thyng coulde not yet make any mā
see that I wer my selfe of that mynd, the
booke beynge made by an other manne
though he wer my derlig neuer so dere.
Howbeit that boke of *Moria* dothe in dede
but iest vppon the abuses of such thīges,
after the maner of the disours parte in a
playe, and yet not so farre neyther by a
great deale, as ꝑ messēger doth in my di-
aloge, which I haue yet suffred to stand
styll in my dyaloge, and that rather yet
by the counsayle of other men then my
F selfe.

For albeit that it be lawfull to anye
man to mislike the misuse of euery good
thing, & that in my dialoge there bee not
onely those euyll thynges rehearsed but
aunswered also and soiled, and the good-
nesse of the thyng selfe wel vsed is plain-
ly confirmed and proued: yet hath Tin-
dal by erronious bokes in settyng forth
Luthers pestilente heresyes, so enuene-
med the heartes of lewdlye disposed per-
sones, that menne cannot almosse now
speake of suche thynges in so muche
as a playe, but that suche euill hearers
ware a great deale the worse.

G And therfore in these dayes in which
Tindal hath (God amende him) w̄ then-
feccion of his contagious heresyes, so
sore poysoned malicious and newefan-
gle folk, that the kiges hyghnes and not
without the counsaile and aduyse not of
his nobles onely with his other coūsay-
lours attendyng vpon his graces persō,
but also of ꝑ right vertuous and special
wel lerned men of either vniuersitie & o-
ther partyes of the realme specially cal-
led thereto, hathe after dylygente and
longe consyderacion hadde therein,
been fayne for the whyle to prohybyte
the scrypture of God to bee suffered in
Englysthe tounge amonge the peoples
handes, lest euyll folke by falle drawe-
yng of euerye good thyng they reade in-
to the colour and mayntenance of their
owne fonde fantasies, and turnyng all
honye into poyson, might bothe deadlye
dooe hurte vnto themselfe and spreade also
that infeccīō farther abrode: I say ther-
fore in these dayes in which mē by theyr
owne defaulte misconster & take harme
of the verye scrypture of God, vntyll
menne better amende, if any mā would
nowe translate *Moria* in to Englysthe, or
some

A ſome woꝛkes eyther that I haue my ſelf
wꝛitte ere this, albeit ther be none harm
therin, folke yet beyng (as thei be) geuen
to take harme of ỹ that is good, I would
not onely my derlinges bokes but mine
owne alſo, helpe to burne them bothe w̄
myne owne handes, rather then folke
ſhould (though thꝛough theyꝛ own faut)
take any harme of them, ſeyng that I ſe
them likely in theſe dayes ſo to doe. But
now after this Tyndal handleth me ful
vncourteſly, foꝛ he taketh awaye all my
thanke and reward that I ſhould haue
had of the ſpiritualtie. Foꝛ he ſheweth
them that I wꝛote not my boke foꝛ anye
affeccion that I beare to them, no moꝛe
B then Judas betrayed Chꝛiſt foꝛ any fa-
uour that he bare to the hyghe Pꝛieſtes,
Scribes, and Phariſeis: but that I dyd
the tone as he did the tother, foꝛ the lucre
that ſhould come therof, after which he
ſayth that I ſo ſoꝛe hunger, that the good
man as my frende pꝛayeth foꝛ me, that I
eate not to faſt foꝛ chokyng.

Nowe yf the ſpiritualtie had bene a-
boute to haue gathered a diſme amonge
them and geue it me: Tyndall here had
lofte it me euery peny. But god foꝛgeue
the good man and I do. Foꝛ when he
ſpeaketh of my lucre in good faith he ma-
keth me laugh, and ſo I wene he maketh
C many mo too, that knowe wel (God bee
thanked) that I haue not ſo muche lucre
thereby, that I ſtande in ſo great peryll
of chokyng with lucre, as Tindal ſtan-
deth in daunger of choking (god ſaue the
man) with the bones of buttred beere.

Nowe where Tyndall ſayeth I haue
faintly defended the thynges whereof I
wꝛitte: the thinges be ſtrong inough and
litle nede me to defende thē, and alſo my
purpoſe was not ſo much to do that that
neded not, that is to witte to defend thē,
as to pꝛoue and make ỹ people perceyue
D that Tindal went about to bꝛyng in he-
reſyes among them. And that nedeth
nowe as lytle, foꝛ Tyndall hath pꝛoued
it hymſelfe.

And ſo lytle defence ſuffyſeth foꝛ any
reaſon that Tyndall layeth agaynſte it.
And fynally yf I were fainte therein as
Tyndall ſayeth: yet is a faynt fayth bet-
ter then a ſtrong hereſye.

But Tyndall yet foꝛ all thys as a
good Godlye father of hys haboun-
daunte charitie, ſayeth that he charita-
blye dothe erhoꝛte me in Chꝛiſte by the
exaumple of Judas and Balaam to take
hede, and farther he counſayleth me
and my felowes full holyly to awake by
tymes ere euer our ſynnes bee rype, leſt C
the voyce of our wickednelle aſcende vp
and awake God oute of hys ſlepe to loke
vppon vs, and to bowe hys eares vnto
oure curſed blaſphemyes agaynſte the
open treweth, and to ſende his heruelte
menne and mowers of vengeaunce to
reape it, excepte we repente and reſyſte
not the ſpirite of God, whiche openeth
lyght vnto the woꝛlde.

Theſe woꝛdes when I redde them,
ſemed me ſo pythye and ſo perſaunt, ſet
and couched in ſuche an hygh ſpyꝛitual
faſhion, that thei made me much to mer-
uayle what Tyndall had ſpyed in me, &
cauſed me to ſearche my ſelfe, to ſee whi-
ther I had vſed any ſuche hygh blaſphe- F
myes, that the wickednelle thereof were
likely to aſcende vp into heauen and a-
wake god almighty out of his ſlepe. But
when I had ouerſearched all my booke
and ranſaked vp the verie bottom of my
bꝛeſt, though I founde in the tone ſome
pꝛety peccadulius, ſuche as I wyll not
now confeſſe to father Tyndall becauſe
he ſayth confeſſours kepe no counſaile,
yet could I fynde in good fayth neither
in my bꝛeſt noꝛ in my boke I thāk god a-
ny ſuch high blaſphemyes as Tyndal ſo
highly cryeth out vpō, except he cal it an G
high blaſphemy to cal hereſies, hereſies,
which I take as help me god in my poꝛe
cōſcience foꝛ none higher blaſphemy, thē
to cal a goſe a goſe. Noꝛ I find no trueth
that I either blaſpheme oꝛ once ſpeake
againſt, excepte Tindall meane by thys
open trueth al the falſe open hereſyes ỹ
hymſelf teacheth againſt Chꝛiſtes holy
ſacramētes. Againſt which kind of falſe
trueth I no moꝛe feare to ſpeake, then a-
gainſt the deuil himſelf that firſt found
it out. Noꝛ I cannot fynde wherin I re-
ſiſt the ſpirit of god in opening his light
vnto the woꝛld, except ỹ Tyndal take foꝛ
the ſpirite of god the ſpirite of the deuyll
of hell, and foꝛ opening of lyght vnto the H
woꝛld, he take the lightſome lanterne of
good enſample, by which the woꝛld mai
ſee foꝛ a ſhew of holy matrimonie, frere
Luther and Cate calate his nunne, lye Cate calate
luſtyng together in lechery. Now to re- Luthers hau-
ſiſt his deuilith ſpirite, my poꝛe ſpirite lot.
foꝛ all Tindals high fearefull charge is
ſo lytle afrayde, that I call heartely to ỹ
ſpirite of God to quenche the foule fyꝛe-
bꝛond of ỹ helly light, and ỹ ſo thꝛough-
lye that the woꝛlde ſee neuer anye ſuche
exaumple moꝛe.

And now whē ỹ I had thus thꝛough-
lye ſearched well my bꝛeſt and my boke,

and

A and sawe my conscyence clere, farre out of any suche cause of ieopardye: thē Tindales terryble exorcisme made me not muche to tremble, sythe heretykes haue of olde bee wonte alwaye to vse suche wordes. But my mynd more gaue me to laughe at hys hyghe solemne charge, whereby he woulde wyth hys straunge woordes enchaunt and charme the reader, and make hym wene he were walkyng downe to hell quicke, yf he made so much as a mumme against Luthers lecherye.

B Nowe where as Judas and Balaam were not mete ensaumples for me, that beare my self neyther for an Apostle nor for a Prophete: I myghte here laye them bothe well for playne saumples to hym that beareth hymselfe for a ryghte Apostle that were sent to preache a new fayth to thys realme, and a newe Euāgeliste too, that maketh with hys false translacion newe scripture of hys own, and verye properly playeth he the parte of Balaam too, in that he laboureth to bryng malediccions vpon Hierusalem, that is the Catholyke church of Christ. And here myghte I brynge hym other saumples in also very mete for the matter of menne muche lyke hymselfe, heretikes I meane of olde time, and some of latter daies not long afore Luther. And when I had rehersed vp a Ragmans rol of a rable of heretikes, & shewed ashrewd sorte that came to sorow for theyr sinne: then might I lo if I had Tindals spirit, spet out scripture a pace and exhort Tidal again holilye, to take hede & beware be time lest like heresies and like malice bring hym to lyke mischiefe. But as for me I can no suche fashion, and therfore lettyng all suche hygh processe passe, of rype synnes, and ascendyng to heauen & wakyng God out of slepe, and sette hym on husbandry, and driue hym to heruest with mowers of vengeance and repers of rype synnes, leauyng Tindall in hys vengeable parables: I canne no more I, but praye god amende hym & make him a good man.

¶ Against Tindales vsing this woorde senior and elder, and not Prieste.

¶ Tindall.

An other thig which he rebuketh is, that I interprete this Greke worde *presbiteros* by this word seniour. Of a trueth seniour is no very good Englishe, thoughe *senior* and *Iunior* bee vsed in the vniuersities: but there came no better in my mind at that time. Howbeit I spied my fault since, longe ere maister More tolde it me, and haue mended it in al the workes whiche I since made, and call it an elder.

¶ More.

Tyndal in this chapiter at gret lēgth declareth for his excuse, foure fayre vertues in himself, malice, ignoraunce, error, & foly. For ī his lōg babling he hath neuer a clause but it falleth ī one of these foure, and some one in al foure as ye shal see further in his wordes folowyng.

Here in the begynnyng lest he should seme to haue learned the knowledge of his ignorance by my monicion: he saith that he perceiued his faulte hymselfe before and amended it to. For where as for lacke of fyndyng a better english worde he sayth that he had trāslated this word, *presbiteros* into this worde senyours in english: he hath 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 likelyhode ridden many myle to finde out that. For that worde elder is ye wote wel so straūge & so lytle knowē, that it is more then meruaile howe that euer he coulde synde it out. And one thig I promise you if it were not worse then seniour, he had not founde it yet. For this is a lyke amendyng, as if he would where a manne were blynde of the tone eye, amende his syght by puttyng out ẏ tother.

This worde *presbiter* in the Greke, as it signifyeth the thynge that menne call a priest in englishe, was called sometyme *senior* in latin. But this thing that englishe menne call a Priest, and that the Greeke Churche called *presbiter*, and the latin Churche also sometyme *senior*, was neuer called elder neyther in the Greke Churche, nor the latin, nor the englyshe neyther. Nowe thys beynge thus, iudge good readers your self whither of two badde, it was not better when he called a Prieste a seniour, by whiche woorde it was called sometyme at the least wyse in some language, then when he calleth a Prieste an elder, by whiche woorde it was neuer called nor knowen neyther in one language nor other. And so ye maye see howe wyselye by longe leysure and warnyng too, Tyndall hath amended his matter.

¶ Tindall.

And

A And in that he maketh hereſie of it, to call *preſbiteros* an elder: he condemneth theyr owne olde Latine texte of hereſye alſo, whiche they vſe yet dayelye in the churche and haue vſed, I ſuppoſe, thys xiiii. hundred yeres. For that text doeth call it an elder lykewiſe.

¶ More.

See the ſyncerittie and playnneſſe of ỹ good man. It is no maiſtrye for him to make proper ſolucions, if hymſelfe may make the obiections, ſuche as no man obiecteth, nor woulde obiecte agaynſte hym but hymſelfe. For here he ſayeth that I make it hereſye to call *preſbyteros* an elder, which thyng I neuer ſayd nor
B thought. But I ſaye and ſaye, ỹ trueth I ſaye, that Tindall did in his engliſhe tranſlacion chaunge the worde of prieſt into ſenior, of an heretitall mynde and entent to ſet furth his hereſie, whereby he teacheth, ỹ prieſthod is no ſacramēt.

For as for this word elder, how could I then charge hym with it as an hereſy. when he hadde not then tranſlated elder but ſenior, till now that he hath by longer leyſure amended it ỹ made it worſe. So that ye maye firſt here ſee a piece of his playne Poetrie double proued, and double reproued, by which he layeth vnto me the thing that I neuer ſayde, nor
C hadde at that time eyther cauſe to ſay or occaſion to thinke vpon.

For nowe I ſaye not that it is hereſye if he haue, as he ſayeth, tranſlated ſynce that time *preſbyteros* by this woorde elder: but I ſaye he dooeth it with the mynde of an heretique to ſette furth his hereſy. For elles I woulde not call it hereſye, if one woulde tranſlate *preſbyteros* a blocke: but I would ſay he wer a blockhed. And as very a blockhead wer he, that would tranſlate *preſbyteros* an elder, in ſtede of a prieſt, for that this engliſh woord elder, ſignifyeth no more a prieſte, then thys
D greke woorde *preſbyteros* ſignifyeth an elder ſticke.

And yet thys thing being ſo properlye ſpoken as ye ſee: he ſayeth that the olde tranſlacion in Latine read in ỹ church, this. xiiii. hundred yere, calleth *preſbyteros* an elder in likewiſe. Whiche woorde of Tindall I would call a lye, ſauing that it is more then a lye by a ſillable.

¶ Tindall.

In the. v. Chapiter of the fyrſt of Peter, thus ſtandeth it in the latine text: *Seniores qui in vobis ſunt, obſecro ego conſenior, paſcite qui in vobis eſt gregem Chriſti.* The elders that are a-
mong you, I beſeche which am an elder
C alſo, ỹ ye fede the flocke of Chryſt which is among you. There is *Preſbiteros* called an elder.

¶ More.

Heard ye reader euer ſuche another? Is *preſbyteros* here called an elder in ỹ olde latin tranſlacio? I fynd there this woord *Seniores*, where ỹ Greke churche vſeth in theyr language *Preſbiteros*. But as for this woord elder, which Tindal ſayth is ỹ old latine tranſlacion: he were like to poze oute his eyen vpon the latine booke, ere he find that engliſhe woord elder there, but if he cauſe it to be written in hymſelf.
F And yet he layeth like textes. iii. or. iiii. ſome in the epiſtles of ſaynt John, and ſome in the Actes, whereby he findeth in ſtede of *preſbyteros*, this woord *Seniores* and *natu maiores*, and alway he ſetteth therto, loe here is *preſbyteros* called an elder, and an elder in bythe, as thoughe thys latine woorde *Seniores* or *natu maiores* wer this engliſhe woorde elder, where he ſayeth that *preſbiteros* is called elder in the olde tranſlacion, whiche as ye ſee muſt nedes bee falſe: but if this engliſh worde be in that latine booke, and that he make engliſhe latine and latine engliſhe.
G But now leſt he call the redargucion of his folie, ſophyſticacion, let vs diuine for him what he myght meane. He will happely ſaye, that he meaneth that thys Greke word *preſbyteros* is in the texte that he hath alledged, called by the old tranſlatour *Seniores*, *and ſeniores* ſignifyeth elder or elders. And ſo though this woord elder be not in the latine tranſlacion, yet ſyth that latine word is there that ſignifyeth in latine theſame thing that this worde elder ſignifyeth in englyſhe: we can not
H blame him for tranſlatyng *preſbiteros* into thys woorde elder, but if we blame in likewiſe the tranſlatour, for tranſlating *preſbyteros* into thys woord *Seniores*.

Fyrſt if I ſayde that the olde tranſlacion were in that poynte not ſo well as it myghte haue been, I ſhoulde not ſaye ſo alone. And Eraſmus whom Tyndal calleth my dearling, and whom himſelf dooeth for all that in his owne tranſlacion preferre before the olde, doth alwel in the ſayde epyſtle of ſaynt Peter, as in the ſaid. xx. Chapter of thapoſtles Actes: not onelye kepe ſtyll the Greke woorde *preſbyteros*, but ſheweth alſo that the olde tranſlator tranſlated it not wel, becauſe he tranſlated there this woord *preſbyteros* in to thys woorde *Seniores*, and in the tother

A place into *maiores natu*: but ſayeth that he ſhoulde rather haue kept ſtill the woꝛde *preſbyteros* vnchanged, becauſe that woꝛd is it that ſignifyeth authoꝛitie with the Grekes, where *Seniores* in latine ſignifyeth but theyꝛ age, and all were not olde as appeared by Timothe. And foꝛ that cauſe in the ſaid place of ſaint Peter his epiſtle, ſaynte Hierome amendeth that olde tranſlacion and kepeth *preſbyteros* ſtil, recyting ſaynt Peter in this wiſe. *Preſbyteros qui ſunt in vobis obſecro ego cõpreſbyter*, wherin ſaynt Hierome was rather contente to ioyn the latine coniunccion with the Greke woꝛde, and call it *compreſbyter*, thẽ to chaunge that woꝛde ſignifying the office into *ſeniores* and *conſenior*, ſignifying but the age. Foꝛ amonge the latines, *ſenior* ſignifyed none other, but among the Grekes, *preſbyteri* was the name that many times ſignifyed rulers & gouernoꝛs.

1.Timo.4.

Now if we liſt, we may yet excuſe the olde tranſlatour, whiche howe ſoone after Chꝛyſtes death he tranſlated it, who can tell? And then when ẏ latine church hadde no latine woꝛde foꝛ the chꝛiſten pꝛieſtes already receiued and vſed: what blame was he woꝛthye that tooke that woꝛde not continuallye, but amonge, whiche of all the latine woꝛdes ſemed to hym to goe nerte the ſygnificacion of *Preſbyteros* at that tyme. And that was as him thought, *ſeniores*, in which woꝛd yet the church neuer folowed hym though, but though they readde hys tranſlacion openly in diuine ſeruice, yet neyther in theyꝛ wꝛyting, noꝛ pꝛeachynge, wouldе they take vp that woꝛd and call a pꝛieſt *ſenior*, as appeareth by the bokes and ſermons, of all holy doctours ſynce.

And therefoꝛe Tyndall is without excuſe, which hath tꝛãſlated *preſbyteros* by this engliſh woꝛde elders, a woꝛd vnknowen among engliſh men to ſignifye pꝛieſtes, and among whom this woꝛde pꝛieſt, was the pꝛoper englyſhe woꝛde well knowen, and hadde ſerued in that ſignificacion ſo manye hundꝛed yere afoꝛe Tindall was boꝛne.

Alſo goe me to the place whiche Tindall alledgeth in the firſt epiſtle of ſaynt Peter: *Seniores qui ſunt in vobis, obſecro ego conſenior, paſcite qui in vobis eſt gregem Chriſti*. Whiche place I take foꝛ enſaumple. Foꝛ where he layeth two places of the epyſtles of Saynt Iohn, and one in the twentie of the Actes, al be foꝛ one purpoſe, and this one place aunſwered, aunſwereth them all: I ſay therfoꝛe that Tindall hath eũ here in this hys newe booke, tranſlated thatſame place wꝛong, and al the reme- naunte in lykewyſe. And ẏ will I pꝛoue partelye by Tyndales owne woꝛdes, whiche in thys boke folowe the tranſlacion of thoſe woꝛdes.

The elders that are amonge you, I beſech which am an elder alſo, that ye fede the flock of Chꝛiſt which is among you. There is *preſbyteros* called an elder. And in that he ſayth, fede Chꝛiſtes flocke, he meaneth euen the minyſters that were choſen to teache the peple & to enfourme thẽ in gods woꝛd and no lay perſones.

More.

Lo, Tindall here ſhewed himſelf that by thys woꝛde *ſeniores* be ther vnderſtãden the minyſters that were choſen to teache people. Then ſaye I, that if thys woꝛd *ſeniores* was taken in that ſignificacion there, Tyndall ſhould not tranſlate it into this englyſhe woꝛde elder, whiche ſignifyeth not the office, but the age here. And thys is I ſay, true, al wer it ſo that Tindales falſe hereſy wer true that holye oꝛders wer no ſacramente at all, but a bare office. Foꝛ if it wer, but in a pꝛophane common ſtoꝛye, in whiche menne maye boldelye bee in the tranſlacion at muche moꝛe lybertie then in holye ſcrypture. Yet were he a naughty tranſlatour that would tꝛãſlate a thing into ſuche a woꝛde, as in the tong into which he tranſlateth, is not vnderſtanden in that ſignificacion.

As if percaſe a man wouldе tranſlate a latine cronicle into engliſhe, in which wer mẽcion made of ſome thing done in London, if he found in ẏ cronicle the aldermen called by the name of *ſenatores*, oꝛ peradnenture *ſeniores*: he ſhould yet in his engliſhe tranſlacion call them not ſenatours noꝛ elders neyther, ſith neither of thoſe two woꝛdes is in engliſh, the name by which ẏ aldermẽ of London be knowen: but he muſt therfoꝛe tranſlate *ſenatores* and *ſeniores* alſo into aldermen in hys engliſh tranſlacion. And farther, if he there found this woꝛde *ſenatus Londinenſis*: he ſhould not tranſlate it into this woꝛd ſenate, but either into Mayꝛe and aldermen, oꝛ percaſe (if the cyꝛcumſtaunce of the mater ſo ledde him to it) into Mayꝛe, aldermen, and common counſayle.

And therfoꝛe as ye playnely ſee, Tindales defence of hys tranſlatynge *preſbyteros* into elders, is as feble to ſtycke to, as is an olde rotten elder ſtycke, and thoughe it wer but in a pꝛophane ſtoꝛy. Nowe where it is in the holye ſtoꝛye of

Chꝛiſtes

A Chrykes gospell: what maner a thyng is it to translate elder in stede of prieste, which word elder in englisshe was neuer so taken nor vnderstanden, & thus to doe without necessitie, hauing this woorde priest, so cõmonly knowen and so long.

Why doeth he not by thesame reason chaunge bishop into ouerseer, and deaken into seruer: both whiche he mighte aswel doe, as priest into elder. And then must he with his translaciõ make vs an englisshe vocabularye of his own deuise too. And so with such prouision he may chaunge chynne into cheke, and bellye into backe, and euery woorde into other at hys own pleasure, if all englande lyst nowe to goe to schole with Tyndall to learne englisshe, and elles not.

B Now if he would saye that with suche chaunges he coulde chaunge the names into the better, and shewe vs what the names signifye, syrst if he sayde therein true, he may tell vs those significacions in a tale beside, but he must in englisshe let englisshe woordes stand in his englisshe translacion for all that. And yet were out of his mouth a ryght good tale euill wooryth the hearing, for with a little honey he myngleth so muche poyson: that rather then to swalowe the tone downe with the tother, a man wer yet much bet
C ter to forbeare them both. Yet setteth me Tyndall one mightye strong bulwarke to fence in all his field, out of whiche he shoteth a sore shot of serpentines, when he asketh me why the Apostles vsed not this greke woord *Hiereus* or the interpreter this latine woord *sacerdos*, but alway these woordes *presbiteros* and *senior*, by which was at that time nothing signifyed other thẽ an elder.

This shotte shall I not now much nede to feare. For likewyse as from the shot
D of a gonne a man were metely safe, that had ere the gunne wer losed, made a step aside, fyftene hundred myle from it: so syth I am stepped now fyftene hundred yere from the Apostles dayes, and almoste as manye from the interpretours tyme, of whose ententes and purposes, Tindall asketh me now the why, I may saye that I neuer talked so muche with them by mouth, as to aske them the why and therfore sith they haue not written me the why, I am not bounde to tell Tyndall the why.

But I aske of Tyndall no such farre set whyes, but a why of hys owne dede. And that syth we nowe haue, and hundredes of yeres haue had englysh names ynough for suche orders of officers as he
E translated oute of Latine: I aske hym thys why: Why dydde he translate thesame by thys englysshe woorde elder, whyche nothynge signifyeth thesame. And sith that in the textes that hymselfe alledgeth, neyther the Greeke woorde *presbyteri*, nor the latine woord *seniores* signifyeth in those places by Tyndalles owne confession the age, but the office: Why geueth he than that englysh woord elder in theyr stede, whiche signifyeth not the offyce, but the age. For though Tyndall saye, that *presbyteros* and *seniores*
F was at that tyme nothynge vnderstanden but an elder: wherein as touchyng *presbyteros*, peraduenture it will bee proued vntrue: yet syth hymself sayeth not naye, but by hys owne woordes affyrmeth (and in that poynte it happeth him to saye true in dede) that bothe *presbyteros* and *seniores* bee in those places sette to signifye the office, and not the age (for elles had young Timothe vpon the callynge together of *presbyteros* or *seniores*, beene lefte vncalled, and had leaue to bide at home) whatsoeuer moued in the syrst geupng of the name the apostles or the interpre-
G ter to call the office by the name of *presbyteros* in Greke, or *seniores* in latine: it was Tyndales part yet in his englisshe translacion to geue it that englysshe name, by whiche the office (were it holye or prophane) was, and long had been, comonly knowen in englande.

And farther, if no special name wolde haue contented hym: yet shoulde he then haue called *presbyteros* the rewlers, gouernours, or officers, or some suche other englysshe woord, whyche signifyeth office, rather thẽ to call it elders, by which name there is in the englysshe tongue,
H none office vnderstanden at al, but onelye the bare age.

And thus as touching chaunge of *presbyteros* into *seniores*, and hys amendement into elders, that is to wit, from euill to worse: ye see how well he hath quit him. How be it, if he had hadde in the change none other faulte but folye, it shoulde haue been long ere I woulde haue gone about to finde it. But now standeth all the matter in this, whiche he slyppeth ouer, that he did it of very cãkerd malice, by which he setteth furth against Christ and his churche, his deadlye malicious heresy, wherwith he woulde make men wene that holye orders were no sacrament. And for that cause he asketh why that the apostles did not call the priestes

A *hierens* in greke but *preſbyteros*, which ſignifyed he ſayth, nothing but onely elders. And by this reaſon wold Tindall haue it ſeme, ẏ the apoſtles dyd take the chriſten prieſtes for no more conſecrate perſones then other chryſten men, becauſe they vſed a word ẏ had none holye ſignificacion. But Tyndall here though he winke faſt, is not yet ſo faſt a ſlepe as he maketh for. For if he liſted to lift vp hys head and loke vp a litle: he ſhould ſoone ſee that his argument wer aſtoiled with the tother word, which he hath alſo miſtranſlated of like malice *eccleſia*. For if he
B wil nedes argue that prieſtes be no perſones cõſecrated, nor their order no ſacrament, becauſe ẏ apoſtles called them *preſbyteri*, which name had at ẏ tyme none holy ſignificaciõ in ẏ greke tong where they tooke it: then ſeeth Tindall well ynough (ſaying ẏ he winketh & will not ſee it) that it muſt nedes folow that baptiſme wer no ſacramẽt neither, becauſe the apoſtles & euangeliſtes called it *baptiſma*, and in holy ſcripture alſo named ẏ holy company of baptiſed peple, by this greke word *eccleſia*, of which two wordes *baptiſma* and *eccleſia*, neyther nother hadde in the greke tong before, any holy ſignificacion at all, nor ſignifyed there anye
C other thing then the tone a waſhyng, the tother a congregacyon, or aſſemble of heathen paynim people. And thus is in thys poynt Tyndales playne ſolye, and diſſimuled falſhed, well and playnelye conuycted.

And nowe, ſyth that the apoſtles and euangelyſtes dyd applye and appropre that prophane word *eccleſia*, to ſignify the whole company of chriſten peple, ſacred and ſanctifyed in the holy ſacrament of baptiſme, and in likewiſe the prophane word *preſbyteros*, to ſignifye a certayn ſort of ẏ ſame company, ſpecially conſecrate
D vnto god by the holy ſacramẽt of order: he that now tranſlateth thoſe wordes in thoſe places into the engliſhe tong by any other wordes then ſuche as in the engliſhe tong doe ſignifye thoſe holye conſecrate companyes, the tone ſegregate from paynims by the ſacrament of baptyſme, the tother ſegregate fro the laye peple by the ſacrament of order, as Tindall hath done both in the holye name of church and prieſtes, calling the tone but congregacyon, the tother fyrſt but ſenior, & nowe that wooꝛſe is but elder, if he know it for no fault, then is it great ignorance, if he forgeat to marke it, then is it great negligence, if he perceiue it and diſſimule it, then is it great falſhed, E if he dooe it as Tindall dooeth, to make prieſthod ſeme none holi ſacrament, thẽ is it a very malicious peſtilent hereſye, like as if he would in like maner and of like entẽt tranſlate *baptiſma* into waſhing to make menne wene it were no nother maner waſhing when the prieſt chriſteneth a chylde, then when a womanne waſheth a bucke of clothes. He planteth in a greate proceſſe to ſmalle purpoſe, becauſe I ſayde that Timothye was not olde. And then Tyndall ſaith that ſaynt Paule choſe him becauſe he foũd in him more wiſedome, ſadnes, and vertue, thẽ in the aged men of that place. And Tin- F dall dooeth well to tell vs ſo, for elles woulde all the worlde haue went that ſaynt Paule hadde made a young man biſhoppe, becauſe he would haue hadde hym wylde.

But then goeth he furth and ſheweth vs a ſolemne proceſſe that god & neceſſitie is lawles, and al this he bringeth in to proue that not onely young men, but women alſo, may for neceſſitie miniſtre all the ſacramentes, & that as they maye chriſtẽ for neceſſitie, ſo they may for neceſſitie preache, and for neceſſitie conſecrate alſo ẏ bleſſed body of Chriſte. And G for to make this matter likely: he is fain to ymagine an vnlikely caſe, that a woman wer driuen alone into an Ilande where Chriſte was neuer preached, as though thinges that we call chaunce & happe, happed to cõe ſo to paſſe without any prouidence of God. Tyndall maye make himſelf ſure, that ſith there falleth Math. 10. not a ſparow vpon the ground without our father that is in heauen: there ſhall no woman fall a land in any ſo farre an Ilande, where he wyll haue hys name preached, & hys ſacramentes miniſtred, H but that god can, and will well ynough prouide a man or twayn to come to lãde with her, whereof we haue hadde alreadye meetelye good experience, and that within fewe yeres. For I am ſure there haue been moe Ilandes and more parte of the ferme lande and continent, diſcouered and foũden out within thys fourtie yeres laſt paſſed, then was new foũden, as farre as any man may perceyue thys three thouſande yere afore, and in many of theſe places, the name of chriſt now new knowen to, and preachynges had, & ſacramentes miniſtred, without any woman fallẽ a land alone. But god hath prouyded that his name is preched by ſuch good chriſten folke as Tyndall

nowe

A now moſt rayleth vpon, that is good religious freres, & ſpecially ỳ freres obſeruantes, honeſt, godlye, chaſte, verteous people, not by ſuche as frere Luther is, that is runne out of religion, nor by caſting a land alone any ſuch holy nunne as hys harlot is.

When Tyndall hath proued by thys vnprobable caſe, that women may conſecrate the body of Chriſt: then he lamẽteth the miſerable ſeruitude of the ſymple ſoules the poore ſely women, becauſe men will not ſuffer them to ſay maſſe, & eryeth out vpon vs: o poore women. *Howe deſpyſe ye them? The ryler the better welcome to you. Better is to you an whore then a good woman.*

B O the tender hearte of pitteous Tyndall. Ye begynneth nowe by lykelyhod to looke towarde weddyng, he ſpeaketh like a woer. But he will, I warraunte you no vile perſone. But becauſe he is a prieſt and hath promyſed perpetually to liue chaſte, he wil none whore therfore, but rather wil doe as Luther hath done, wedde a nunne and make her an whore.

Then exhorteth he full holily, and in maner coniureth alſo the reader in our Lorde God, that he ſhall reade ouer the two epiſtles of ſaynt Poule written to Timothie, wherof himſelfe alſo rehearſeth parte, which whoſoeuer reade, ſhal

C ſee therein bothe the falſe malyce of the man, and yet the wourking of god therewith. For God hath cauſed Tyndall to putte in ſuche thynges as dyrectelye repugne hys own cõdicions, and the deuil hath made him falſely to leaue out thoſe wordes, which if he had ſet in, muſt nedes haue openlye declared that all is hereſie that euer he goeth about.

For ſaynte Paule there teacheth Tymothe to beware and auoyde the compa ny of menne of corrupte mindes, which

D waſte theyr braynes aboute wrangling queſtions. And Tyndall is in company of none other, but ſuche as Luther is, and frere Huſkyn, and theyr felowes, that hadde waſted oute theyr wittes ſo long aboute wranglynge hereſyes, that now they are fallen at laſt to runne out of religion, and waſt out their braynes aboute wrangling wyues.

1. Timothe. 5. Saynt Poule alſo teacheth Tymothe that he ſhoulde not ſharpelye rebuke anye manne that wer elder then himſelf, but exhorte hym as hys father, though hymſelf was byſhoppe, and as Tindall ſayeth, an apoſtle too. Nowe Tyndall beyng neyther nother, nor hauing any office, ſo muche as among heretyques: letteth neither ſharpely to rebuke his el- E
ders in age, nor alſo to teſte and rayle vpon all ſtates ſpirituall and temporall throwe oute all chriſtendome, and namely agaynſt all religyous menne, but if they will runne oute and wedde. And thus ye maye ſee with what fruite Tindall readeth ſaynt Paule.

Nowe woulde I that Tyndall hadde putte in thys place theſe woordes that he leaueth out. *Noli negligere gratiam que in te eſt, que data eſt tibi per prophetiam, cum impoſitione manuum preſbyteri.* Neglecte not the grace that 1. Timo. 4.
is in thee, which was geuen thee by pro- F
phecie, with the putting vpon the handes of a prieſt. And afterward in the ſecond epiſtle: *Admoneo te vt reſuſcites gratiam dei, que eſt in te per impoſitionem manuum mearum.* I 2. Tim. 1.
warne the that thou ſtyrre vp the grace of God, that is in thee by the putting of mine handes vpon thee.

Theſe woordes of Saynct Paule to Tymothe in thoſe epyſtles which Tyndall exhorteth euerye man to reade, and whereof hymſelfe rehearſeth alſo parte: doe manifeſtlye reproue Tyndalles hereſye, and clearely proue the holye order of prieſthod a ſacrament.

For theſe places ſhewe both the ſenſi- G
ble ſygne of layeng the Apoſtles handes vppon Tymothe in the makyng of hym prieſt, and alſo that god gaue hys grace therewith. And the fyrſt text ſheweth alſo after the Greke (in whiche it is with the puttyng vppon the handes, not of a prieſte, as the latine is, but of prieſthod) the power and authoritie that Tymothe hadde in geuynge the ſame grace forthe vnto other, whome he ſhould after make prieſtes.

And theſe textes doe ſo playnelye reproue hym, that he is fayne to make a

H ſhamefull ſhameleſſe ſhyft to voyde thẽ, ſuche as all the worlde maye wonder at. For he ſayeth in hys booke of obedience, that the puttyng on of ſaynt Paules handes vpõ Timothe was no ſacramentall ſygne, nor any other thyng but a cuſtome of puttynge a mannes hand vppon another, as men doe here vpon a boyes hed whẽ they call him good ſonne or as ſaynt Paule vſed to ſtretche oute his arme to the people whẽ he preached.

What auayleth it to lay manifeſt holy ſcripture to Tyndall: that forceth ſo litle, ſo manifeſtly to mocke it. Tyndall eryeth oute that euerye man myſſe conſtrueth the ſcrypture, and then himſelf, ye ſee what conſtruccyon he maketh. Saynt Paule ſayeth playnely that Ty-

A mothe receiued grace by the puttyng of hys handes vpon him. And Tindall letteth not to tell hym as playnly nay, and that he dyd but ſtroke Timotheꝰ head, and call hym good ſonne, by lykelyhod, becauſe he was but younge. But howeſoeuer Tyndall lyſt to tryfle, theſe places playnely repꝛoue and conuicte hys hereſie, and pꝛoue pꝛieſthod an holye ſacrament. Nowe falleth he to raylynge vppon the holye ceremonies of pꝛieſthod, as ſhauyng and annoyntyng. And firſt he ſayeth, that if onelye ſhauen and annoynted maye pꝛeache oꝛ conſecrate the ſacramentes: then Chꝛiſte dyd them
B not, noꝛ none of hys Apoſtles, noꝛ anye man in long time after, foꝛ they vſed no ſuche ceremonies.

Thys is a woꝛthy ieſt I pꝛomiſe you. If me lyſted here to tryfle as Tyndall doeth, I coulde aſke hym how he pꝛoueth that ſaynt Peter was neuer ſhauē, ſyth I ſuppoſe he neuer ſawe hym, oꝛ if he would putte me to pꝛoue that he was ſhauen, and therein when I could fynd no playn ſcripture foꝛ it, Tindall wold not beleue me, but if I bꝛoughte furthe hys barbour: I myghte tell Tyndall agayne that I were not bounden ſyth the
C ſcripture ſheweth it not, to beleue hym that ſaynt Peter was euer chꝛyſtened, till Tyndal bꝛyng furth his godfather.

But theſe fantaſies of hys and mine both, goe farre fro ẏ matter. The trouth is, that as God by Moyſes taughte hys Synagogue certayne goodlye ceremonyes foꝛ the garnyſhing of the ſeruyce done to hym by his choſen people there, and foꝛ the ſtyꝛryng of them to deuocyon: ſo hath he by his owne holy ſpirite whom he ſent to inſtructe hys churche,
Holy ceremonies ſtirre by deuocion. taughte them holye ceremonies to be vſed aboute hys bleſſed ſacramentes, to
D the honour therof, and to the encreaſe of chꝛiſten mennes deuocion, as in dede it doeth whatſoeuer Tyndall bable. Now be there among theſe, the ſhauynge and the annoyntyng of the pꝛieſte. And ſo is ther thapparaile of the pꝛieſt at maſſe and manye other obſeruaunces vſed in theſame. Nowe if ſome of theſame wer beefoꝛe vſed, eyther amonge Jewes oꝛ Paynims, yet Chꝛyſtes churche boꝛowed them, neyther of the Jewes, noꝛ the Paynyms as Tyndall ſayeth, but tooke them agayn of God. Now where Tyndall argueth, that if none may conſecrate the ſacrament but onely ſhauen and annoynted, then Chꝛiſt, noꝛ any of hys Apoſtles myghte not, becauſe they were neuer ſhauen noꝛ annoynted: he E maketh a woꝛſhyppefull reaſon. Foꝛ fyꝛſt our ſauioure Chꝛyſte, the very inwarde annoynted pꝛieſte, whome God hadde annoynted with the oyle of gladneſſe aboue all hys felowes: neded neyther ceremonye noꝛ ſacramente as towchyng himſelf. And as touchyng hys Apoſtles, thoughe Chꝛyſte vnto them inſtituted ſacramentes: yet he lefte manye of the ceremonies to the holye ghoſte to teache, by whom they be inſtituted, and by whome they bee in the churche continued. Nowe is there none that may conſecrate the ſacramente, but if he bee fyꝛſt made pꝛieſt, and pꝛieſt is ther none F made, but the ceremonyes of ſhaupnge and annointing are vſed in the making thoughe they bee not the ſubſtaunce of the ſacramente of oꝛder, no moꝛe then the cathechiſmes and exoꝛciſmes at the chꝛyſtenyng, be of the ſubſtaunce of the ſacrament of baptyſme. And thereforꝛe, though beefoꝛe thoſe ceremonyes vſed, pꝛieſtes myghte conſecrate vnſhauen & vnannoynted, when ſhaupnge and annoyntynge was not yet inſtituted: yet nowe can there none dooe ſo, ſyth there is no pꝛieſt made vnſhauen and vnannoynted. Foꝛ if they make anye at wyttenberge by a bare choyſe, without the G geuing of the ſacrament of holy oꝛders by ſuche as haue power to geue them, they be no pꝛieſtes noꝛ may not conſecrate at all, no moꝛe then may the deuil.

¶ Tindall.

And ſeeing that the oyle is not of neceſſitie: lette maiſter Moꝛe tell me what moꝛe vertue is in the oyle of confirmacion, in aſmuch as the byſhoppe ſacreth thē one as well as the other, ye and lette him tell ẏ reaſō why ther ſholde be moꝛe vertue in the oyle wherewith the biſhop annoynteth his pꝛieſtes: Lette him tell
H pou frō whence ẏ oyle cūmeth, how it is made, & why he ſelleth it to the curates, wherwith they annoynt ẏ ſicke, oꝛ whether this be of leſſe vertue thē the other.

¶ More.

Tindall here putteth many queſtions to me, which he will ẏ I muſt nedes aūſwer, becauſe the oyle in ẏ makyng of a pꝛieſt is not of neceſſite: but ſurely theſe queſtiōs be to ẏ matter of much leſſe neceſſitie. Howbeit, becauſe I muſt nedes aunſwer to men of ſuch authoꝛitie, whē the queſtions be ſo ſolemnely put: I ſay ẏ if a byſhop ſacre the tone oyle & the tother both alyke, ther is no moꝛe vertue

in the

A in the tone thē is in ẏ tother. But I ſay ẏ ẏ oyle being al one, it is in ẏ anoynting of ẏ prieſt an holy ceremonie, & in ẏ annoynting of the child at confirmation, it is ẏ matter of an holy ſacrament, & in the aneling of the ſicke alſo, & euerye of theſe two is one of the .vij. which the ſpirite of God hath taught the churche of Chryſte to knowe and vſe for .vij. ſouerayn meanes of very ſpecial grace. And therfore ſuch differēce is there, as is betwene ẏ halowed water ſtanding in the font befoze it bee occupyed, oz if it were ſprynkled vpon a man for holy water, & theſame halowed water being occupied in the chriſtening of a child at ẏ tyme in which it is applyed thereto. For in that time, beſyde ẏ goodnes ẏ it hath of ẏ halowing, it hath another effectuall goodnes by goddes ordinaunce, wherby it is made a meane of purgeing the ſoule fro ſinne, & infuſion of gods grace, & of enabling the new regendzed creature to inheritaunce of heauen. And whē Tyndall aſketh me in anye of theſe thinges ẏ cauſe & the reaſon why: I myght aſwell aſke hym ẏ cauſe & reaſō why, in the nature & propertie of any naturall thyng, beaſt, hearbe, tree, oz ſtone. Whiche if I wer ſo madde to looke ẏ Tindall wer able to tell me: what had he more to ſaye, then ẏ god had plāted that nature & propertie therin. Whiche aūſwer ſhall alſo ſerue in theſe holye ceremonyes & ſacramentes, wherof the vertues be cauſed by gods ordinaūce thorow his holi wordes, wherof the profit is limited & pozcioned after ſuch rate & degrees, as is to no mā full & perfitly knowen, but onely to god that geueth it. And thus aunſwere I Tyndall to theſe queſtions.

B The effectes of the water of baptiſme.

C

He aſketh farther fro whence the oyle cometh, & whereof it is made: what is ẏ any more to the matter, thē fro whence D the water is fet ẏ is put into ẏ font, oz of what grapes ẏ wine was made ẏ Chriſt at his maundie tourned into hys bloud.

Now where he aſketh me why the biſſhop ſelleth it vnto ẏ curates wherwith they annoynt the ſicke: therto I ſay that the byſhop ſendeth it to the curates, becauſe they ſhould therwith annoynt the ſick in the ſacrament of anoyling. But why he ſelleth it to ẏ curates if he ſo did: thereof can I not tell the cauſe, but if it wer peraduenture becauſe he would be payd therfore. But I can tell well ẏ the byſſhop ſelleth it not to curates, nor no man elles, but ẏ curates haue it ſent thē fre, but if they reward ẏ bringer of their curteſy with a grote, whiche bringer is E yet the archdeacons ſeruant, & not ẏ biſſhops. And this I can tel, for I haue enquired for ẏ nonce. And by this can I tel aſwell that Tyndall here belyeth the biſſhop ſhamefully for the nonce.

¶ Tyndall.

And whē he affirmeth that I ſay how the oyling and ſhauing is no part of the prieſthod: that improueth he not, nor cā doe, and therfore I ſay it yet.

¶ More.

It is very trouth that I improue him not in ẏ poynt, but am well content ẏ he ſay it yet, & I wil ſay theſame. But I im- F proue that he ſaith euery chriſten man & euery woman to, is as verely a prieſt as theſe that at the receipt of ẏ holye order, are both anoynted & ſhauen. This is it ẏ I improue, & this is it that is a ſtark hereſye, though Tindall ſay it yet.

¶ Tyndall.

Whē he enſerched the vttermoſt that he can: this is al that he cā ſay agaynſt me, that of an hūdred ther be not .x. haue ẏ properties which Paule requireth to be in thē. Wherfore if oyling & ſhauing be no part of their prieſthod: thē ener more of a thouſande .ix. hundzed at the leaſte G ſhould be no prieſtes at all. And ꝙ your frend, would confirme it with an othe, & ſweare depely that it would folowe, & that it muſt nedes ſo bee. Whiche argument yet if ther were none other ſhift, I woulde ſolue after an Orforde faſhion with *concedo, conſequentiam, & conſequens.*

¶ More.

Tindall here maketh a tale, as though it wer a dyalogue, oz rather a tryalogue betwene himſelf, the meſſenger and me, ſaying ẏ I in my dyalogue did alledge, that if oyling & ſhauing wer no parte of their prieſthod, then of a thouſand prie- H ſtes, ix. hundzed at the leaſt wer no prieſtes at all, for lack ẏ of an hundzed prieſtes, ther be not .x. that haue the properties that ſaynt Paule requireth to be in thē. And he ſayth the meſſenger woulde affirme it with a great othe, & that hym- ſelf would, if ther wer none other ſhyft, ſoyle it after an Orforde faſhyon, with *concedo, conſequentiam, & conſequens.* Wherein he meaneth, that ſith he ſheweth none other ſhyft, he graunted both twayne for true, that is to wit, that except oyling & ſhauing be part of the prieſthod, elles it muſt nedes folowe, that of a thouſande prieſtes, ix. hundzed bee none at all, for lacke of good conditions. And alſo he

A graunteth not onelye, that of reason it woulde so folow, but also that it is true in dede, that for as so muche as oyling & shauyng be not the thinges that maketh them priestes, and good condicions they lacke, therfore they be no priestes at all.

But for as muche as he sayeth that he will soyle it so for lacke of other shyft, he shall not nede so to doe: For I will find hym another shifte my selfe, and a plain contrarye shyfte, and soyle it with *nego consequentiam & consequens*. For where as he graunteth bothe to be trewe: I say that they bee bothe false. And where as he maketh as though they were mine own B woordes, and the messengers with me: In good fayth I neyther remember thē nor fynde them, albeit that I haue purposelye looked for them in all such places of my dyalogue, as me thoughte it should be, if it wer there at al. And therfore leauing that poynt in question betwene vs, tyll I come to replye to hys aunswere made vnto my dyalogue, at whiche tyme I shall reade it ouer of necessitie, & must nedes find it if it be therin: I will in the meane while not let if I sayd it my self, to say that I said wrong. For by gods grace neuer wil I witting C lye whyle I lyue, defende the thynge that my self shal thynke vntrue, though it hadde happed me to saye it my selfe, but that I shall well and playnelye reuoke it and call it back, not dissimuling mine own ouersight. And woulde God Tyndall woulde dooe the lyke and Luther too, they shoulde then, neyther so styffelye defende so shamelesse heresyes as they dooe, nor make so shameles gloses, of theyr own formare wordes, whē they see them so reproued, that they can in no wyse defend thē, nor so shamefully D chaunge from worse to worse, as Luther hath agaynst hys owne conscience done in some one matter thryse.

And so doe all good men.

To the matter I say therefore, that it is false that if oyling and shauing be no part of the priesthod, then it must folow that of a thousande there be nyne hundred no priestes at all. For I saye that oyling and shauyng bee no parte of the priesthod in dede, but bee holye ceremonies vsed aboute the consecracion, likewyse as in matrimonye and baptysme bothe, be dyuerse holye ceremonies vsed that be not the essencial poyntes of those sacramētes. And therfore is it false that if oyling and shauyng be no parte of the priesthod, the priest is no priest for lacke of priestlye vertues. For the holy sacrament of order is geuen him by the imposicion of the bishops handes vpō him, in such wise as the church of Christ vseth & euer hath vsed since the death of Christ vnto these dayes. E

And that the grace by god appoynted vnto holy orders is geuē with that puttyng vppon of the handes, is twyse declared by saynt Paule in hys epistles to Tymothe, & that so playnely that it greueth Tindales heart to heare thereof, & maketh him to make a mock therat, and say it was but like as a man layeth hys hande on a boyes head when he calleth hym good sonne. But the place is for all that so playne, that when Tyndall so F playeth therwith, and so laugheth therat: he laugheth but from the lyppes forwarde, and gyrneth as a dogge dooeth, when one porreth hym in the teeth with a stycke. And thus haue I prooued the consequency to be false, which Tindall graunteth for true.

1. Timo. 4.
2. Tim. 1.

Now to that other part, that is to wit the consequent whiche he graunteth for true also, I saye that it is false also. For likewise as he graunteth that a priest is no priest at all for lacke of priestlye condicions: so might he saye aswell, that a christen man is not christened at all, for G lack of christē condicions. And because Tyndall wil haue a priest nothyng but an officer: yet after hys owne false, and fonde fashyon, he shoulde not graunte it for true. For then must he saye that euery euyll officer, Mayre, baylye, constable, or shyriffe, if he misse vse himself in hys office, were furthwith oute of office. And thus ye see that the consequent is false, which Tyndall also graunteth to be true. But all this busines maketh he for hatred and despite that he beareth to priesthod, & to the deuine seruice that the priestes saye, wherof hymself sayeth none at all, & for the malice that he bea- H reth to the masse whiche hymself neuer sayeth, and vnto the holye sacramentes whyche the Priestes mynystreth, and whiche Tyndall vtterly stryueth to destroye.

¶ Agaynste Tyndalles translatynge of *charitas* into loue rather then into charitie.

HEre maketh Tyndall a greate processe, and telleth vs that charitie hath in englishe speche diuerrs significacions, sometime loue,

A loue, sometyme mercye, sometyme pacience. And what is all thys to purpose? Shoulde he therfore leaue out charitie, where it may conueniently stande? By thys wyse reason we shoulde neuer vse the word in one significacion nor other, lest the tone shoulde bee taken for the tother. Now it lyketh hym to forgeat that the cyrcūstaunces take away the doute, whiche thyng syth he layeth so often for hys excuse, he must bee contente that it also serue for hys charge. For syth thys woorde loue that he setteth in the stede of charitie, hath of hymselfe some doute also, whether it meane good or euyll, but if the cyrcumstaunce somewhat set it oute: what nede was it to putte the indyfferente woorde loue, in the place of the vndoubted good woorde charitie, there as the sentence well shewed that it sygnifyed neyther mercye, nor pacyence, but loue, and then the woorde sygnifyed that it meant good loue, whiche is expressed by charitie.

Loue.

B

Then sheweth he that the greke word *agape*, standeth so sometime, that he must nedes interprete it loue, and not charitie, as though I hadde founde a faulte with hym, because he vsed thys woorde loue, in such places as thys word charitie myght not conueniently stande, where I fynde the faulte, in thys that he putteth oute charitie, where it might well stande, and that so often, that he semeth to myslyke the name of charitie.

C

Charitie.

Nowe because I say, that euery loue is not charitie, but onely suche loue as is good and ordinate: Tyndall aunswereth me, no more is euery fayth Chrystes fayth. That wote we well ynough, but yet put by it self, it cōmonly signifyeth Christes fayth in mater of the faith, so that when we meane a false fayth, we be fayn alway to set some other woord therewith, as when we saye Tyndalles faythe, Luthers faythe, frere Huskyns faythe, and suche other lyke.

D

He putteth another ensample by thys woord hope, and sayth that euecye hope is not a chrysten hope, and yet he must vse it & a thousand other woordes lyke, such as been indifferent & signify bothe good and badde. All which if he shoulde eschewe, he shoulde he sayeth, translate nothing at all. Who biddeth hym leaue all suche woordes oute? or who sayeth that he shoulde neuer put in thys worde loue? He aunswereth the thyng, that no man layeth to his charge, and the thing that I lay to his charge, he leaueth euer vnaunswered. For goe me to hys word hope, whiche is indifferente, and sygnifyeth as well hope of geattyng the loue of hys lemman, as hope of rewarde in heauen for charitie borne to his enemy, though thys be thus, yet if ther were in englishe, a worde that sygnifyeth none hope but a good godly hope, as charitie sygnyfyeth no loue, but a good godlye loue: then were he an euyl translatour, that where the place in Greke or latine speaketh of good hope, would not translate it into that englyshe woorde that sygnified none other hope but good. And therfore it well appeareth that Tindall doeth not well, when there, as the scripture speaketh of good loue, he had leuer translate it by the woorde loue, that is indifferent to both good and badde, thē by the word charitie that signifyeth no loue but good. Thys is it that I charge hym with, and to this I wold haue him aunswere once, and not leauyng thys vntouched, walke and wander at large and neuer mete with the matter.

E

Hope.

F

¶ Tindall.

Yet sayth he farther: *Agape* & *charitas* wer wordes vsed amōg heathē mē ere Christ came, & signifyed therefore more then a godly loue. And we may say wel ynow, & I haue herd it spoken, ẏ the Turkes be charitable one to another among theselues, & some of thē vnto christen men. Besydes all thys, *agape* is comen to al loues.

G

¶ More.

Yet he is in hand agayn wt *agape* often, & bryngeth not furth one wyse word. For though thys greke woord *agape*, sygnifye loue indifferently good & badde: yet thys woorde charitie, sygnifyeth no loue but good. And therefore in suche places of scripture, as *agape* signifyeth good loue: why should Tyndall trāslating into englysh, rather take thys word loue, ẏ sigfyeth no more good loue then badde, rather then thys woord charitie that signifyeth no loue but good. Thys I aske hym yet agayn. Now though this latin word *charitas* was a word vsed among the heathen ere Christ came, & though it had signified in latin at that time amōg them an euil loue, & a naughty: yet thys english woord charitie neuer signifyed among vs any other loue then good, not euen in that speche that Tyndall speaketh of, ẏ Turkes be charitable among themself, & some of them to christen people too, where it sygnifyeth yet rather pytty then loue. And therfore Tyndall must

H

A must in his english translacion take his englyshe woordes as they sygnyfye in englysh, rather then as the wordes signifye in the tong, out of which they wer taken into the english. And yet remember I not that *charitas* in the latine tonge was vsed to signifye euyll loue. And I say to Tyndall yet farther, that though this englishe woord charitie hadde been englyshe before the byrthe of Chryste, and had then signified among englishe infideles, an euyll wanton loue, yea though it had then among them signified none other loue but naughty: yet sith it signifyeth not that but the contrarye
B nowe in our time, and so hath signifyed long before oure dayes, Tyndall must nedes in his english translacion vse hys english wordes in such sygnificacyō as ẏ peple vseth them in his own tyme, and not in suche significacion as they were vsed in of olde tyme, whiche the people haue changed and forgoten hundrethes of yeres ere he wer borne.

Note.

For elles he should make a gaye confusyon, if he woulde in the matters of vertue and chrysten faythe vse the olde woordes after the olde fashion, and take *fides*, for nothinge but suche as it signifyed ere Chryste came. Then wheresoe-
C uer he founde in saynte Austine and other holye doctours *persona patris, persona filii, persona spiritus sancti*: Tyndall must call thē not the persones, but the visours of the father, the sonne, and the holy gost, and make mē wene ẏ they daūce in a maske. And thus yet agayn ye see to howe little purpose this reason serueth Tyndall, ẏ *agape* and *charitas* wer wordes vsed among the heathen ere Christ was borne.

¶Tyndall.

Finally I say not charitie god, or cha-
D ritie your neighbour, but loue God and loue your neighbour.

¶More.

This is a pretye poynt of iuglyng, by whiche he woulde make the reader loke asyde ẏ himself might play a false cast ẏ while, & men should not see wherein the question standeth. For he maketh as though I reproued ẏ he hath this worde loue in his trāslacion in any place at al, where I neither so sayd, nor so thought. But the fault I foūd, as in my dialogue I sayd playnly inough, was that he rather chose to vse this word loue, thē this woorde charitie, in suche places as he might well haue vsed this woord charitie, & where the latine texte was *charitas*, & wher this holy word charitie was more E proper for the matter then thys indyfferent word loue. This was the fault ẏ I found. And therfore wherof serueth his trifling betwene the nowne & the verbe. I let him not to say, loue thy neighbour, nor I bid hym not say charitie thi neighbour, nor good affection thy neighbour, nor good mind thy neighbour, nor more then drynke thy neyghbour. And yet as he may saye there, geue thy neighboure drynke, so may he if it please hym, saye, beare thy neighbour good mynde, beare thy neighbour charitie.

¶Tyndall.

Though we saye a man ought to loue F his neighbours wife, or his neighbours daughter: a christen man doeth not vnderstande ẏ he is cōmaūded to defile his neyghbours wyfe, nor hys neighbours daughter.

¶More.

Thys matter is somewhat amended here by this woorde, ought to loue. But elles if Tindall fall not to the chariting but to the louing of his neighbors wife, or the louing of hys neighbours daughter: I had as leue he bare thē both a bare charitie, as with ẏ fraple feminyne sexe fall to farre in loue, namely sith he saith G that priestes must nedes haue wyues.

But wherof serueth hym thys ensample. Did any man forbid him to vse this word loue? He maketh as though I forbode ẏ word vtterly, because I forbede it him where he shoulde not vse it but charitie. Thus crieth he out vpō al ẏ church and sayth they forbede all matrimony, because they forbede the banes betwene freres and nunnes.

¶Against Tindales translating fauour, in stede of grace.

¶Tindall H

And with lyke reasons rageth he, because I turne *charis* into fauoure and not into grace, saying that euerye fauour is not grace, and that in some fauour ther is but little grace. I can say also in some grace there is little goodnes, as when we say he standeth well in my ladies grace, we vnderstand no gret godly fauour, and in vniuersities there be many vngracious graces gotten.

¶More.

Thys is all that he sayeth for his putting out of grace and settynge in of fauour.

A usure. And I praye you consider what cause hathe he nowe shewed why he so shoulde dooe. And yet thys title of thys Chapter is, why fauour & not grace, as though he would tel you why. And hath he now shewed you any cause at all, but thinketh that his proper scoffing is sufficient to chaunge the knowen holy names of vertue throwout all scripture, into such wordes as himself liketh. And now he pleaseth himself wonderfully well, because he hath founde onte so feately that pretty scoffe that grace signifyeth sometyme no good. As when a man standeth well in hys ladyes grace. But he seeth well that I synde with hym the faulte, for changing grace into fauour, where
B the scrypture speaketh not of the grace of my ladie, but of the grace of our lord. In speaking wherof, albeit that goddes fauor is neuer but good: yet is in respect vnto his creature, his grace & his fauor not alwaye one, but he bothe fauoureth for hys grace, & geueth grace for hys fauour, & fauoureth for his mercy, and yet his fauour & his mercy not bothe one, in respect I saye to his creatures, though his owne nature be so entiere & whole, that all that euer is in him is al one. And yet where he putteth hys ensample of standing in hys ladies grace, because it is yet but indifferent, for that may be good
C ynough: he shold haue made thensaple by lewd Luther & his lewd ladies grace. And when he sayeth ỳ in the vniuersitie many vngracious graces be gotten: he should haue made it more playn & better perceiued, if he had sayde, as for ensample whē his own grace was there graũted to be made maister of arte. And thus graciously hath he quit hymselfe in putting out of grace.

Gods grace and fauour is not alwaye one.

¶Agaynst Tyndales chaungeing of confession into knowledge, & penaunce into repentaunce.

D

¶Tyndale.

And that I vse thys worde knowledge, and not confession, and thys worde repentaunce, and not penaunce: in which al he can not proue that I geue not the ryght englishe vnto the Greke worde.

¶More.

This is playne vntrue that Tyndall saith, as I haue plainly shewed already in the wordes, church, priest, charitie, & grace, al which Chapters, whoso reade and consider from the beginnyng, & ad- E
uyse well Tyndalles wordes and mine, bee he learned, or be he not learned that readeth them, if he haue naturall witte, and be but indifferent, he shall (I doute not) synde Tindall in these poyntes so clerely confounded, that he shall trusse both his learnyng the lesse & hys wit the worse while he liueth after. Besides ỳ he shall perceyue also malice, hatred, & enuy, so stuffed in Tyndalles hearte, that although he had gret wit and learnyng both, yet must the myste of suche blynde F
affections, nedes blyndfeld them bothe.

¶Tyndall.

But it is a farre other thing that payneth them and byteth thē by the brestes. Ther be secret panges ỳ pinch the verye hertes of thē, wherof they dare not complayn. The sickenes ỳ maketh thē so impacient is, that they haue lost theyr iugling termes. For ỳ doctours preachers, wer wont to make many diuisions, distinctions, & sortes of grace, *gratis data, gratum faciens, preueniens, & subsequens.*

¶More. G

Naye God be thanked, they haue not lost these tearmes yet, and God forbede they should. For these tearmes of grace be no english tearmes, but tearmes necessary for the true knoweledge of gods gyftes and graces. But Tyndall hathe in dede lost them, from whose heart the deuill hathe tugled all grace, saue *gratia gratis data*, and yet that too almoste, with whyche *gratia gratis data*, all had he thereof muche more then he hath, he might goe furth as he goth the straight way down to the deuill. For those be graces & gyftes as god geueth a manne, whereof he H
may make a matter of vertue, or a matter of vyce, as him list to vse them, & abusing them to vyce, the man is much the worse for thē, as beautie, strength, learning, or wit. *Gratia gratum faciens*, is ỳ grace by which the man is acceptable to God. *Gratia gratum faciens.* As the grace geuen in the baptysme, though it bee to chyldren, and the grace with which in faith, hope, and charitie, man worketh good workes, watch, fast, pray, geue almes, and such other like as god rewardeth in heauen. Nowe for as much as man can doe no good but if god begyn, and he is alway ready to begyn: therfore the grace with whiche God begynneth to sette vs a worke, is called *Gratia preueniens*. And for as muche as we shold sone cease to, but if grace continued with vs, as our eye shold cease to see, *Gratia preueniens.* &c.

if that

A If that wee lacked lyghte: God continued his grace with vs to woꝛke with vs, which is called *gratia cooperans*. And yet foꝛ as muche as he that well wooꝛketh with grace, deſerueth of God by Gods goodneſſe encreace of grace accoꝛdyng to the goſpell, *omni habenti dabitur & abundabit*, to euerye manne that hathe ther ſhal be geuen, and he ſhal habound that well beſtoweth hys talentes of grace, and wooꝛketh well therewith: therefoꝛe the grace that God geueth a manne foꝛ the good vſe of his foꝛmer grace, may be called *gratia ſubſequens*. And finally, foꝛaſmuch as grace perſeuerying with man at hys

Gratia cooperans.

Mat. 25.

Gratia ſubſequens.

B ende, bꝛyngeth hym to glozye, whiche whoſo attayneth, is then in ſuretie of ſtedfaſt and vnperyſhable grace and fauour of god: thys finall grace is called *gratia conſummans*, that is grace that perfiteth the thyng.

Gratia conſummans.

Nowe ſyth euery man perceiueth wel that al be it that in god all is one grace, with whyche he pꝛeuenteth oure good wooꝛkes, and with whyche he helpeth them furth in the pꝛogreſſe, and whiche addeth and maketh moꝛe habound, and with whyche he perfyteth hys creature in glozye: yet ſyth that in vs and oure wooꝛkes it is diuerſlye conſidered after diuers reſpectes, and of euerich of thoſe

C reſpectes falleth neceſſitie foꝛ menne in ſcholes often tymes to ſpeake, ſpecially foꝛ the repꝛofe of thoſe heretyques that would haue no diuiſions noꝛ diſtyncti-ons, whereby the thyng ſhould be made open and playn, but would blynd and begyle the hearers with darkeneſſe and confuſion: reaſon requireth to geue euerye dyuers reſpecte, a dyuers name, among them that muſt often ſpeake therof, excepte that they ſhoulde in an argument at euerye thyꝛde wooꝛde repete an whole tale, where one wooꝛde agreed vpon, maye well and ſufficientlye ſerue.

D And therfoꝛe ye may ſee that theſe be no iuglinge tearmes, but tearmes deuiſed with good reaſon, and of neceſſitie. But ſurelye, the falſe ſubtile iugler the deuill, hath taught theſe young iuglers hys ſcholers, Luther, Huſkin, and Tindall, to fall to ſuche falſe iuglynge: that they labour ſoꝛe to iugle away, not onely thoſe tearmes of grace, and the berye name of grace out of mennes eares, but alſo the belief of al grace, & therwith the effect of al grace cleane out of mens hertes & free will, and grace taken awaye, to make men beleue ỏ there is nothing at all but deſteny, and ſo pꝛetending li-

bertie, they put all in thꝛaldom, and pꝛe- C
tending vertue, they dꝛiue men to vice, &
pꝛetending god, they dꝛyue mẽ to ỏ deuil.
And this is Tindales iugling, whiche becauſe he would not wer perceiued: to diſſemble his falſe iugling, and haue it taken foꝛ trouthe, he calleth the playne trueth by the name of iuglynge, as ye ſhall heare by and by.

¶ Tyndall.

With confeſſion they iugled, & made ỏ peple as oft as thei ſpake of it, vnderſtãd thꝛift in ỏ eare, whereof ỏ ſcripture maketh no mẽcion. No, it is cleane againſt ỏ ſcripture as thei vſe it & pꝛeache it, and vnto god an abomination & a foule ſtin- F
king ſacrifice vnto ỏ filthi ydole Pꝛiapꝰ.

¶ More.

This high godly ſpiritual man taketh foꝛ none abomination at all, but can abide well & holde very wel withall, & not defend it only, but cõmend it alſo, that a nunne conſecrate vnto god ſhould rũne out of religion, & doe foule ſtinkyng ſacrifice to ỏ filthy ydole of Pꝛiapus, that frere Luther beareth about to gather in his offryng wỏ, and ỏ they ſhall both, & a great many ſuch ribaudes moe, ſhamefully ſhew their abominable bitcherye, G
to the coꝛrupcion of ỏ woꝛld opẽly. But he can not abyde in no wiſe ỏ anye man ſhould ſo repent hys ſecret ſinne, that he ſhold vnto his confeſſour ſhew it ſecretly. This can Tindall in no wyſe abyde. And why? Foꝛ he would rather haue ſynne ſhewed in ſhameleſſe boaſtinge, whereby it myght encreaſe and growe, thẽ ſhamefaſtly ſhewed in cõfeſſiõ wher it might be weded oute and caſt awaye.

I purpoſe not here to fall in deſpiciõs with Tindall foꝛ ỏ matter, noꝛ at euery lewd felowes blaſphemi, to bꝛing ỏ bleſſed ſacramẽtes in queſtiõ. Foꝛ ſith Tin- H
dall can not himſelf denye, but ỏ S. Auſtayn, S. Hierom, S. Ambꝛoſe, S. Greꝛ Confeſſion.
gozy, S. Cyꝛiane, and other holy ſaintes haue both vſed, allowed, cõmended, & taken cõfeſſion foꝛ a neceſſary part of penance, & euery good man hath in himſelf euer founden no litle ſpirituall pꝛofite and ſoule comfoꝛt therin: it ſhal not now greatly foꝛce what a new founden ſoꝛt of heretyques, barke & baule thereat.

And as foꝛ thys wooꝛde knowledge, is very farre from the greke wooꝛd *exomologeſis*, & as farre frõ the latine wooꝛde *confeſſio*, and yet much moꝛe from the berye matter ſelf, that is to wit from the ſacramẽt of penaunce. Foꝛ bothe the greke wooꝛde

and

A and the latine, doe signifie an opening & a shewing of the thyng, & the matter self meaneth a willingly offered declaracio of the secret hid sinne, and this englishe word knowledge, is ambiguous & doutfull. For as it is a nowne, it signifyeth but the knowing of a thing or vnderstãding, as where a man sayeth, thys child hath yet no knowledge, neither of good nor euill. And when it is a verbe, or that it is tourned into this woorde knowledgeing: yet signifieth it rather the not denying, then the willingly telling of our own faulte, and namely of our own offer. For that nowne knowledging, and that verbe knowledge, hath in our tong theyr proper place, where the faulte is by some other laid vnto a mans charge,
B and where this latyne woorde *agnosco*, or *agnitio* maye stand in the place if they talked in latine. As where we saye of a stoborne bodye that standeth still in the denying of hys faulte that is layed afore his face, thys man will not knowledge hys faulte, or he wil not be a knowen of his faulte. And therefore is this woorde knowledge, or knowledgeing, not very mete nor very proper neither for ỹ greke woord nor the latine, and least of al, for the matter, sith that confessing and confession is the willingly made declaraci-
C on of our sinne vnlayed vnto vs by any man saue our selfe. In whiche dooyng, though the penitent vse among with his cõfessour this word knowleging: yet is it rather his willing behauiour that serueth the matter, then the propertie of that englishe woorde.

Now if Tindall will tell vs that confession and confessing is drawne oute of the latine, and then will aske me what englishe woord had we for the thing before: I wene we had before, none at all,
D but euer since the proper englisch woord hath been shryfte and shryuing. For sauing that the goodnes of God broughte in that thyng with his holy sacramente of penaunce, whiche was brought in by the latines: menne wer I wene, farre of from confessyng of their faultes themselfe of their own offer, & scantly would knowledge them when they were layed vnto their charge, and proued to theyr face. Onely God hath broughte in with the grace of the sacrament, that menne are so supled and made humble in hert, ỹ they will willingly goe shew themselfe their own sinnes to the priest, whõ god hath there apoynted in his stede, & there abyde the shame and the rebuke thereof,
and lowly submit thẽselfe to such payn & E penance as their confessour shal assigne them, & thesame faythfully fulfill in punishment of themself for theyr sinne.

But this is it ỹ Tyndall meaneth: he would haue al willing confession quite cast awaye, and all penance doing too, as himself sheweth by and by.

¶ Tyndall.

And in like maner by this woorde penance, they make ỹ people vnderstãd holy dedes of their enioyning, wich which they must make satisfaccio to godward for their sinnes: when all the scripture F preacheth that Christ hath made full satisfaccion for our sinnes.

¶ More.

This is a great sinne loe, that euer any man should take payn for hys sinne. Now though ỹ scripture preacheth that Christ hath made ful satisfaccio for our sinnes: yet woulde I fayn that Tindall should tell me where he findeth any one place in scripture, that Christes satysfaccio for our sinnes is in such wise ful, that he will ther be no payn put vnto vs therfore. Let vs consider his owne wor-G des that folowe.

¶ Tindall.

And we must now be thankeful to god again, & kill the lustes of our flesche with holy workes of gods enioyning, and to take paciẽtly al ỹ god laith on my back.

¶ More.

This is well and holilye spoken. But now let passe for this once, holy Luther and his holy nunne with all their holye woorkes that they woorke together, in killing the lustes of their flesh, in shewing themself thankefull agayn to God.

H I wil aske Tindal first, whether such holye woorkes as God hath taught his church to be enioyned vnto hym by hys goostly father, be not enioyned vnto hym by god. If not, he taketh away al ỹ commaũdemẽtes of father & mother, prelate & prince, ỹ commaũdeth any good thing to be done to gods honor, vnto al which persones in all such cõmaundementes, god cõmaundeth Tindall & euerye man elles to be obedient, & accompteth theyr commaundementes for hys owne.

Yet if Tyndall will no payne enioyned but by Goddes owne mouthe, nor suffer nothynge layde vpon hys backe, but if god truſſe vp the packe hymselfe, and with his own handes, and bynde it vpon his back with a packsadle: thẽ wil

I yet

A I yet witte of Tindall whether god doe not enioyn any ſuch holy woꝛkes, oꝛ lay any ſuch burden vpon the ẏbackes of repentant ſynners foꝛ the ſinnes ẏ be paſſed, and wherof he is already repentant.

If Tindall aunſwer noꝛ then ſhal we put him in remembꝛaunce of many places in holye ſcripture, aſwell in Exodi, where he pꝛomiſeth to puniſhe the peple foꝛ their ydolatry, notwithſtãding their repentance and his remiſſion too, as in the ſeconde boke of kinges, where he puniſhed king Dauid foꝛ hys mãſlaughter and aduowtrye, notwithſtandyng hys repentaunce, and manye places beſyde. 2. Reg. 12.

B Now if he graunt that god puniſheth the ſinne, notwithſtandynge the repentance of the penitent, and the remiſſion of his diſpleaſure: then granteth he, and ſo muſt he graũt, that albeit one dꝛoppe of Chꝛyſtes pꝛecious bloud had ben ſufficient to ſatiſfie foꝛ al the ſinnes of this whole woꝛld, and foꝛ all the payne alſo, that were in any wyſe dewe to the ſame: yet hath it not pleaſed him ſo to oꝛder it. Shoꝛte foꝛgeuenes, make menne woꝛſe. But leſt that ſuche ſhoꝛt foꝛgeuenes, as wel of al the payne as of the diſpleaſure of god, and of the deadlynes, oꝛ as men might ſay, of the damnabilitie belõging to the moꝛtall offence, myght make men ware the woꝛſe, & ſette much the leſſe by ſinne: he foꝛgeueth at the repenting and C by the ſhꝛyfte and abſolucion hys hygh indignacyon, whereupon foloweth the perpetuall banyſhment from the ſyghte of his face, and fruicion of hys glozy into theternall turment of hell, but he leaueth oꝛdinarely ſome tempoꝛall payn tõ be ſuſtayned foꝛ the euill act paſſed, and that to bee ſuffered eyther here by good woꝛkes of penaunce doing, oꝛ other ſatiſfactoꝛye paynes oꝛ good woꝛkes, eyther in thys woꝛlde here, oꝛ after thys woꝛlde in purgatoꝛye, but if they be by other folkes good dedes doone foꝛ them thoꝛow Goddes goodnes relieued. And D this I ſay, as by good authoꝛities appereth oure loꝛde dooeth oꝛdinarelye, not foꝛbarryng his abſolute merciful powꝛer, whereby he maye dooe when he will, what he will.

Nowe if Tyndall graunte, as he nedes muſt, that notwithſtanyng the repentaunce and the remiſſion bothe, and Chꝛiſtes ſatiſfaccion alſo foꝛ theternalitie of the payne, and full reſtitucion to Goddes fauoure, yet there remayneth a tempoꝛall payne, oꝛ by good holy woꝛkes other ſatyſfaccyon foꝛ the ſame: then is it not agaynſte all ſcrypture (as Tyndal ſaith it is) noꝛ againſt any part E therof nether, ẏ men ſhal wt penance doing endeuoꝛ themſelf to ſatiſfye foꝛ that payne, ſith it is not gods oꝛdinary pleaſure that hys paſſion ſhall ſerue euerye man foꝛ ẏ ſatiſfaccion of that payne, becauſe it accoꝛdeth not with his oꝛdinary iuſtice, leſt the feare of all payn vtterly taken away, men wer likely to make litle foꝛce howe boldlye they fall to ſinne. And then if it be well done, that a mã foꝛ his ſinne, willinglye punyſhe himſelfe, why may he not meekely ſubmit his will to the counſayl of hys confeſſour, & take penaunce at his hande.

¶ Tyndale. F

And if I haue hurte my neighbour, I am bound to ſhꝛiue my ſelfe vnto him, & make him amẽdes if I haue wherwith, oꝛ if not, then to aſke hym foꝛgeuenes, & he is bounde to foꝛgeue me. As foꝛ theyꝛ penaunce the ſcripture knoweth not of.

¶ More.

He neuer bꝛingeth in a good woꝛd, but foꝛ an euil purpoſe. He ſayth here verye wel concerning our duetie toward our neighbours. But he ſayth maliciouſlye to make vs withdꝛaw our dutie toward god, foꝛ ẏ ſatiſfacciõ of the tẽpoꝛal payn that is due foꝛ our ſynne, after the reſti- G tucion to gods fauour & theternalitie of the payn foꝛgeuen. And that payne god hath not oꝛdeined of comon courſe to be ſatiſfied, by ẏ onely merites of Chꝛiſtes paſſion, but if mennes woꝛkes wꝛought with his grace be added therunto.

¶ Tyndall.

As foꝛ their penance, ẏ ſcripture knoweth not. The Greke hath *metanoia* & *metanoite*, repentaunce and repent, oꝛ foꝛthinking and foꝛthinke, as we ſay in engliſh it foꝛthinketh me, oꝛ I foꝛthinke, and I repent oꝛ it repenteth me, and I am ſoꝛy H ẏ that I did.

¶ More.

Tindall here beareth vs in hand ẏ the ſcripture ſpeaketh not of penaunce, becauſe himſelf geueth ẏ greke woꝛd another engliſh name. And becauſe ẏ Tyndall calleth it foꝛthinking & repentance: therfoꝛe all engliſh mẽ haue euer hither to miſſe vſed their owꝛn language in calling the thyng by the name of penance.

Now as foꝛ the woꝛd penance, whatſoeuer the greke woꝛde bee: yt euer was and yet it is lawful inough (ſo that Tindall geue vs leaue) to call anye thyng in engliſh by what woꝛd ſoeuer engliſh mẽ by cõmõ cuſtom agree vpõ. And therfoꝛe to make

A to make a chaunge of the englisch woꝛd, as though that al England ſhoulde goe to ſchole with Tindal to learne engliſh, is a very frantique folye. But nowe the matter ſtandeth not therein at all. Foꝛ Tindall is not angry with the wooꝛde, but becauſe of the matter. Foꝛ thys grieueth Luther and him, that by penaunce we underſtand, when we ſpeake thereof ſo many good thynges therein, and not a bare repenting oꝛ foꝛethinking onely, but alſo euery part of ẏ ſacrament of penance, confeſſion of mouthe, contricion of hert, and ſatiſfaccion by good dedes.

Penaunce includeth thꝛe thinges.

Foꝛ if we called it but the ſacramente of repentance, and by that woꝛd would underſtande as muche good thereby as B we nowe dooe by the wooꝛd penaunce: Tyndall woulde be then as angry with repentance, as he is now with penance. Foꝛ he hateth nothing but to heare that men ſhould dooe any good. We haue foꝛ our pooꝛe engliſh woꝛd penance, the uſe of all engliſhe menne, ſith penance firſt beganne amonge them. And that is authoꝛitie ynough foꝛ an englyſh wooꝛde, excepte Tyndall will bynde us to fetche authoꝛitie of reaſon foꝛ euery wooꝛd of euery language, out of Albert *de modis ſignificandi*, becauſe that frere Luther, frere Huſkin, and frere Lambert, haue ſo ſoꝛe ſet theyꝛ ſtudie upon Albert *de ſecretis mulierum*. C And yet if he will nedes preace upon us therewyth: we maye ſaye that we take in penaunce of the latine wooꝛd *penitentia*, whiche the churche uſeth foꝛ the ſame ſacrament, oꝛ we may ſay that the wooꝛd penaunce is deryued, and cummeth of the wooꝛd payne, whiche bothe in hearte, in wooꝛde, and in dede, the penitent ſhoulde endeuour hymſelf to conceiue and ſuſtayne foꝛ hys ſynne. But thys is it that Tyndall ſo ſoꝛe doeth abhoꝛre. Foꝛ he conſequently ſayth.

¶ Tyndall.

D So now the ſcripture ſayth, repent oꝛ lette it foꝛethinke you, and come and beliue the goſpell oꝛ gladde tydinges that is broughte you in Chriſte, and ſo ſhall all bee foꝛgeuen you, and henceꝺooꝛthe liue a newe life.

¶ More.

Here ſeemeth a godlye thyng, and is in dede very deueliſhe. Foꝛ the wooꝛdes that be ſpoken to the heathen to come to chriſtendom, in thentrie wherof at baptiſme, they bee newe regendꝛed to God, and clenſed cleane and purged from all ſpottes, theſe wooꝛdes dꝛaweth Tindall to them ẏ be chꝛiſtened alreadye, & keepe their belief ſtil, & yet fall into dedly ſine agayn. Foꝛ whoſe recõciliacõ again to god, ourlooꝛd hath of his goodnes inſtituted the ſacrament of penaunce, without which they ẏ after baptiſme fall agayne to ſinne, do leſe ẏ fruit of their baptyſme if the time ſerue thẽ to take it. And therfoꝛe ſaith holy ſaint Hierom, ẏ the ſacrament of penance is ẏ boaꝛd upon which a man geatteth to land, & ſaueth himſelf after ẏ ſhipwꝛacke. Which wooꝛdes of his, Luther in his booke of *Babilonica*, ſoꝛe diſpꝛayſeth. Foꝛ ſaynt Hierom ſheweth ẏ the ſacrament of baptiſme is the ſhyp, F and was figured by ẏ ſhip of Noe, oute of whiche there was no man ſaued. And when a mã bꝛeaketh the ſhip of hys baptiſme in ẏ ſtoꝛme of tẽptacion, & falleth into ẏ depe ſea of ſinne: then hath he yet his remedy pꝛouyded by god, if he catch hold upon ẏ boꝛde of the ſalte ſacrament of penance, & ſo ſwymme, and God will help while he laboureth himſelf to land. But Luther and Tindall woulde haue us wene that after baptiſme ther nedeth no moꝛe but repente, and by and by all is gone agayn and cleane waſhed away ſynne and payn eternall and tempoꝛal, G and altogether, and the man in like caſe as when he came fyꝛſt fꝛo the fonte.

Penaunce.

But whoſo conſider wel the woꝛdes of Saynte Poule in the ſixth Chapiter unto the Hebꝛewes, ſhall fynde it farre unlyke, where Saynt Paule ſayeth in thys wyſe: It is impoſſyble, that they whiche haue been once illumyned, and haue taſted the heuenly gyft, & haue ben made partners of ẏ holy goſt, & haue alſo taſted the good woꝛde of God, and the powers of the woꝛld to come, & then are fyden down: ſhould be renued again by penaunce, crucifying agayne to themſelfe the ſonne of God, and hauing hym H in deriſion. Here ſheweth thys bleſſed Apoſtle Paule, that the deadlye ſynne commytted after baptyſme, putteth a manne in that caſe, that it ſhalbe verye harde (foꝛ ſo is impoſſible ſometyme taken in ſcrypture) by penaunce to bee renued agayn, that is to witte, to come agayne to baptiſme, oꝛ to the ſtate of baptiſme, in whiche we be ſo fullye renewed, and the old ſinne ſo fully foꝛgeuen, ẏ we be furthwith in ſuch wiſe innocẽtes, ẏ if we dyed furthwith, ther wer neither eternal payn noꝛ tẽpoꝛal payn apointed foꝛ us, that is to witte, neither helle noꝛ purgatoꝛye. But that deadly ſinne commytted after baptyſme, is verye harde

Hebꝛe. 6.

Impoſſible.

The greate foꝛce of baptiſme.

hy the

A by the sacrament of penaunce, confessi-
on, contricion, and great pain takē too,
to bring vs again in the case, that ẏ tem-
porall payn due therfore in purgatory,
shall be worne all oute by our penaunce
done here, In all whiche thinges we ne-
uer exclude ẏ speciall priuiledge of gods
absolute mercy, For by his mighty mer
cye the thyng that is impossible to man,
is not impossible to god, as our sauiour
sayth in the gospell of Mathewe. But I
Mat.19. speake of the ordinary course of his com
mon ordinaunce, in whiche is excepted
also the prayers and good dedes, with
whiche any man is besyde hys owne pe-
B naunce holpen and relieued with ẏ good
Other mens good dedes relieueth vs. dedes of other mennes charitie, or the
spirituall treasour of Chrystes churche
vpon good cause applyed, conueniently
towarde the redeming of hys temporall
payne. But elles I say by the authoritie
of saint Paule in this place, that it shal-
be very harde for a manne by penaunce
wrought in grace, to be restored agayn
to the state of baptisme, cleare from all
payne dewe for the sinne.

For syth the sacramente of baptisme,
which regendreth vs, & maketh vs newe
C creatures, doeth not so fully applye the
passion of Christe for our satisfaccion, ẏ
it so dischargeth vs from all the payn of
sinne, but that we sustayn yet euery mā
for himself the paynefull twitche of bo-
dely death: we may wel belieue the Apo-
stle in this place, that the payne tempo-
rallye due to our actuall sinne commit-
ted after baptisme, is not so soone worne
oute and payed by penaunce, but that it
is as saynt Paule sayeth, a thyng verye
hard to doe. For the spirituall creature
which baptysme begetteth and createth
of newe: penaunce fyndyng by synne a-
D gayne all to frushed, plastereth and pat-
cheth vp, and maketh muche woorke to
cure the wound and bring it to a scarre.

I could for my parte be very wel con-
tent, that sinne and payn and all wer as
shortly gone as Tindall telleth vs. But
I wer loth that he deceued vs if it be not
so. And therfore, to the entent it may the
better appere that penance is necessary,
and that to returne to god and cleane to
be forgeuen, is not so lyghte a thyng as
Tyndall maketh it, but that the church
of Christ appoynting payn for the sinne
and not a bare forethinkinge or repen-
taunce as Tindall woulde haue it, is
The maner how to return to god. therin taught by the holy spirite of god:
let euery man consider in what wyse the
prophete Joel describeth ẏ maner, with
which, mā should returne to god again C
after sinne. The Lorde saith, returne to Joel.2.
me with all your hert, in fasting, in we-
ping and weyling. Teare your heartes
and not your garmentes, and retourne
to your lord god. For he is benigne and
mercifull, pacient, and plēteous of mer-
cy, and ready to forgeue sinne.

¶ Tyndale.

And it will folowe, if I repente in the
hearte, that I shall doe no more so, wil-
lingly and of purpose.

¶ More.

In these fewe wordes there are many
doubtes. First howe Tindall taketh re-
penting in the heart, whether he meane
that whoso repenteth in his hearte shall
no more doe so agayn, willyngly and of
purpose, as longe as he so repenteth, or
elles that whoso repent once in his hert
shal neuer cease to repēt, or though he do
shal neuer yet do more so willingly & of
purpose while he liueth. And if he mene
in the first maner, his wordes be litle to
purpose. For if he graunte, that though
he repent at one time, he may cease to re
pent at another, and then doe as euill as
he did, and be as euill as he was: thē had
I as leue that he sayd ẏ man which once
repenteth, will dooe so no more, as long G
as he doeth so no more, and will be good
still till he be nought againe.

Now if he meane in the second maner
that whoso repenteth once in hys heart,
can neuer after cease to repente, as long
as euer he liueth, or thoughe he cease to
repente, shall yet as long as euer he li-
ueth neuer willyngelye and of purpose
falle to synne agayne: then eyther of
all that falle to synne agayne, that is
to witte of all chrysten people almoste,
there was neuer none that euer repen-
ted in hearte, or elles, whosoeuer haue
once repented in his heart, all the sinnes H
that euer he dooeth after, he dooeth none
of them willingly, or at the least, he doth
thē not of purpose, but vnwittinglye by
chaunce & mishappe, ere euer hymself be
ware therof at aduenture sodainly.

Nowe if he say that neuer any which
doe sinne agayne, did hertely repent be-
fore, & then that he require no lesse then
heartie repentaunce of man for hys re-
conciliacion to God: he preacheth vs no
gospell, nor telleth vs no glad tydinges,
but the heauiest tidinges that euer man
tolde. For then he telleth vs playn, that
of all christen peple, ther is almost none
that standeth in state of grace lenger thē
the

A the lacke of reason excuseth the defaulte of his dede, or that the lacke of life leaueth him no time to sinne agayne after his repentaunce. For we plainly se that such as repent fall agayne to sinne, and so by him they neuer so repented that euer they wer reconciled agayne to God in al their whole life. And thē were ther also much doubte of theire deathe. For though it be good in some case, yet were it not good alway that euery man were ouer bolde vpon the sodaine grace that the theefe gate at laste, that honge on the B crosse at Christes right hande.

Note.

And if Tyndall weene to make the matter more easye, because he saieth, he ỹ repenteth in harte will do so no more, meaning that he wyll no more fall to ỹ kynde of sinne: this wyl not serue hym. For he falleth out of Goddes fauour & the state of grace by the committing of any other sinne that is vpon his dampnacion forboden. And therfore if harty repentaūce be able for euer to kepe him frō one kynde, it muste bee able to kepe him frō euery kind of like deadlinesse, or elles it suffiseth not.

C Nowe to the tother poinct. If Tyndall thinke to ease all the matter by this that he saith not, that he which repēteth in harte shall do so no more, but that he shall doe so no more willingly & of purpose: then ryseth there an other doubte, what he calleth willingly & of purpose.

He hath as it semeth some other vnderstāding of this worde willingly, thē other men haue. We say that if he do it not wyllinglye, he sinneth not at al, yf hys wyl nothing doe therin at al, except it depende vpō some other sinne of hym selfe done willingly before, as where a D man sinfully falleth in dronkennesse or in frantyke, and then dronken or frantyke doth harme, or where as one man geueth other occasiō of ruine, as Tyndall doth, when men be burned here w hys bookes, and after dampned for hys heresyes, such men peraduenture as he neuer knew, and yet fallen al theyr deathes bothe of body & soule in Tyndales necke. For as holy saint Austyne saith, the heretique ỹ is a teacher and a setter forth of heresies, though he be depe dāpned in hel: shal neuer yet knowe the vttermost of hys payne tyl ỹ day of dome. For as many men as before that day be dampned for hys heresies: shall euer as they come to hell more & more encreace hys payne.

A notable sayeng.

But elles I saye, where a man hath no wyl in the dede nor in ỹ occasiō thereof, E there is he as I thynke no partener in ỹ sinne. I wote not what Tyndall meaneth by wyllingly and of purpose. For he is wonte to reken as though there is nothing done willingly that is done of fraylety, nor I can not tel what he calleth purpose how lōg time serueth after hys rekenig to make it done of purpose.

But thys I wote well, albeit ỹ thers be degrees and circumstāces that aggreue the sine & make it more weighty, as when it is in the minde longe contynued, and done of pure malice, and such F other thinges: yet if these lacke so the dampnable deede that god hath forbodē to be done in dede, by hym that is not against his wyll forced there vnto, thys cal we wyllingly done, and say ỹ he sinneth deadli ỹ so doth, al though he neuer purposed himself longe before vpon yt. As if a man meete a nother & kyll hym sodainly for an angry worde, or mete a mayden sodainlye & so defloze her: thys would I cal willingly: but if she wer so strōg or had so much help ỹ she rauished G the mannes maydenhode, and disuowred hym by force. Now such thynges as these be, we doubte not but that folke haue fallen to agayne after repentaūce and after penaūce to, and such as haue ben by the sacrament of penance restored vnto the state of grace. And sith that these be dampnable, whither they be before purposed or no: therfore it is partly false partly foliſh that Tyndal saith, that who so repent in harte shall neuer H do so more willingly, and of purpose, sith he that hath repented in harte may do so againe willinglye and of purpose to, and he that dyd it not of purpensed purpose, doth it yet for al that dampnable if he do yt willingly.

And for conclusion though it may be sayd by good mē of good minde in exhortacion to perseueraūce in good workes agaynste the lightnesse of suche as fall thoztely to sinne agayne, that thei repēt not but mocke, because their lightnesse gieueth occasion and coniecture so to thinke and say: yet to put it for a rule & Inoide thys a suerty as Tidall doth, that who so re- doctrine. penteth once in harte shall neuer synne againe willingly and of purpose, and ỹ they that sinne agayne willinglye and of purpose dyd neuer repent in harte, is verye false doctrine and a verye playne heresye.

C Tindall.

A ¶And yf I beleued the ghoſpell, what Godde hathe done for me in Chriſte: I ſhoulde ſurely loue hym agayne, and of loue prepare my ſelfe vnto hys cõmaũdement.

¶More.

It is vndowtedly a very good occaſiõ to moue a mã to loue god again, whẽ he beleueth the loue that god hath to hym, and the thinges that of very loue godde hath done for hi. B But yet it is not trewe that Tindal ſaith that euery mã which beleueth this loue, doth ſo loue Godde againe, that of loue he prepareth hiſelfe vnto goddes cõmaundementes. I dare ſay ẏ ſaint Peter loued hi well, & yet he both forſoke him & forſwore hi to. But a mã ẏ wel beleued ſhould paduẽture prepare hym to Goodes commaundementes, if neither the worlde, the fleſhe, nor the deuyll drewe hym backe, nor ſuche heretiques worſe yet thẽ all three, pulled the roote of ryght beliefe oute of hys harte. And how ſtanden the wordes of Tyndall with Luthers holy doctrine, whych he prechethagaynſte the liberty of mannes free wyll, whereof if man C haue none, as their hereſie teacheth: thẽ how can it bee trewe that a man can of loue prepare hymſelfe to the commaundementes of Godde.

Rom.16.

And finally if it be trew that Tindal ſaith that is to wit that if he beleued the ghoſpell he ſhould ſurely prepare hiſelf to the commaũdemẽtes of god, & then if thys be trewe therwyth as in dede it is, that he that doeth (as Tindal doeth) enfecte hys neighbours wyth deadly poyſened hereſies againſt the bleſſed ſacramentes, & therby maketh theyr bodyes be burned in earth with hys bokes, and D theire ſoules burned in hell wyth hys hereſies, is the moſt trayterouſe diſpyſer of goddes commaundementes that can be deuiſed: it followeth very clerely that Tindal beleueth not the ghoſpel at all, and ſurely no more he doth.

And now commeth he and ſaith, that I knowe that all that he hath ſayed for hys defence in the chaunge of churche, preſt, grace, charite, penaunce, & ſuche other is trewe: becauſe I knewe as he ſaith the greke afore hym, where as I by ſuche little knowledge as I haue of greke, latin, and of our owne englyſhe tonge togither, know hys defence both very falſe and foliſhe. And that haue I ſo clerely proued, that to the perceiuing of both hys falſhed and hys folye, there ſhall not greatly nede the knowlege of C three tonges nor twain neither, but an indifferent reader that vnderſtandeth engliſhe, and hath in his hed any reaſõ or naturall wit. For albeit that ẏ more learning the reader hathe, ẏ more madneſſe he ſhall perceiue in Tindales defence of theſe thynges afore remẽbred: yet he that hath wit & no learning at al, ſhall clerely perceiue inough. And to ẏ entent only haue I taken the labour to aunſwere his defence, to make it opẽ to learned and vnlearned both, that he bꝛigeth to the matter after his twoo yeres muſing therupõ, neither in ſight of any F ſubſtaunciall learning, nor yet anye proofe of reaſon or naturall wytte, but onely a rathe malicioule frãtike brayde, furniſhed wyth a bare bolde aſſercion & affirmacion of falſe poyſoned hereſies. For ſauing to make this appere, I neded not to touche thoſe pointes at all.

For euery man well knoweth that the entent and purpoſe of my dalogue was none other, but to make the people perceiue that Tindall chaunged in hys tranſlacion the commen knowen wordes to thentent to make a chaunge in ẏ G faith. As for enſample that he chaũged the worde church into thys worde congregacion, becauſe he woulde bꝛinge it in queſtion which were the church, and ſet forth Luthers hereſy that the church which we ſhoulde beliene and obay, is not the comen knowẽ body of al chriſtẽ realmes remayning in ẏ faith of chriſt, not fallen of nor cut of wyth hereſyes, as Boheme is and ſome partes of Germani: but ẏ the church which we ſhould beliene and obay, were ſome ſecrete vnknowen ſorte of cuyl liuing and worſe H beleuing heretikes. And that he chaũged preſt into *senior* becauſe he entẽded to ſet forth Luthers hereſy teching that preſthed is no ſacrament, but the office of a lay man or a laye womã appointed by the people to preache. And that he chaunged penaunce into repenting, becauſe he would ſet forth Luthers hereſye teaching that penaunce is no ſacrament. Lo thys being the only purpoſe and entent of my dialogue: Tindall cõmeth now and expreſſely confeſſeth the ſame thinge that I purpoſed to ſhewe. For he teacheth & writeth openly thoſe falſe hereſies in dede, that I ſayed then he entended after to doo, ſo that him ſelfe ſheweth now that I did then ſhew the people trewth, and then neded I to make none aũſwer, ſith his own writig

ſheweth

A ſheweth that he made hys tranſlacion, to the entent to ſet forth ſuch hereſies as I ſayed he did.

For as for that that Tindal calleth thē none hereſies but the very faith, forceth me but lyttle, for ſo hath euery heretyke called hys owne hereſies ſince chriſtendome fyrſt beganne. But for all that ẏ deuill wyll be the deuyll, though Tyndall woulde call hym Godde.

And I made my booke to good chriſtē people that know ſuche hereſyes for he-
B reſies, to giue thē warnig that by ſcripture (of his owne falſe forgyng) for ſo is hys falſe tranſlacion, and not the ſcripture of god) he ſhould not begile them, & make them weene the thing were otherwiſe then it is in dede. For as for ſuche as are ſo madde all ready, to take thoſe hereſyes for other then hereſies and are therby themſelf no faithful folk but heretykes, if they liſt not to learne & leaue of, but longe to lye ſtyl in their falſe beliefe: it were all in vayne to gyue them warning therof. For whē theire willes be bent therto, and their hartes ſet ther-
C on: there wyll no warning ſerue them. And therfore ſith Tindall hath here cōfeſſed in hys defēce, ẏ he made ſuch chāging for ẏ ſetting forth of ſuch thinges as I ſayd: it is ynough for good chriſtē men that know thoſe thinges for hereſies, to abhore and burne vp hys bookes and the likers of them with thē, ſo that as I ſaye I neded none aunſwere to all his defence at all, ſauing to make as I haue done, both learned and vnlearned folke perceyue hym for an vnlearned foole. And yet defending himſelf ſo fōdly and teaching open hereſies ſo ſhamefully: he ſayeth it appereth ẏ there was no cauſe to burne his tranſlatiō, wher-
D in ſuch chaunges founden as ye ſe, and being chaūged for ſuch cauſes as hymſelfe confeſſeth, that is to witte for a foundacion of ſuche peſtilent hereſyes as himſelf affirmeth and writeth in his abhominable bookes: he might muche better if he cutte a mannes throte in the open ſtrete, ſaye there were no cauſe to hange hym but bidde men ſeeke vp hys knife & ſee it him ſelfe. Thys might he in good fayth much better ſay then, thē he may nowe ſay that there is no cauſe to burne hys trāſlatiō. With ẏ falſhed whereof and hys falſe hereſies brought in therwith al: he hath killed & deſtroied diuerſe men, and may hereafter many, ſome in bodye, ſome in ſoule, and ſome in both twayne.

And therefore whereas in the ende he
G loketh ſo much to me, that he forgetteth himſelf, & making me a nother holy ſermon of my conetouſneſſe, my great aduauntage in ſeruing in falſhed, mine obſtinate malice againſt the truth: he forgetteth in the meane while that hys owne malice is agaynſt ẏ truth in ſuch maner obſtinate, that he doth as the deuill dothe, endure payne for the maintenaunce of hys falſe deueliſhe hereſies againſte the trewth, and putting me in minde againe of the falſe prophete Ba-
F laam, and hys euill ende, and that all ſuch reſiſters of ẏ trewth cōe at laſt vnto an euil deth: he forgetteth in ẏ meane while the double death that his felowes heretikes comenly come vnto, fyrſt by fyre in earth, and after by fyre in hell, ſaue they that at the tone renounce hys deueliſhe hereſies, and ſo eſcape the tother. Tidal therfore where it liketh him to lyken me to Balaam, Pharao, and Tindals trew
to Judas to, ſith the pythe of al hys pro- thes.
ceſſe ſtādeth in this one poinct, that his hereſies be the trewe faith, and that the G
catholike faith is falſe, that the holye dayes nor the faſting dayes no mē nede to kepe, that the deuine ſeruices in the church is all but ſuperſticion, that the churche and the ale houſe is all one ſauing for ſuch holy preaching, that men haue no free wyll of theyr owne to doos nother good nor yll, that to reuerence Chriſtes croſſe or anye ſayntes ymage is Idolatry, that to doe any good worke faſt, geue almeſſe, or other, with entent ẏ rather to get heauen, or to be ẏ better rewarded, there is deadly ſinne afore god, and worſe then Idolatry, to thinke that the maſſe may dooe men any good
H mo then the prieſt hymſelfe were a falſe beliefe, a falſe faith alſo to pray for any ſoule, great ſinne to ſhryue vs or to doe penaūce for ſinne, freres may wel wed nunnes and muſte nedes haue wyues, and the ſacramentes of Chriſte muſte ſerue for Tyndalles iefkinge ſtocke: theſe be the trewthes that Tindal preacheth. And becauſe I cal theſe trewthes hereſies: therefore Tindall calleth me Balaā, Judas, and Pharao, and threteneth me ſore with the vengeaunce of god and with an euil death. What deth eache man ſhall die ẏ hangeth in gods handes, and martirs haue died for god, and heretikes haue died for the deuill. But ſith I know it very well & ſo dothe Tindall to, that the holye ſaintes dead before theſe dayes ſince Chriſtes tyme

A tyll our owne, believed as I do, ẏ Tindales trewthes be starcke deuelishe heresyes: if god gyue me the grace to suffer for saieg ẏ same, I shall neuer in my right witte wyshe to dye better. And therfore sith al the mater stãdeth in this pointe alone that if hys heresies be the trew faith, then I stande in parell, and if they be a false faithe I may bee safe ynough: let him leaue his sermon hardely for the whyle, and fyrst go proue hys lyes trewe, and then come againe and preache, and frere Luther also and hys lemman with him to, and then may the geese prouide the fore a pulpet.

¶ Here endeth the seconde booke, in whych is confuted Tyndalles defence of hys false translacion of the newe testamẽt.

¶ The thirde booke.

Here after foloweth the thirde booke, in which be treated two chapiters of Tindales booke, that is to wit whither the church were before the ghospell, or the ghospel before the church, and whither the apostles left ought vnwritten, that is of necessite to be beleued.

¶ Whether the church were before the ghospell, or the ghospell before the church.



Tindal hath al thys while wͤ his defẽce of chãging church and other thinges vsed in the church, maliciously bi him chaũged in his trãslaciõ kept vs as it were styll striuing with hym in the church porche. But now haue I wonne the porche vpõ him and we be cũmen to ioine togythec wͤ in the church. For nowe taking hys translacion for dampnable as it is, we bee cũmen to try betwene vs the falshed of hys pestilent heresies concerning the church and the worde of god, by the spirite of God taught vnto hys church, wͤ which heresies he corrupteth the worde of god, & with poisẽ infecteth his church as I haue before manyfestlye declared, bothe concerning Christes holy sacramentes and dyuerse other articles of Christes faith. But forasmuch as by ẏ discourse of my dialogue, I ꝓued clerelye that nothing can bee sure and certaine among christen men, not so much as the holy scripture it self, but if we believe the church, and I proued also that the church of Christ can not fal in dãpnable errour, but hath ben, is, and euer shall be, taught by the spirite of Godde euery necessary trouth to ẏ belief wherof god wyll haue them bounden, and ẏ this church is and euer hath bẽ taught by the worde of god partely writtẽ and partly vnwrittẽ, & ẏ those two wordes are both of one authoryte, & finally dyd I ꝓue that ẏ very church of Christ here in earth which hath the right faith, and which we be boũden to beleue & obay, is this vniuersal knowẽ people of al christen nacions, ẏ be neyther put oute nor opẽly departed out by their wylful scismes & plainely professed heresies, & that Luthers church & al the churches sprõg out therof, wͤ all the prophetes & patryarches of ẏ same, as Suinglius, Butzer, Balthasar, Otho, frere Huiskin, frere Lambert, & Tindall, be the synagoge of Sathan & seruauntes of the deuill: now cũmeth me Tindall & perceiuing himself sore bounden to the stake wͤ the strẽgth of thys chaine, beginneth to writhe & wrestle & fareth fowle with hymself, to loke if he could breake anye linke therof. Where aboute forasmuch as he seeth that al the rable of heretikes haue longe labored of olde, & yet theyre bokes vanished away to the deuill with thẽself, & that the deuil hath of their dry ashes raised vp an hũdred sortes of new sectes of heretikes, much more blasphemouse then euer were the olde: he hathe ouerloked studiously al their bookes, & with al the poysen ẏ the deuill hath put in thẽ hath stuffed his mouth ful, to spet it out agayne against god and hys holy sacra-

Sacramētes, & al good chriſtē people whō he laboreth to infecte wyth the furye, ỳ they ſhould not knowe the very church of god wherof themſelfe be mēbres, but would make them ſo mad as to beleue that ỳ church of god were ſome one ſort of an hūdred ſectes of heretikes, and no marke amonge them all why more the tone then the tother, whereas thei muſt and do in this poynt al agree, that they be al falſe ſaue one, and the trouth is in dede that they be falſe euerychone.

B Now to know that the nerer Tindal cōmeth to the matter, the forther he fleeth from the trouth, and hydeth himſelf in the darkeneſſe of the deuill, walking with a ſconſe of a dimme light, to make mē wene he would ſhewe them the way & leadeth them clene awry: ye ſhal heare howe boldely he beginneth, and after ſhall I ſo ſhew you the matter, ỳ euery childe, ſhall perceiue hys bolde wylye foly to cōe of no good truſt in his cauſe, but lack of wytte and ſhame,

¶ Tindall.

¶ Whither the church were before the ghoſpell, or the ghoſpel before ỳ church.

C

¶ A nother doubte there is, whyther the church or congregacion be before ỳ gyoſpel, or the ghoſpel before ỳ church. Which queſtiō is as harde to ſolue, as whether the father bee elder then the his ſonne, or the ſōne elder then father. For the whole ſcripture and al beleuig hartes teſtifie, that we are begottē thorough the worde. Wherfore if ỳ worde begette the congregaciō, and he that begetteth is before hym that is begotten: then is the ghoſpell before the church.

D Paule alſo Romano. ir. ſaythe: howe ſhall they call on whom they beleue not. And how ſhall they beleue wout a preacher. That is, Chriſt muſt firſte be preached ere men cā beleue in him. And then it folowth, that the worde of the preacher muſt be before the fayth of the beleuer. And therfore in as much as the worde is before the faith & faith maketh the cōgregacion: therefore is the worde or ghoſpell before the congregacion.

¶ More.

¶ Lo he that readeth this & heareth not thanſwere, excepte himſelf be wel riped in the mater: may wene that Tindal in theſe wordes had quit himſelf like a mā & borne me ouer quite, he ſolueth the obiecciō ſo plainely, & plaieth therwith ſo pleaſauntly. But now whē ye ſhall vnderſtande that neuer mā was ſo madde to make thys obiection to Tindall but himſelfe: then ſhall ye laugh to ſee that he wreſteleth al alone, & giueth himſelf a fall, and in hys merry ſoluciō mocketh alſo no man but himſelfe.

E

I ſaid in my dialogue ỳ the church was before the ghoſpell was written, and ỳ the faythe was taught & men were baptiſed, and maſſes ſaied and the other ſacramentes miniſtred amonge chriſten people, before any part of the new teſtament was put in writing, and that this was done by the worde of god vnwritte. And I ſayed alſo there, and yet ſay here againe, that the right faith which Adā had and ſuch as in the ſame faith ſucceded hym, longe ere writing began, was taught by the worde of god vnwritten, and ſo went from man to man, fro the father to ỳ ſonne by mouth. And I ſaied that thys worde of god vnwriten, is of as great authorite as is ỳ worde of god written. I ſhewed alſo that the church of Chriſt hath ben, is, and euer ſhal be, taught and inſtructed by God and hys holy ſpirit wō hys holy worde of eyther kinde, that is to wit both with his worde written, and his worde vnwriten, and that they which wil not beleue goddes word but if he putte it in writing, be as plain infidelles as they that wil not beleue it written, ſith gods worde taketh hys authorite of god that ſpeaketh it, & not of man that writeth it.

F Right faith was taught by the worde of god vnwritten.

G

And there is like ſuerty & like certaine knowledge of the worde of god vnwryten, as there is of the worde of god written, ſyth ye knowe neither the tone nor the tother to be the worde of god, but by the tradiciō of ỳ church. Which church as al chriſtē men beleue, & the ſcripture ſheweth, & ſaint Auſtine declareth, and Luther himſelfe confeſſeth, & the deuyll hymſelf fayeth not nay, the bleſſed ſpyrite of god hath inwardely taught, teacheth, & euer ſhal teach, to know, iudge, & diſcerne the worde of god frō ỳ worde of man, and ſhall kepe the church from errour leading into euerye trouth, as Chryſt ſaith himſelf in the. xvi. chapter of ſaynt Johns ghoſpell.

H The ſpirite of god techeth the church all trouth.

Which he did not if he ſuffred ỳ church to bee dampnably deceyued in taking the worde of manne for the worde of god, wherby it ſhould in ſtede of ſeruice to be done to god, fall in vnfaithfulnes, & with ydolatry do ſeruice to the deuill. And therfore I ſhewed in my ſayd dyalogue, and yet ỳ kinges highnes muche

A more plainely shewed in hys moste erudite famouse booke against Luther out of whiche I tooke it: that the worde of god vnwritten is of as great authorite, as certaine, and as sure, as is hys word written in the scripture, which point is so fast and sure pitched vpō the rock our sauiour Christ hiselfe, that neither Luther, Tyndal, nor Huskin, nor all ẏ hel houdes that ẏ deuyl hath in hys kenell, neuer hytherto coulde, nor while godde lyueth in heauen and the deuill lyeth in hell neuer hereafter shall (barke they, B bawle thei, neuer so fast) be able to wrest it out. And that they be all as I tell you so feble in this pointe, whereupon thesfecte of all theyr hole heresyes hangeth (for but if thei vainquishe this one poit, al their heresies fully be burned vp & fal as flatte to ashen as it were almoyse all obstinate heretiques dyd) ye maye see a clere proue by these wordes of Tindall, which he hath set so gloriously forth in ẏ fore front of hys battaile, as thoughe they were able to wynne the hole fielde.

The authorite of the worde of god vnwritten.

C For where as I sayd that the ghospell & the worde of god vnwritten was before the church, and by it was the churh begonne, gathered, and taught; and ẏ the church was before that the ghospel that now is written was written, that is to wit before any part of the ghospell was written, for as for all the hole ghospel, that is to wit al the wordes of god that he would haue knowen, beleued, & kept, was yet neuer written: this being the thing that I sayd, Tindal with all the helpe he hath had of all the heretikes in Almain this two or thre yere to gether, D is yet in such dispayre to be able to matche therewyth, that he is with shame ynough faine to forget ẏ I said ẏ church was before the gospell written, whiche thing himselfe cā not deny, and is faine to frame the doute and make the obiecciō, as though I had saied that ẏ church had ben before the ghospel and the word of god vnwritten, wherof himself knoweth well that I said clene the cōtrary. And therfore good readers hauing this thing in your remembrauce: take now the payne to reade Tindalles wordes again, and ye shall haue a pleasure to se howe fondly he iugleth afore you. For nowe his craft opened & declared vnto you: ye shall perceiue that he playeth nothing clene, but fareth lyke a iugler that cōuaieth his galles so craftely that al the table spyeth them.

The word of god vnwritte was before the church.

The church was before the ghospell written.

¶ Tindall. C

¶ And againe as the ayer is darke of it self, & receyueth al her light of the sōne: euen so are all mennes hartes of them self darke with lies, and receiue al their trewth of Goddes worde, in that they consent therto.

¶ More.

¶ And thys liketh me very well, and so much the better because that the goodnes of God causeth Tindall to speake these wordes, nothing touching ẏ matter for any reproofe of my booke, but onely reprouing himself & condempnig F all hys hole secte. For I neuer sayd, nor no man els as I suppose neyther christen nor heathen, that godde taketh hys trewth or hys light of man but man of god. And therfore this holy sermone he spendeth but in wast, sauing as I sayde for the condempning of hym selfe and hys secte.

For sith it is trew that by the light of god as Tyndall here confesseth, mēnes hartes be clensed from lies and false oppinions and from thinking euyll good, and therfore from consenting to sinne, G and we se well that Tindall and al hys secte be sette all vpon heresies and false blasphemouse lyes, and thinke (yf they thinke as they say) both euyll good and good euill, for they call Christes sacramentes euyl and Luthers lechery good, and so not only consent to sinne, but also commit and defende and teache the whole dead stynking see of sinne: it foloweth by Tindalles owne holy sermō here, that his own heart & the heartes of H al hys whole secte be the darcke ayer of hell, from which the lighte of Goddes own gloriouse sonne that came to geue light into the darke ayre of thys earth: hath farre withdrawen hys bemes.

And this hath Tindall with his owne holy wordes deuised of none occasion, & farre from the matter but onely to shew the glory of hys hygh spirituall phrase: nothing done at al but gyuen hymselfe a fall, and throwen all hys matter in the myre. Yet hathe he one worde, by which it appereth that whyile he sawe hymselfe fallen: he woulde pull downe other men into the mire to hym. For if ye consider hys wordes ye shall see that he coucheth them in suche wyse, that he woulde make men weene that wherso euer there were a trewe beliefe, & false oppiniōs taken away, that ther it must

nedes

A nedes bee that men shall not consent to sinne. Which thinge he doth for the colour and cloke of theyr false oppinion, by which they teach that faith alone alwaye suffiseth, wherin when they finde thẽselfe so shamefully confuted & convicted, thei be lothe to seme to flee by day, & therfore they flee by night & retrete thẽselfe in the darke, mãking as though thei wer misstaken & meant nothing, but ỹ who so haue a right beliefe and not a false oppinion, it can not bee but that
B he must nedes doe wel as Tindall saith here, that he which doth not believe evil to be good, he shall never cõsẽt to sinne. As it is a great foly to affirme thys, so were it almost as much foly to confute thys. For who is there that thinketh ỹ to kil a man for hys mony is no sinne, & yet many wretches do it: Who thinketh that aduowtry is no sinne, and yet many wretches do it: Who thinketh that to wedde a nunne is no sinne: I dare saye not euen these wretches themselfe that wedde them, but thei verely know it for sinne, and yet the wretches dooe it. And therfore thys tale of Tindalles is but a
C very folyshe heresie.

¶ Tindall.

¶ John. xvii. Sanctifie thẽ (O father) thorow thy trewthe. And thy worde is trueth. And thus thou seist that goddes trueth dependeth not of man. It is not true because manne so saythe or admitteth it for trew.

¶ More.

¶ Wherof serueth al thys while no mã saied the contrary.

¶ Tindall.

D ¶ But mã is trew because he believeth it, testifieth, and gyueth witnes in hys heart that it is trew.

More.

¶ May perde thys is not alway trew. Mat. 16. For saint Peter himself was not trew, when he testified and gaue witnesse vnto hys maister in his heart, & yet forsware hym openly with his mouth. And Judas believed in hys harte that goddes word was trew, & yet was himselfe not trew but a false thefe and a false traytour to. And nowe a dayes also be there many false theues and traitours vnto godde, false heretiques I meane, ỹ by the word of God beleue and wote well ynough ỹ it is abhominable theft & sacrilege for a frere to wedde a nunne, & yet as false harlottes both, do and teache the cõtrary to their owne beliefe.

¶ Tindall. G

¶ And Christ also saith hiselfe John. v. I receiue no witnesse of man. For if the multitude o mannes wi thesse might make ought trew: then were ỹ doctrine of Machomet trewer then Christes.

¶ More.

¶ Nowe commeth he somewhat to hys purpose in dede, but he cõmeth to a fail ihrewde purpose. For by these wordes of Christ in the fift chapter of John, he
F wouldе make it seme that there shoulde no credence be gyuen to the churche because they be men, and therfore cannot as Tindall sayeth beare witnesse vnto Christ nor hys worde, syth Christ saith hymself I receiue no wytnesse of man. To thys purpose hath he brought forth all hys gay paynted processe before, the glytering whereof he hopeth should so dase our eyen, that we should not see the falshed of hys short sodaine conclusion, in which he knitteth vp Christ and Machomet togyther, to confoũde ỹ credece an authoritie of Christes church.
G But good christen readers, deferringe for the whyle Machomettes doctrine wi whome Tindall may make a matche: I shall shewe you what fraude & deceite Tyndall here vseth, both in the translating and in the interpretacion of these wordes of our sauiour Christe, that he rehearseth written in the fifthe chapter of saint John. Christ in that place neyther meaneth nor saithe, that he taketh no witnesse of man as Tyndall rehearseth, but he both meaneth and saith that he taketh not hys specyall witnesse of man but of god. And to thentent that ye may ỹ better perceiue that, for to make hys heresye seme proued by the ghospel,
H he falsely translateth the ghospell. Ye shall vnderstande that the latine tonge lacketh one certain article that ỹ greke hath, and which article in parte bothe our englyshe lãguage hath, & the frẽche also, and diuerse other tonges, and it is in englishe thys worde, the. For where as we haue two articles in englith, a, & the: a or an (for bothe is one article, the tone before a consonant the tother before a vowell) is cõmen to euery thinge almost. But the, sygnifieth often times some speciall thing, and dyuideth it frõ the generall. As when I say a man or a horse, yt standeth indifferẽt, and appereth not what man or what horse I meane. For if I wouldbe so vnwyse to saye to my seruaunt, go dooe me thys

A erande to a mā, he should not wit what man he should go to. But when I saye go doe thys erande to the man: he wotteth well that I meane a certaine speciall man to him and me knowen, to whō the erande pertayneth. Thys artycle, ẏ, doth therfore in our englishe tong gyue great lyght vnto the sentence, and the greke tonge hath an article that dothe the like in theyrs, and the lacke of the lyke doth in the latine tonge leue oftentymes the sentence obscure and darcke, whych would wō that article yf ẏ latine
B language had it, appere open & playne.

I shall shew you fyrst an exāple therof in the fyrst chapiter of the ghospell of saint Jhon, whych place Tyndall hath wronge translated also, for what cause the deuyll and he knoweth. For Tyndall is not ignorant of that article, neither the greke nor the englishe, and maketh hymself as though he trāslated the new testamēt out of greke. These wordes be the wordes of the ghospell in that place after Tyndalles translacion.

¶ Thys is the recorde of John, when the Jewes sent priestes and leuites frō
C Hierusalem to aske him what art thou, and he confessed and denyed not & sayed playnely I am not Christ. And thei asked him what thē, art thou Helias. And he sayd I am not. Arte thou a prophete. And he aunswered no.

¶ I woulde not here note by the way, that Tyndal here trāslateth no for nay, for it is but a trifle and mistaking of ẏ englishe worde: sauing that ye shoulde see ẏ he whych in two so plain englishe wordes, and so commen as is naye and no, can not tell when he should take the tone, and whē the tother, is not for trā-
D slating into englishe, a man very mete. For the vse of those two wordes in aūswerring to a question is this. Ne aunswereth the question framed by the affirmatiue. As for ensample, if a manne should aske Tin[illegible]ll hymselfe: ys an heretike mete to translate holy scripture into englishe. Lo to thys question if he will aunswere trew englishe, he muste aunswere nay and not no. But and if the question be asked hym thus lo: Is not an heretyque mete to translate holy scripture into english. To this questiō lo if he wil aūswer true english, he must aūswere no & not nay. And a lyke difference is there betwene these two aduerbes ye, and yes. For if the questeion bee framed vnto Tindall by thaffirmatiue in thys fashion. If an heretique falsely translate the newe testament into eng- E
lishe, to make hys false heresyes seeme ẏ worde of Godde, be hys bookes worthy to be burned? To this question asked in thys wyse yf he wil aunswere true englishe he must aunswere ye, and not yes. But nowe if the question be asked hym thus lo by the negatiue: If an heretike falsely translate the newe testament into englishe, to make hys false heresyes seme the word of God, be not his bokes well worthy to be burned? To thys question in thys fashion framed if he wyll aunswere trew englyshe, he maye not aunswere ye, but he must aunswere F
yes, and say yes mary be they, bothe the translation and the translatour, and al that wyll holde wyth them.

And thys thing lo though it be no great matter: yet I haue thought good to giue Tindall warning of, because I would haue him write true one way or other. ẏ though I cā not make him by no meane to write true matter, I would haue him yet at the lestwise write true englishe. But now to ẏ matter selfe. Ye se that by Tindalles translaciō the Jewes asked of saint John whether he were a ꝓphete G
& that he aūswered nay, & so he denied ẏ John.1.
he was a prophete. Now doth Christe testifie of him, ẏ he was both a ꝓphete, & more thē a prophete, so ẏ yf saynt John should say of hymself that he was no ꝓphete, & Christ saide yes, eyther shoulde saynt John say vntrue hymself, or elles should ther an vntruth be spoken by the mouth of our sauiour himself, of which two thinges the tone is incredible, and ẏ tother impossible. And in the latine tonge this thinge is lefte in doubte for lacke as I told you of an article correspondent to the greke artycle, and to the englishe article the, & for ẏ cause some H
right holy men and very well learned, were for lacke of the greke tong muche troubled with that place, how it might be vnderstanden right. But Tyndall by the greke tonge perceiuing the article, saw well inough that he should not haue translated it into the englishe, art thou a prophete, but art thou ẏ prophet, and thē were the matter open & playne. For thei asked him not whether he wer a prophete, ẏ is to wyt whither he were any prophete, but whyther he were the prophete, that is to wytte the greate prophete of whom Moyses prophesied & promised in the dewteronomy, of which deuter.18.
prophete there was oppinion amonge many of the Jewes, not that he shoulde

be

A be Christ, but a great prophete ẏ should come before him, and therefore they asked saint John, arte thou the prophete, meaning that special prophete. And yet the Jewes that asked sainct John the question, notwythstãding that by their owne question they knewe that he dyd not in hys aunswere deny hymself to be any prophete, but that speciall prophete of whom they meant: dyd yet falsely rehearse hym in theyr anger, when they sayd agayne vnto hym, yf thou be neyther Christe, nor Helyas, nor prophete, why baptisest thou then. And as the Jewes dyd then wittyngly false rehearse hym: so dothe Tyndall as falsely nowe translate hym, makyng it seme that by their question and his aunswere, either sainct John shoulde say vntrue, or elles our sauiour hymselfe. And for what intent let Tyndall hymselfe tell, but that he so doth hys translaciõ sheweth. And that he doth it wittingly wel appereth, by that he is not so ignorant in ẏ greke tonge, but that he knoweth the artycle there, which he should haue takẽ into ẏ englishe, and in many other places so hath he done. And in this place if he had not perceiued it hymselfe: yet that good vertuouse and wel learned manne Nycholas delyra, gaue him warning therof, whome though Tyndall lyst to sette at so short, and mock and scorne, saienge that *Lyra delirat*: yet he shall not saye nay but he gaue hym good warning here, & hath in dede more good learning in the scripture of god, then hath Luther and Huchyns, and fyue frere Huiskyns, & as many frere Lambertes to.

Nicholas de Lyra.

Now that I haue shewed you somwhat of the strength and effecte of the article, both greke and englishe, whych declareth that the worde wherto it is set, signifieth not a thyng generally and confuse at large, but some special thing determinate of that kind, and that I haue shewed you one ensample therof in the ghospell whych Tyndall hath euil trãslated: I wyll now go ferther and shew you howe he hath euill translated also thys selfe same texte of saynct John to, whych he now alledgeth, & hath therin falsyfyed the wordes of our sauiour hĩselfe, which he now brigeth forth for his purpose. The wordes spokẽ by our lord be as Tyndal hath translated thẽ these, I take no recorde of man. In the latyn they be thus, *Ego testimonium ab homine non recipio*. Which if it be translated into englishe without ẏ article as the latin hath none, then is it thus, I take not recorde of man, & not as Tyndall hath translated, I take no recorde of man. He maketh his english as though ẏ latin wer, *Ego nullum testimonium ab homine recipio*. And whyther the sentence be precisely bothe one in these twayne, I take not recorde of man, & I take no recorde of man: we shall not nowe nede to dispute, sith Tidall taketh the sentence wronge, whych of them both so euer were the wordes, as I shall shew anon. But fyrst I shall go forth & shew you as I beganne, that he shoulde haue translated the wordes into englishe otherwyse, & thereby haue expressed the greke the better, and yet not contraryed the latyn.

Ye shall therfore vnderstande that in ẏ place of saint John ẏ fift chapter, wher Tindall hath translated Christes wordes in thys wyse, I receiue no record of man: the greke booke hath there vppon thys worde recorde the article, that is as I haue shewed you correspondent vnto our english article ẏ, by which article put before the worde recorde, that word ther in the tonge in which theuãgelist wrote the wordes himself, singnifieth not a comen record in general, but a certaine special kinde of record, as ẏ greke article made the worde ꝓphete in ẏ first chapter to signify not a ꝓphete in general, but a special ꝓphete whom the Jewes loked for. And therefore I say ẏ Tidal should in his englishe translatiõ not haue left out ẏ article ẏ, but should at ẏ lest wyse haue translated it thus, I receiue not the record of mã, wheras wͥ hys translating no record, that article the, whereupon the weyght of the sentence hangeth, he hathe not onely lefte out but clene excluded also. For if he had translated it, I receiue not recorde of manne, though he left out the: yet he might take it in there to and mende it, making it, I receiue not the recorde of man. But now that he hath translated it, I receiue no recorde of man: he hath excluded it vtterly but if he take in not, and put out hys false no, for he can not say I receiue no the recorde of man.

And thys hath he done not of ignorãce but of malice, to make it seme ẏ Christ vtterly refuseth and reiecteth al maner witnesse of man, in testificacion & witnessing of hĩ & his trouth. And this trãslasiõ therfore deuiseth Tindal, because he would haue vs wene ẏ Christ would haue the witnesse of all his chuch vtterlye serue of nought.

But

A But nowe because it wyll peraduenture seeme vnto some men, that though he had in hys translacion expressed the greke article and made it thus, I take not the recorde of mã, ẏ yet it wer al one & no difference betweene those wordes and these, I take no recorde of man: of trouth the differẽce is not eth for euery man to perceiue, & yet some differẽce is there in dede, as there is betweene these twain: If a mã would say in speking of god & Moyses, I take Moyses for no le-
B der of ẏ children of Israel, he should say wronge, for he should deny hym to haue ben theyr leder in any maner wyse, as he was their leader in dede.
But if he would say I take not Moyses for the leader of the children of Israell, he should say wel ynough, for he should therby not vtterly deny Moises to haue bene any maner leader of them, but he should deny that he was their only leader or their chiefe leader, meaning that though he were a leder, yet God was ẏ leader, that is to wyt the chiefe leader.
Nowe if anye yet perceiue not clerely the strength of thys article: he maye
C consider that it is not all one to saye, I take you for no manne, or I take you not for a man, and I take you not for ẏ man. The two firste excludeth him vtterly from all the nature and kinde of man, the thyrd doth but deny him to be some such certaine man as they meane of. But yet shall ye further vnderstand that as I said in the begining, though our article, the, be correspondent vnto ẏ greke article in declaring the certainty of the thyng that it is put vnto, and in restrayning the worde from hys generall significatiõ to a more determinate
D especialtye, and that in many thinges thys is very playne and clere: yet doeth not our article sometime so fully and so effectually declare that thynge as doth ẏ article in ẏ greke specially, but yf we chaũge ẏ order of our englishe wordes frõ the order of ẏ greke. And therefore I say, that to put away the doute & for the better expressing of the article, Tindal should in the translating of that place, haue chaunged somwhat the order of ẏ wordes. And where they lye in the latin in thys wise: I receiue not the record of man, he shoulde rather haue translated it thus: the recorde I receiue not of mã. For by so trãslating those wordes, & so chaũging ẏ order: he should haue gone more nere to the expressing of the verye sentence that Christe there spake and meant, which was that the speciall re- E
corde he toke not of man but of God, &
not that he woulde take of man no ma-
ner record at al, as I shal anon so clere-
ly proue you, that Tindall shall neuer
while he liueth wade out therof.
But fyrst it will happely seme harde to
some menne, that he whych translateth
shoulde in hys translating make anye
chaunge in the order of the wordes. Ye
shall vnderstande, that it is a thing
which he muste many times nedes doe,
because of the maners & formes of spea-
king in diuers lãguages. For if he shal
alway trãslate worde for worde & in the
order as it standeth, he shall sometime F
geue a sentence vnable to be perceiued or
vnderstanden, & sometime a wronge sẽ-
tence, ye and sometime a contrary to,
of all whych I coulde gyue you sãples
wer it not both nedeles and also to long
for this present booke.
I wyll therfore of a great meny gyue
you but one, in whych Tindal hath for
lacke of chaunging the order of ẏ wor-
des, trãslated a very plaine place in the
very beginning of saint Johns ghospel.
whither wrong or no lette other iudge,
but surelye otherwyse then I woulde G
haue done.
Hys translacion is thys, In the be-
ginning was that word, and that word
was with God, & God was that worde.
First this worde, that, putteth Tyn-
dall for the article, the, whereof I haue
shewed you before, wherein he dothe
much a misse. For it is no doute but ẏ it
is here put for to sygnifye ẏ specialty of
the thing, as of God and the worde, be-
cause there be many wordes, and ẏ pai-
nims worshipped many goddes, the ar-
ticle is sette to those wordes to sygnifye
not a worde nor a god, as though it wer H
one of the many wordes of men, or one
of the many goddes of paynyms, but ẏ
god and the worde that is the singuler
Godde and the singuler worde, that is
to wyt the worde of God. And ẏ article
is not in Englishe thys worde, that, as
Tindal hath trãslated, but thys worde,
the, as he shoulde haue translated, but
yf he wyll turne the article oute of hys
kinde.
A manne may saye the man that we
spake of was here, or that mã that we
spake of was here. But and yf he speke
of hym absolutly, without mencion of
any speache before hadde wyth hym, he
muste then saye, the manne was here,
and may not saye, that man was here,

but

A but if he adde somwhat to it.

If ye speake of the chiefe capitaine of ẏ ficlde: ye maye saye, the captaine will march on to morowe. But ye maye not say, that capitaine wil march on to morow, but if ye shew which capitaine by some other token, or elles point hym wͭ your finger. And Tindall knoweth thys wel inough, and therefore he calleth god alway the lord, and not a lorde nor that lorde. And therefore I meruaile why he translated *In principio erat verbum*, In the be-
B ginning was that word, for surely that word that, was not to beginne with al, nor to stande there, but if Tindall entēded to mocke. But as I was aboute to say, where he translateth Godde was the worde, albeit that in the greke and in the latine it dothe well ynoughe, and in the englishe that maner of speaking maye stande in many other thynges, and specially in the plurell nomber, or in the fyrst persone or the second singuler, where the thinges that we speake of or the article or ẏ diuersitie of the word whiche is in the verbe in our englishe tonge, chaunged in those twoo persons
C singuler, taketh the doubte awaye, and maketh the matter open which of the two termes we take for *subiectum* & which for *prædicatum*: yet in this great matter I would rather our own tōge haue chaūged and turned the order of the wordes and translate it thus: ẏ word was god, then as Tindal doth god was ẏ worde, likewise as I would in English rather say Christ was god, thē god was christ. For these wordes Godde was Christe, or Godde was the worde bee not well spoken, sauing ẏ we vnderstande ther-
D by the tother with the wordes chaūged, that is to wyt Christ was God, and the worde was god. For elles vnderstandē as it standeth god was Christ, were as much to say as that al the three persons the father, sonne, and holy ghost were Christ al three.

Howebeit I say not this to shew that I thinke that Tindall ment any euill in thys, nor I impugne not in this poynte hys translasiō so greatly, but it may be borne: but I say the tother is in english better and more clere. And I saye thys, to shew that ẏ order of the terte in scripture, may be sometime by ẏ translatour better chaunged then kept. And I tell you this to thentent that ye may ẏ more clerely perceiue, that Tindall shoulde not haue letted in the tother place that he alledged in the fifth of saint John, I receiue no recorde of mā, to chaūge the
E order of the wordes with setting in the article, and to haue sayd, the recorde I receiue not of man. Yea and sith the article signifieth the speciall kinde of recorde: rather then to do as he hath done leaue it quite out, as thoughe god refused all maner witnesse of mā, he should rather haue translated it, the chiefe recorde I receiue not of man, as hymselfe hath in the .xiiii. of saint John translated, the chiefe ruler of this worlde commeth, whereas in the greke is not thys worde chiefe, but that he putteth it in
F himselfe because of the article, which he woulde not withdraw frō the deuil, lest he should haue minished his honour. But he withdraweth it here from the witnesse of god, because he would take from Godde the wytnesse of all trewe Christen people, which by their trewe belief do set theyr seales as witnesses to the trewth of god.

Now if he wyll contende and striue wͭ vs vpō ẏ vigour & strength of this article ẏ, or of hys correspōdent in ẏ greke, & bring vs forth exāple in our speach or
G in ẏ greke eyther, in which it may seme ẏ those articles haue not alwai ẏ maner strength: all thys shall nothing serue hī at all. For if they haue sometime that strēgth, & thē the matter sheweth that ẏ greke article hath that strength in thys place that we speake of nowe: that shall suffice to proue that he hath done wrōg to leaue it out, when he might in the englishe fynde the meane to expresse yt. And it appereth that he dyd yet worse, whē he sought the meanes to exclude it, and worst of al sith he left it out maliciousely for the maintenaunce of hys heresie, by which he would make it seme ẏ Christ by those wordes reiected and re-
H fused the witnesse of hys hole catholike church. For which cause he hath double translated those wordes wronge, or rather treble as fewe wordes as they bee. Ones in leauing out the article the, the second in putting in thys worde no, the thirde whereof I spake not yet, in thys worde receyue, in stede of this worde take. For the greke is *lambano*, and the latin is *capio* or *accipio*, and bothe ẏ greke and the latine signifieth takinge & not receiuing. Now it is not all one to saye I take no recorde of man, and to saye I receiue no record of mā. For ẏ tone signyfyeth that I care not greatlye for yt, nor that I wyll not goe about it. But the tother I receiue no witnesse of mā, signifieth

The differēce betwene to take and to receiue.

A signifieth that I wyl not receiue it but refuse it though it bee offred, or elles a nother thynge which wyll not serue for Tindalles excuse, that is to wyt, I receiue none because no man offreth me none. But chryst without seking for it, was offred the wytnesse of saynt John, which Tindal maketh as though chryst reiected, while he falsely translateth ỳ wordes of our sauiour, & maketh hym say, I receiue no witnesse of man.

B Now shall I plainely shew you by many places of scripture, that it is false ỳ Chryst receiueth no recorde of mã, and then may ye therby se that Tindal hath translated false. Or if he wouldbe blinde you wyth brabelynges vpon the greeke tonge, ye shall at the lest wyse perceiue plainly, that he taketh ỳ sentence falsely. For these twoo be plaine repugnãt, that god receiueth some recorde of mã, and that god receiueth no record of mã. For Tindall can not say here ỳ Chryst spake it there by ỳ figure called, *yperbole*, as sayne John did where he saied, hys wytnes no man taketh, meaning verye few. Our sauiour himselfe in the. xxiii. chapter of saint Luke, when he had shewed hys apostles and other of hys disciples that all thing written of him by Moyses, and the prophetes and in the Psalmes, were and must be fulfilled, & therupon opened their wittes to the vnderstanding of scripture, & saied vnto them, thus it is written and thus it behoued Chryste to suffer and to ryse againe from deathe the thirde daye, and that penaunce and remission of sinnes should be preached in hys name amõge all nacions beginning at Hierusalem: he sayed vnto them forther, and ye are witnesses of these thinges, and lo I wil sende the promise of my father vpõ you, but tari you in Hierusalem til ye be endewed wyth power from an high.

John. 3.

C

D

Lo here ye may see that Chryste did not saye that he wouldbe receiue no witnesse of man. For he sayd himselfe that those mẽ should be his witnes amonge al nacions. He saith also himselfe vnto them in the fyrst chapter of the actes: ye shal be wytnesses vnto me in Hierusalem, & in all Iewry, and in Samary, and euẽ vnto the worldes ende. The newe testament is full of those places, in which it appereth plainely that men be the wytnesses of god. For though ỳ hys trewth is so fulfylled in it selfe, that it nedeth no witnesse neither of man nor aungel, as touching any nede that god hath for hymselfe: peth sith he entẽdeth to worke the waye to mannes saluacion, not by onely miracle (whereby he might if he would so wrest mãnes wyl to consent, ỳ he shoulde not fayle to beleue, or cast in to the hart such a light of vnderstãding that he shoulde not faile to know euery article of the faythe) but also by a naturall way ioyned therunto, wherein the wyll of man may by the labour of hym selfe wyth God in the captiuing of hys wyt, with helpe of grace into the obedience of the worde of god, somewhat indeuour himselfe towarde hys owne saluacion by fayth: it pleaseth god to vse in thys waye the witnesse of menne for a meane, as he sayth in the same. v. chapiter speaking of ỳ witnes of saint John, where he saith, the recorde I take not of mã, but I tel you this because ye should be saued, geuing them knowledge that though hys credence hange not vppon the mouthe of manne, for he hath as he there saith a greater wytnesse then the witnesse of saint John, that is to wytte the wytnesse of the father himselfe: yet was it ordeyned that he should haue also the witnesse of saint John, and so afterward of his euangelistes & apostles, ye and after that of hys other holy doctours and saintes of euery age, and specially, the witnesse of hys whole catholike church to heare and gyue credence vnto them for a meane by God guided, by which man should come to fayth for hys saluacion.

E

F

G

Here ye perceiue that not only in other places of holy scripture, but also in the selfe same place that Tindall bringeth forth himselfe, willing by hys false trãslating and false vnderstãding, to make men wene that godde taketh no maner witnesse of man: it is clerely proued ỳ he neyther sayed nor ment in that maner, but that he receiued not hys chiefe recorde of man, because he had greater recorde then man, that is to wyt as wel the workes which hys father made him worke, as also the witnes of hys father himself, which notwithstanding, he receiued and accepted for a meane of mãnes saluacion the witnesse of man also, as ye see by these places of scripture.

H

How goddes trewth hath nede of witnesse.

And likewise in ỳ. xv. chap. of saint Io. our sauiour ioyneth the witnesse of mẽ to the witnesse of ỳ holy ghost, where he sayth vnto hys disciples: whẽ the cõforter is cũmen whome I will sende vnto you frõ the father, whych is the spyrite of trouthe that procedeth of the father,

he

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

And yet forbecause we should not by these wordes wene that he wouldе haue no wytnesses of mē, but those only that were with him in hys owne time whyle he lined here on earth: god saithe by the mouthe of saint Iohn the baptistin the. iiii. chapiter of saint Iohn the euaungelistе: he that cūmeth from heauē is aboue al, & telleth the thinges that he
B hath seene and herde, & hys testymonye no man receiueth. Whosoeuer dooe receiue hys record hath put his sealether to ý god is trew. And what is ý to saye: but that euery trewe beleuing man is a wytnesse that God is trewe.

And thus appereth it not onely that Tindal hath misse translated and misse construed these wordes of Chrisst, I receiue no witnesse of man, for the furnishing of his heresie, by which he would take away the credence of Chrisstes catholike church: but also ye se it proued by these wordes of saynt Iohn baptist,
C ý euery trew beleuing man ý believeth goddes worde, is a good wytnesse of god and his worde, which clerely proueth ý Chrisstes catholike church is a very special witnesse. For only in that church is the nombre of trew beleuing men, & all that are fallen out of ý catholyque knowen church are very false beleuing heretiques.

Euery trewe beleuing man is a good witnesse of god.

And also sith our sauiour saieth, my chiefe wytnesse I take not of man, but yet I say to you thys, ý is to wit ý wytnesse of the good holy man saint Iohn, because ye should be saued: it appereth ý Tindal refusing al wytnesse of man, is likeli to be one of those that for vnfaith-
D fulnesse neuer shalbe saued.

Now albeit that I haue in thys chapiter plainly conuicted Tyndal of malicious falshed vsed by hym, in peruerting the holy scripture of God, as well in the wordes as in the sentence, for the setting forth of hys pestilent heresy, taking awaye the credence that men are bounde to gyue to the church of God, & thereby the obedience that mē are boūden to beare to the church of god, & that he dothe all thys because he wouldе in steede of goddes church, bring men into the congregacion of the deuil: yet for as much as I see that Tyndall setteth not a lyttle by thys chapiter, and would we should weene that it were highlye well handeled, I wil a little kick the lenger therin, to thētent that I may make you the better and the more clerelye preiue, that al ý he sayth therin is either plaine vntrew, or elles such part as is trew ý-
ueth hys purpose false.

And forasmuch as Tindall is all in ý worde of god, and wouldе therby make vs wene that mēnes wordes should vterly serue of nought, not so muche as for the witnesse of goddes worde: ye shal vnderstande that where Tindal saythe that the worde of god clenseth mannes soule from false faith, Io. b. ye bee clene by reason of the worde, it is not trew ý (as Tindall wouldе haue it seeme) the worde alone clenseth the soule frō false saythe, no more then faithe alone (as he would haue it also seme) clēseth ý soule fro sinne. For beside the grace & goodnesse of god preuenting mennes wyll, with offering mā by the hearing of hys worde a gracious occasion of fayth, & beside mannes owne wyll working ý grace towarde the captiuing of hys vnderstāding, toward ý beliefe of goddes worde, and beside the grace, ayde, and helpe of god working wyth mānes wil toward that obedience, whereupon followeth the grace that accōplisheth and perfayteth the full acte of beliuing: besides al these I say ther helpeth toward it a nother thing, without which many a man shouldе neuer haue cūmen to it, & that is beside ý word of god, ý wōderfull workes of god in doing great and meruailouse miracles, without which many a man should neuer haue beleued that he had ben god, as himselfe testifieth in the. b. of saynt Iohn saieng: The workes which my father hath geuē me to do: the same workes which I do, they be witnesse of me that my father sēt me.

F Gods worde alone doth not clense the soule from false fauth.

G

H

Wil ye see that Chrisst putteth not all in hys worde, but ioyneth hys worke therwith. Heare what he saith in ý. xv. chapter of saynt Iohn. If I had not cūmen and spoken vnto them, they should haue no sinne, but nowe haue they nothing to cloke theyr sinne wythall. He that hateth me hateth my father. Now though thys bee in deede trewe, that if Chrisst had neuer cūmen and spoken to them, there coulde not haue ben layed vnto them the sinne of that vnbeliefe, wherof they were now falsly whē they refused to beleue on hym and hated him: yet to shewe that hys onely preaching was not the thing that should bringe them and bynde them to beleue vppon payne of dampnacion, but ý he

wrought

A wrought miracles among them for the proofe of his worde, therefore he saithe ferther. If I had not done workes amõg them which none other man dyd, they should be without sinne. But now they haue seen and yet haue hated both me & my father.

Thus haue I clerely shewed you that where Tindall woulde haue it seeme, ỳ Gods worde alone alway clenseth mẽnes soules frõ false faith: he teacheth in
B that a false faith, for the myracles many tymes helpe to ỳ clensing of mennes soules. And let Tindall sticke well to this point, for I entẽde shortly to shewe by thys, that the miracles wrought in Christes church, clerely reproue all the false faith that he and his mayster, & all theire whole hundred sectes that are their offspringes preachen.

But firste where Tindall saieth that Goddes worde is trew, and sayth therfore the. xvii. of saint Iohn: no mã sayth nay to ỳ. And where he sayth forther, ỳ goddes trewth depẽdeth not of mannes worde: we wyll graunt hym this, and
C much more to then he loketh for. For I say ferther that the trouth of god depẽdeth not vpon goddes owne worde neyther, but is absolutely trew in it self wõut any depẽdaũce vpon hys worde at al. And as it is trewe ỳ Tindall saith, ỳ goddes truthe is not true because mã so saith: so is this true also, ỳ gods trewth is not trew because god so saith. But on the tother side likewise as this argumẽt or consecution is trew, god saith ỳ who so believe not hys church, is to be taken as a painim, ergo that thing is trew: so is this consecutiõ trew, christes church sayth ỳ who so breake hys bow of chastyte sinneth deadly, and who so holdeth
D it for lefull holdeth an heresie, ergo these twoo thinges be trewe, and yet is neyther the sayeng of the churche the cause of the trewth of these two, nor the sayenge of Christ the cause of the truth of ths tother. But likewyse as if I see one sit, it muste nedes be that he sitteth while I see hi sit, because I could not se him sit but if he satte in dede, and yet he sytteth not because I see hym sit, for sit he should though I saw him not, nor if I say that he sitteth, the trouthe of hys sitting dependeth not vpon my sayeng, but the trouth of my saieng, dependeth vpon the trouth of hys sitting: so doth the trouth of goddes dede not depende vpon the trouthe of hys worde, but the trouthe of hys worde dependeth vppon the trouth of hys dede. For though the
E worde of god can not be but trewe, syth if the thing were not trew, god that is ỳ trewth would not say it: yet is ỳ thinge trewe that god speaketh, not because it is trewly spoken, but because it is truly done. For trewth was the thing in it selfe, and trewth it should haue ben, all had it neuer be spoken. And this I saye is trewe, touching the wordes and propositiõs by which god any thing telleth to hys creatures by writing or without lest Tindall make vs here some sophisticacion, as though I spake of ỳ great worde of Godde whereby all thinge is
F made, the sonne of god hiselfe one egall god wt his father and their holy spyrite.

If Tindall aske vs now wherof serueth then the trewth of goddes wordes: I say that it serueth to make knowen or beleued amonge vs the trewth of gods dede. For when God sayethe, who so beleueth and is baptised and liueth well after or doth penaũce for his sinne, shal for hys faithe & good workes be hyghly rewarded in heauen: though this shall not be trewe because Godde sayeth it
G but because he will dooe it, nor he dothe it not because wil he say it, but he sayth it because he will do it: yet hathe he ordeyned that his worde shall be the way by whych that trouth shalbe shewed vs. & that miracles ioined vnto hys worde shoulde make vs perceiue that it is hys worde, whereby with reason we muste needes be bounden to beleue it, and yt beynge beleued, we be by reason boũden to obay it.

Wherto serueth the truth of gods worde.

The trouth of god doth not depend vpon gods owne worde.

And thys is therfore the way that god hath taken from the beginning, that is to witte he hathe from the beginning ioined his worde wt wonderful workes
H to make hys worde perceiued for hys owne. Thus dyd he in euery age before the comming of Christ. Thus did he in Christe himselfe, whose wordes he proued by hys wonderfull workes as hymselfe saith in the. xv. of saint Iohn. Thus did he also by his blessed apostles, whose doctrine he cõfirmed by miracles. And thus hath he done euer since. For likewyse as when he sent his owne sonne, lest menne should not beliene hym and hys doctrine declaring himself such as he was: God made hym doe myracles mo and more excellent thẽ euer any did amonge men before. Iohn. xv. When he sent hys apostles and hys disciples to preache, lest they should not haue bẽ taken for goddes messengers, and that

A If they had but tolde the myracles that Christ did, the countries to whom they were sent, wouldе haue went that they had lyed, and fained such fables thē selfe: therfore Christ caused them to do miracles in hys name before the people, as
Exod. 7.8. God caused Moyses to doe before Pharao. And when the worlde was turned to hym, and that apostles were not sent aboute: then was the church of euerye time, the apostle to such as were borne and came into the worlde in their time. of whome such as lyued and remayned
B after their time, were in their stede left for the apostle that shoulde teache and preache to those other that shoulde bee borne into the worlde in their time, and so forth from age to age.

And for because that they which from time to time come into this worlde, new borne first of their fleshlye father & mother, and after of god and their mother holy church by the water and ỳ spirite, shoulde be sure that theire fained mother the church is Christes apostle and teacheth them the trew doctrine, and neyther deceiueth thē wyth false scripture
C as dothe the congregacion of Turkes, nor wyth false traditions, as do the synagoges of Iewes, nor with false exposicions as do the false churches of heretikes: he causeth hys churche to doe miracles styll in euery age, and to be discerned and knowen by the plentuouse worcking of goddes wōders by hymselfe wrought therin so many and so greate that no man can be ignorant thereof, but he that wil neither see nor heare, or is so desperate & so sore sette in an obstinate malice that he wyll to the deuill wyllingly, by doing now as the Iewes dyd of olde, and as Tindal now doth of newe, ascribing the miracles wrought
D by ỳ goodnesse of god to be done in goddes church by the power of the deuill.

And yet when Tindall is so deuelishe to tell vs thus, he toucheth nothing this point which I layed against him in my dialogue, that if hys lye were trew, thē shoulde it folowe that of so many false churches of false heretikes, ther should some such myracles be wrought as wel as in ours, sith if that our church were a false church, yet were it but one of the many. And if he wil say that ours were the greatest and the falsest, & therefore false miracles therin greatest & best: yet must he tell vs wherefore it is, that among so many of their false churches
E no, god suffreth not at the least wise for
E their litter pretty small falsheddes some little pretye smal miracles to be done. But where of trouth their falshedes be so great and outragiouse, ỳ they stretch from heauen to hel: they haue yet amōg thē al one miracle done greate nor smal, neyther by god nor deuill.

And thys I shew you for the order of the thing, that ye may perceiue that the trewth of Godde is iustified in it selfe, & depēdeth not vpō hys worde, nor hys worde is not ỳ cause of his truth: but by his word he sheweth hys trewth, and by
F his worde we beleue that he doth it, & by hys apostles and euāgelistes we beleue that he sayd it, & by the church of euerye age folowing, we be taught and beleue that the euaungelystes and ỳ apostles preached and taught partly by writing partly by worde without writing, such thinges as the catholike church of christ telleth vs to haue ben taught by them. And by the miracles done in the same catholique church, we knowe that the same church is the very church of God,
G and that the doctrine of the same church is reuiued and tought vnto it by the spirite of God, and that all other congregacions teaching the contrary be false churches, and eyther their writinge be false scriptures, or their exposicions falsly confounde the scripture, sith Godde hath lefte his miracles for a marke of hys trewe churche, and by the meanes therof for a marke of hys trew doctrine to, wherby it shoulde be knowen where were hys faithfull folke, and hys verye wordes with the right vnderstāding of the same, from al the faythlesse & fained faithfull folke, and wronge writing, & false interpretacions, and counterfeted
H preachinges in the worlde, in that God woulde leaue all those congregacions voyde of all miracles, wherby hath ben his perpetuall custome to declare and magnifie hys trewth frō the beginning of the worlde vnto thys daye, as I shall yet farther proue in a treatice a parte, wherin I shall aunswere the wordes of Tyndall, as well in his booke of obedience as elles where, as nere as I cā gather thē, by which he would make vs beleue that all trewe miracles were ended eyther in the apostles dayes or sone after, and that all were false illusions of ỳ deuyll that haue be done euer since. Which if he will haue beleued, he must I saye yet agayne tell vs then wherefore myracles haue all thys whyle contynued onely in our catholique church

and

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

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

John.14. And he promiseth that hys preachers shall dooe the same, and yet greater and so did hys apostles, and hys disciples, and hys holy doctours, euer synce in euery age. And as for false miracles, the catholike church of Christe as it is taught by the spirite of god, discerneth thē well ynough from the trewe, & therfore it discerneth & forbyddeth the meruailes, that appere in Christall stones, C and such other superstitiouse cōiuracions, and is not moued any thig to set by thē but condempne thē thoughe they be meruellous, and hath the spirite of god according to Christes promise assistēt, wherby it bothe reiecteth the superstitiouse meruailes, and worketh the vert faythfull miracles, for the proofe of the trew faythfull doctrine, and the trewe marke and knoledge of Christes verye trew church, syth none hathe miracles but it.

Now if Tindall will say that the doctours of the catholike church haue not done miracles for euery pointe of theyr D doctrine: I say, no more did the apostles thēselfe, though Tindal say yes, which he shal neuer proue. But by their miracles they proued thēself trew preachers and goddes trew messengers, and that thinge sufficed for the proofe of theyre whole doctrine. And so god hathe done miracles since for all hys saynctes in euery age, and that sufficeth to proue ỹ their faithe was trew and the contrary false. And if he saye farther that euery man in the catholique church doth not miracles, nor euery doctour neither: to that I aunswere that of many men teaching all one faythe, it sufficeth if any one of them do myracles. For when the Jewes were in desert, euerye man that E was of ỹ wel beleuing sort dyd not miracles, nor Aarō also did no miracles. but Moises did, & god wrought wōders amonge them himself. For whē diuerse apostles went together, euery one of thē did not alway a miracle by hiselfe. But sith they were all of one faith: it sufficed for ỹ proofe of ỹ teaching of thē al, that any one of them dyd. If he will say that sometime the doctours whiche we call holy saynctes, haue not al agreed in one, but some one hath sometime thought in some one thinge otherwyse then other haue done: I say ỹ this his saieng is no- F thing to purpose. For god doth reuele hys trouthes not alwaies in one maner but sometime he sheweth it out at ones, as he will haue it knowen & men boūden forthwith to beleue it, as he shewed Moyses what he woulde haue Pharao doe. Sometime he sheweth it leysourly, Exod.1. suffering hys flocke to cōmen & dyspute therupon, and in theire treating of the matter, suffereth them with good minde and scripture and naturall wysedome, with inuocacion of hys spirituall help, to search and seke for the treuth, and to G vary for the while in theire oppinions, till that he rewarde their vertuouse dyligence with leading them secretely into the consent, and concorde. and belief of the trouthe by his holy spirite, *qui facit* Psal.67. *manimes in domo*, which maketh his flocke of one minde in his house, that is to wit hys church. So that in the meane while the variaūce is without sinne, and maketh nothing against the credēce of the church, except Tindall will say that he will neither beleue saint Peter nor sait Paule in any thing that they teach, be- Gal.2. cause ỹ ones they varyed in ỹ maner of their doctrine as appereth. But he shal H neuer synde that any of ỹ holy doctours helde obstinately, the contrary of that thing which ỹ whole catholique church had in hys time determined for an article of ỹ faith. For I dare surely say ỹ yf any so had done, he had repented & chāged ere Godde dyd any miracle for him eyther quicke or deade. And therefore as touching Tyndal & Luther and frere Huskē: thys obiection will not excuse theyr obstinate heresies, holden so stiffely agaynst all the olde holy saintes, while they say now that freres may well wedde nunnes, but if thei repent, & leue theire heresies, and do penaunce, & teache trouth, for by such meanes they may yet be saintes to, and so I pray god

make

A make them. Now yf Tindal wil yet further saye, that the churche it selfe, haue not alwaye in euerye age vtterly beleyued a lyke, but that the churche in some age hath believed otherwise then it hath in some other: I saye that this can also nothyng serue his purpose. For what so euer Tindall saye: neuer shall he proue the contrarye, but that god is at hys lybertie styll, and euer shall bee, to teache his trouthes more and more, as his pleasure shall be to haue them knowen, and to gouerne his church to his pleasure, in diuers ages after diuers maners, suche as himselfe lyst for to deuyse, wherof his
B churche is by their whole consent sure. For els shall the spirite of God assistent euer with them by gods promise, and leding them into all trouth: neuer suffer his whole catholyke churche to consent thereto.

And yf Tyndall saye the contrarye of this, he muste also saye that Christ hath broken his promise, and he muste also tell vs, that we be styll bounden vnto this daye, and euer shall bee bounden styll, to the lawe made by God and hys holy apostles at Hierusalem, which thei
Actes.15. C made and sente out in writynge, where they forbode fornication and eating the meat offred vp to ydolles, and al meat of beastes suffocate or strangled, and the eatyng of any beastes bloude. Whyche ordinaunce yf it nowe stande, and ỹ we muste nowe beleue that it is not nowe lawefull to do any of those thynges ther forboden (as we muste in dede yf God were not for al that at his libertie stil in the gouernaunce and teachynge of hys churche, what he wyl haue believed and what he wyll haue done) then is quyte gone a good pece of theyr pleasant preaching of their euangelicall liberty. For then where as they preache that euerye manne is at libertie to eate what he list,
D thei leue no mā at liberty to eate a poore puddig. But his church is sure ynough by that they know wel that theyr whole assent is not wrought without the spirit of god assistent in his churche. And that themselfe bee his verye churche they bee sure ynough, by that they see hym specially present with them by his continual miracles, whiche fayle in all false churches that be fallen out of this. All which false churches this true churche of charitie Christes proper badge, ceaseth not to solicite & labour to reuoke & receiue a-
Christes proper badge. gain into ỹ port of saluacion & the hauē of heauē: except ỹ deuill by their deadlye malice, drowne thē vtterly w̄ drieynge
E thē down into ỹ depth of indurate heart, throughly perced w̄ their pestilēt heresi. And yet I say farther, that this obiectiō of diuers articles believed by ỹ church in diuers tymes wyll not serue the heretikes for theyr defence, sythe that they teache suche thynges for true, as not only al the holy doctours, and all the holye saintes of euerī time, but also al ỹ whole churche of euery time, haue euer taught to be false. Or els they must shew vs som one man at the least wise ỹ in this .xv. C. yere before theyr dayes, hath holden for good and lefull, that suche parsones as
F haue vowed chastitie to god, maye rūne oute of religion and wedde harlottes at their libertie.

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

If he say ỹ they proue it by scripture, in that they preache hys woorde: I saye againe the scripture I knowe for Gods
G woorde, but them I know not for goddes messengers, because they wyll not be aknowen of all goddes woordes, for they wil believe no word of his without writing, and also his wordes wrytten they misconstrue. And therfore concernyng the worde of God written: the question lieth betwene vs, not vppon gods worde but vpon the right vnderstanding thereof, wherin whyle all the olde holye doctours be quite against them, we sai now to Tyndall that of reason we maye not believe hym. For in these pointes wherin we vary, as for ensample that freers may wed nunnes: either the scripture is
H plaine & easy to perceiue, or doubtuous and hard to vnderstande. If it be playne and easye: we cannot thinke but that among so many of the olde, holy, wyse, & well learned doctours, some one at the least in all this long whyle should haue bene as able to percepue it as Luther & he nowe so sodeynly. And on the tother side if he say that in that poynt the scripture is darke and harde: then may we w̄ reason thynke that Luther and he and freere Huskin to, maye as well myswnderstād it now, as al those holy wise wel learned saintes al this .xv. hundred yere. So ỹ yet again we be come to the poynt ỹ Tindal if in his doctrine dependynge

A vpon the exposicion of scripture he loke to be believed, that freers maye wedde nunnes, agaynst the doctrine of al those olde holye doctours that in theyr exposicions call it abhominable lecherye: he must nedes doe miracles as they dyd, or els must Luther or frere Huskin or some one of their felowes at the least. For where he saith in one place of his booke against me, that we may requyre no miracles of them: if he hadde saide: because thei can none doe, I would haue taken
B it for a final aunswere, and would haue troubled him no more with ỳ troubleous question. But now because he saith it nedeth not, and would it shoulde seme that the miracles whiche Christ and his apostles dyd, should serue for the proofe of his doctryne: my conscience cannot suffer me to let him go so. For sythe our question is not vpon Christes and his apostles woordes, which theyr myracles proued true, but vpon the exposicō and vnderstandynge that Tyndall and Luther geueth to them, whiche exposicions all thei that god hath euer since the apostles dayes hitherto by miracles proued
C to bee his true preachers, haue playnely taught to be false: Tyndal may not say for shame, but that for hys doctryne taught by those exposicions, yf he wyll be believed against many preachers proued true by many miracles, he must doe miracles to, or els yf we believe him before all them, we be much more thē mad specially but if som of his company and felowes in his heresy did some miracles for him, which our lorde bee thanked he suffereth no false church of heretikes to doe, but his owne catholyke churche alone.

And nowe in suche thinges as God
D seeth moste nede, and the heretikes most bulye to assaulte his churche: there doth he moste specially fence in his church wt miracles. As in the reuerēce of images, reliques, and pilgrimages, & woorshippyng of sayntes, & his holye sacramētes, and moste of all that holy sacramente of ỳ auter his own blessed body, for whiche maner of thynges he hath wrought and dayly dothe many wonderful miracles, and the lyke of those that he wrought in the time of his apostles, to shew & make proofe that his catholike churche is hys perpetuall apostle, howe many nacions so euer fall therfro, and howe lytle and
The catholike church is Christes perpetual apostle
finall soeuer it be lefte.

And therefore we saye not as Tindal beareth vs in hande, that the trouthe of God dependeth vppon the multitude of E mennes mouthes: but that the catholike churche illustrate with the myracles of God, and taught by the spirit of God, is set vpon the hygh mountayne of ỳ stone that is Christ, and therfore can neuer be hid, but that the myracles whiche God euer worketh and euer shall worke therin, dothe and shall make the lyght of the doctrine shyne and shewe the ryght wai to heauen.

And these myracles hath God often wrought to the conuersion and amendement of Iewes and heretikes, and often to the confusion and burnyng vp of obstinate Iewes and heretikes, with ỳ begynnyng of theyr hell euē here in earth.

Nowe Tindall denyeth not but that there be and haue bene suche myracles, F but he sayeth that they be done by the deuyll. But then saye I that in his so saying he is worse then euer was ỳ deuyll. For the deuyll durst neuer saye so much himselfe, as dyd the Iewes & now Tyndal saye. But when he sayth it, I say yet again he muste shewe me why there bee no miracles amōg al his false churches of heretikes, or els to call the true myracles of god done in the catholike church of God false illusions of the deuyll, is a worde well able alone to proue himselfe a deuill.

Now if Tindal will say ỳ the Turkes haue miracles amonge them as well as G our churche: I may denye it him by hys owne rule, but yf he proue it by playne scripture. But nowe if I graunt it him: yet shal it not serue him. For I may proue him by plain scripture that there be neither none such, nor so many done amōg them as these be that bee dayly done in Christes catholike churche. For our sa- John.14.
uiour sayeth ỳ his own miracles passed al that had bene before, & that yet hys apostles & disciples & his faythfull beleuyng folk, should do as great & greater. H
And we se ỳ in the catholike church god hath done and dayly doth for his saintes both while thei wer here and after theyr departing hence, and hath also done and daily doth at diuers images and pilgrimages, as great miracles in confyrmation of our faith in that behalfe, as euer he dyd in the tyme of the apostles. And therfore am I veri sure that neither painims nor Turkes be able to matche our churche in miracles, but that ours as far passe al theirs if thei haue anye, as e- Exo.8.
uer ỳ miracles of Moses passed ỳ witchcraft of ỳ egipcīā iugglers. And of this

am

I am I as sure, as that the false churches of heretikes do no miracles at all. Furthermore as for miracles or meruayles done amonge the Turkes or Saracens, sith Tindal is not yet as far as I know circũcised, nor professeth not himselfe a Saracene, nor I know hi not very surely for a Turk, but for an heretike: I shal not greatly nede to dispute wt hym vpon miracles done amõg ỹ Machometanes, but (which wer as good as to doo that he doth) let him go circũcise hymself, & then come again & speke for Machomete & his mẽ, & I shal answer him further for their miracles. But in ỹ meane tyme while I know hi but for an heretike: it is inough to tel him that amõg al ỹ false churches of false heretikes ther be no myracles at al. But god worketh his miracles in his true church, to shew his true churche, ỹ is to wit his true apostle. And then hys true preacher knowen, that is sufficient for al his preachynge, & to proue that he doth teache & expoũde the scripture after ỹ right vnderstãding taughte & inspired by ỹ spiryt of god, sent to dwel wyth hys churche for euer, according to Christes promise, & therfore shal not nede no particuler miracles vpon euery article, for Christ vsed not that hymself. And thus in this mine answer to his one chapter, which he so gaily florished, that he hadde went ỹ glittring therof wold haue made euery mans eyes so adased, that no man should haue spied his falshed & founden out the trouth: I haue in such wyse confounded him & al his whole doctryne vterly, that if I neuer wouldo wryte one word more, yet should he neuer against this alone defende his deuilish doctryne while he liueth, and take al the deuils in hell to helpe him.

¶ Whither the apostles left ought vnwritten, that is of necessitie to be beleued.

WE be come now good christen reader vnto ỹ matter, whiche is vndoubtedly one of ỹ most special pointes that are in debate betwene these heretykes and vs. For vpon this question hangeth al theyr whole hold, in the destrucciõ of many holye thinges beleued and obserued in Christes catholike church.

For yt we speake of fasting the Lent, or other holy dygtles: thei saye we fynde it not in scrypture. If we speake of kepyng the holye daye: they saye the scrypture appoynteth none. If we speake of worshypppyng the sacrament of the aulter: they saye it is not commaunded in scripture, and so of euery good thyng almost in lykewyse. For in this point thei end not. It serueth them but for a steppe forwarde. For after time that they haue sayde this once, that euerye necessarye thyng is written, al bee it that they saye therin false, and are neuer able to proue their saying true as ye shal see anon: yet when they be confuted and concluded openly therin, they dissimule shamefully theyr confusion, and makynge them as though theyr part wer proued, thei rũne on farther, & wyll heare no more therof, but deny also the thynges that be well & plainly written in holy wrytte in dede.

As for ensaumple when we saye that confyrmacion, preisthede, and matrymony be holy sacramẽtes. Tindal saith nay, for he saith it is not writen in scripture. We shew him plain scriptures for thẽ, of grace geuen in thẽ by the impositcion of the hãdes by the wordes of saint Paul, and Tindal laugheth his wordes to scorne: saying, it was but a maner of the countrey, as a man layeth his hande vpon a boyes head when he calleth hym good son. And as for matrimony he saith ỹ saint Paule ment not in suche wyse, & that he can make as good a sacrament of salt, of musterdsede, of a kay, or of a net.

So that as I say beleue them once in this, ỹ we be boundẽ to beleue nothyng but the onely scripture, and take away ỹ credence from the catholike churche, as though that god leauyng his only scripture therin, had broken his promise and taken his spirite therefrõ: the very scripture it self shall serue euery foolyshe heretike for a bable.

Nowe forasmuch therfore as ỹ matter of this chapiter, wherein Tindal as he dyd in ỹ chapiter last before, in which I haue playnely confounded hym, goth aboute agayne to take away ỹ credence of Christes catholyke churche, whyche once fallẽ away, the credence & the fruts of scrypture and al goeth with it. (For bothe would euerye secte of heretyques wreste it vnto theyr owne errours, and as saint Austeyn saith, sane for ỹ church we knowe not the holy scripture of God from vnholye wryting of manne:) I require the reader to consider wel what he readeth, and passe it not ouer sodainely, but aduyse it sadlye, and I doubte not then but he shall playnely spe that Tyndall shall in thys chappter as solemnely

By the church we knowe the scripture of god.

A as he ſetteth forth, take a ſhameful fal. Here nowe therefore what he ſayeth.

¶ Tindall.

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

B

¶ More.

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

C

For I ſee well his faſhed for which he faineth it. He ſeeth miracles wrought by god plentuouſly in his church, and ỳ thereby his churche and the fayth therof is confirmed, and therfore to bring at the leaſt wyſe ſome parte thereof in queſtion, he would ſay that we find not ſpecial miracles done for euery point. But I ſay no more dyd the apoſtles neyther, nor Tyndal ſhall neuer proue it. For yf he wyl proue me that, he muſt proue me true, not onely the thyng that hym ſelfe ſaieth, whiche is more then euer he ſhall proue true, that is to witte ỳ they proued euery ſermon with a ſondry miracle, but alſo that eyther they neuer preached but one article in one ſermon. Or yf they preached manye, he muſt then proue me two thynges, one, that thei confirmed ỳ ſermon with as many miracles as they preached pointes, another ỳ thei ſhewed the people that the miracles which they then did, was ſo manye myracles for ſo many pointes, for els might al thoſe miracles be done for ỳ proſe of one of thoſe poyntes, and all the remenaunte vnproued. For yf Tyndall wyl ſay that thing neded not, for as muche as any one miracle ſuffiſed to proue them all, ſythe it proued hym a true preacher: then ſhal Tindall ſay loe, the thing that I wolde haue hym ſaye, for then hymſelfe proueth that it neded not that they ſhoulde proue euery ſermon with a ſeuerall myracle made amonge one people, nor peraduenture anye one ſermon neyther otherwyſe then as by miracles ſhewed at other occaſions beſyde theyr ſermones, thei proued theſelfe holy men and Gods meſſengers. For we fynde many myracles done by them at ſuche tymes as thei were not making of ſermons. And yet when thei dyd them in Chriſtes name, we finde not alwaye that they added a ſpecyall artycle of our fayth, which ſpecialtie thei woulde haue by that miracle confirmed.

D

E

And thus ye ſe that here he affirmeth one thyng ỳ he ſhall neuer proue, which thynge yet I woulde not vouchſafe to ſpeake of, ſauing that he dothe it of an euyll purpoſe. For his maiſter Martyne Luther when Eraſmus layed agaynſte hym for mannes free wyll the doctryne of the old holy ſaintes, whoſe fayth was approued by miracles: layde agaynſte him againe, that thoughe thei did miracles, Eraſmus yet could not proue that any of them did a miracle ſpecially for that article, and therfore he would haue that article ſeme vnproued as for anye miracle. And this waie taketh Tindall nowe for the ſelf ſame entent, & therfore faineth that the apoſtles confirmed euery ſermon with a ſondry miracle. But I doubt not but that if we ſhoulde bydde Tindall here or Luther hymſelfe, proue vs euerye article of his faith whiche he woulde we ſhould wene were the fayth that the apoſtles preached, if we ſhoulde I ſaie bidde them proue vs, that the apoſtles confirmed euery article therof by a ſondry miracle: thei ſhould ſeke in ſcripture tyll their eyen were ſore ere they founde it.

F

G

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

H

For if it be true that Tindall ſayeth, that the apoſtles confirmed euery ſermō with a ſondrie miracle, and that was not nedefull, but becauſe it was nedefull ỳ euery neceſſary poynt of fayth that they preached, ſhould be proued by miracle: it folowed ỳ euery neceſſary point ỳ they preached

A preched, thei did proue by miracle. The farther if euery neceſſarye pointe ẏ thei preached thei proued bi miracle, becauſe it was nedeful that it ſhould bee, for credence to be geuen to that pointe for our ſoules helth: it was nedefull then for the conſeruacio of the ſame credence: if the credence could not be kept without writing, that of euery ſuch neceſſary poynt of faith and neceſſary doctrine of theirs without whiche believed we canne not be ſaued, there were one miracle writte at ẏ leaſt. But there is not of euery ſuch article one miracle written: ergo it is not true that Tyndall goeth aboute to B proue, that ẏ miracles as many be wryten as nede, and that euerye neceſſarye thing is written. And verelye if euerye thing that we ſhould neceſſarily believe had bene thentent of god to haue it putte in writing, and that it had bene alſo neceſſary that euery pointe wer proued by one miracle, and not ſufficient that the preachers wer proued by miracles them ſelf, and therby their doctrine to be believed: it were very profitable then, bothe that the writers wouldе haue wrytten ſome thinges muche more open & playn then thei haue done, and alſo that of eue C rye neceſſary pointe of faith, thei would haue writen one miracle at ẏ leaſt. But nowe ſith god entended not to geue hys new law by bookes, but ſpecially by the neceſſarye poyntes thereof wrytten in mennes heartes, whereof hym ſelfe would be the ſpeciall inward mayſter: he hath prouided ẏ ſcripture to ſerue for parte, but not to ſerue alone for all. And ſithe ſuch miracles as be written therein ſuffice to proue the Apoſtles Goddes true preachers, and therefore neded not miracles to be written for euery poynte of their preachyng: no more neded there to be miracles done for euerye poynte of their preaching.

And for farther proofe thereof, howe D many thynges preached the apoſtles by their pyſtles, with whiche we read not ẏ thei ſent by the meſſeger for euery point a miracle.

And thus good readers here ye ſe firſt that this point of Tindales preachynge muſt be better proued, which point thus reproued, anſwereth & reproueth clerely diuerſe other places of his boke hereafter. But yet is it farther to be conſidered and waied in his wordes that he ſayth, that the pith & the ſubſtaunce in general of euery thing neceſſarye to oure ſoules helth, both of what we ought to believe, & what we ought to do, was writen. So E ẏ what ſoeuer we ought to believe or do, that ſame is writte erpreſſely, or drawe of that whiche is written.

More.

In theſe wordes though I find lacke of trouth, yet I ſomwhat alow his wit, as our ſauiour ſayd by the wicked baily Luke.16. which though he played the falſe ſhewe for his maſter, prouided yet wilily ſomwhat for himſelfe. And ſo playeth Tyndal here. For nowe that he playnly perceiueth that the doctrine is plainly falſe whiche his maiſter Luther and himſelf to, haue taught ſo plainly betwene them F all this while, that is to witte that there is no neceſſary trouth to be believed, but if it be proued by plaine & euident ſcripture: nowe commeth Tindall and ſeeth that they ſhalbe put to flyght and fayne to runne awaie, and therfore wilily prouideth a ſkartyng hole, ſkeppynge from playne and euident ſcripture, theyr olde ſpeciall playne euidente wordes, vnto darke debatable termes of general pithe and ſubſtaunce, and of drawyng oute & deducinges and depending vpon ſcrypture, vpon euery whiche worde he may make an argument when it commeth to G the poynt.

But yet if he would honeſtlye ſtande to his tacklinge in this pointe, and geue vs the like libertie that himſelf will take and neither vſe falſe deductions of hys owne, nor refuſe our deductions yf we deduce them wel: we would neuer finde fault in this point. But nowe let vs deduce a thing neuer ſo ſtraight, it can not be alowed. Let himſelfe drawe it neuer ſo far awrie, yet wyll he ſwere that it is right inough. I ſhal geue you for ẏ more clerenes one enſaũple of either ſide. We Matth.28. ſay that ſithe our ſauiour hath hymſelfe promiſed in the ghoſpell, that himſelfe & H his holy ſpirite ſhalbe with his churche all dayes vnto the ende of the worlde: it foloweth ſay we therof, that his church ſhal neuer fayle as longe as the worlde laſteth. And becauſe our ſauiour ſayeth in likewiſe, that his holy ſpirit euer abi- Iohn.16. ding with his churche, ſhall teache hys churche al thinges, and leade them into euery trouth, and putte them in remembrance of all ẏ he himſelfe had or would ſaye vnto the: we deduce therupo that he wil not ſuffer his church fal into ẏ erronious belief of anie dãnable vntrouthe, but lead the into ẏ trouth ẏ is ẏ cõtrarye of ẏ vntrouth. And ſith he ſaid not the

A holy ge[illegible] shal write vnto you al thinges nor shal wryte you all trouth, but shall lead you into al trouth: we deduce ther-vpō ẏ the belief wher into ẏ spirit of god leadeth vs & plāteth it in our heart, is as good & as sure to saluaciō of our soules, without any wrytyng at all, as if it wer written in parchement with golden letters & Christes own hand. Here haue I shewed you a sample of our deducciōs which I trust euery man may se that we draw it not far of, but that the scripture wel and clerely mainteyneth our dedu-
B cyng therof. And the sample also that I shew you serueth muche for our matter agaynst Tyndale, that contendeth and laboureth to proue that we be bounde to believe nothyng but goddes promyses, and here he seeth that god promysed not to put al thyng in wrytyng, but that the holy ghost should teache vs by leadyng vs into euery trouth.

Now shal I shew you a sample of Tindales deduccion vpon scripture, whiche as god would he bringeth forth hymself, in this same presente chapiter, to the entent ẏ ye should not lacke a shew, wherby ye shall see how playnelye he proueth his holy doctryne by the holy scrypture.
C The scripture saith, loue thy neyghbor as thi self. Now vpon this text deduceth Tindal, that women maye christen and consecrate the body of Christe, and saye masse too. Howe other men wyll allowe this deduccion I cannot tell. But leste they that lyke it not, myght hap to wene ẏ he saith it not: I shall rehearse you hys owne very wordes.

Math. 22

¶ Tindall.

Thei wil happely demaunde wher it is written ẏ womē should baptise. Verilye in this commaundemente, loue thy neighbour as thy selfe, it is written that
D they may and ought to minister not only baptisme, but all other sacramentes also in tyme of nede, if thei be so necessarye as they preache them.

¶ More.

Loe syr here ye see that yf the masse be so necessarye as the churche teacheth, whiche sayeth and hath ordeyned that it is necessarye to be said vnto the parish at the leastwyse euerye Sondaye: yf the Prieste bee not at home, then some good wyfe may for a nede step to the aultar & saye masse in his stede, because the scripture saith, loue thy neighbor as thy self.

What is there that these folk may not proue by scripture, if thei may deduce it thus, and haue their deduccion alowed. E
Oza made as good deduccion as this, & yet had no thanke. For he thought that because of the commaundemente, thou shalt honour thy Lorde god, he myghte and was bounden to set his hande vnto staying and kepyng vp of the arche of ẏ testament that was aboute to fall. But God taught other men by that mannes sodayne death, that he was to malapert to medle with that kynde of goddes honour that was not mete for hym. And Tindal because a woman must loue her neighbour as her selfe: wil haue her not touche the arche but the blessed bodye of God, and bodely consecrate it her selfe, which neither ẏ blessed mother of Christ F nor the highest angel in heauen, durst euer presume to thynke, because god had not appointed them to that office. Such deduccions vpon scripture made thei of lykelyhode that toke vpon them in ẏ old testament more then their part came to, as Chore, and Abiron, and the kyng Ozias, that woulde nedes play the pryeste and encence god hymself, for whiche honorable seruice our lord sent him shame and sorow. Now yf Tyndal aske me why a woman may christen and not cōsecrate syth both be sacramentes: I can answere hym the common answer, that though both be necessary: yet both be not like great nor lyke necessary. For bothe is there greater reuerence to be had to ẏ G sacrament of Christes body, then to the sacrament of baptisme, & yet is baptisme of more necessitie then ẏ tother, sith that for fault of baptisme saluacion fayleth & not for fault of housell. But as for my part I will geue him none aunswer to ẏ question, other then the ordinaunce of gods spirite, which I see that God hath taught his church, and els would he not suffer them to believe ẏ it wer wel done, wherof no manne is bounden to geue a p̄cise cause. But it wer ouermuch boldnes to think ẏ we could precisely tel the H cause of euery thyng ẏ it pleaseth God to deuyse, though Tyndal & hys spirituall sort wil not obey gods byddyng, tyl thēself as he sayth haue enserched & foundē the very full cause why.

1. Paralipo. 13

Nume. 16.
2. Parali. 26.

It is to me for al Tyndales deducciō a greater questiō yet, sauing for the custom of Christes catholike church, why a womā may christen, thē why she maye not cōsecrate. For surely sith god sēt out only mē to baptise: I wold set no womā therto for any nede, no more thē to bee a cōfessor, & assoile mē of theyr synnes for nede

A nede, sauing ẏ I se ẏ tone euer vsed euery wher in Christes whole church, & the cõsent of holy saintes approuyng & allowyng the same. And in consecratynge neuer woman dyd it, nor good man belyeued that any womã might do it. Which belyefe yf it wer false: I doubt not but ẏ spirit of god teachyng his church, wold ere thys haue lead hys church into ẏ cõtrari trueth accordig to Christes ꝓmise.

But now as I say ye see by Tyndales ensample, for what entẽt and purpose he putteth in hys deducyng and drawynge of articles of the faith out of ẏ scripture, wherin he maye as wel belyeue what he B wyl and take what he list, not of the tradicyon of Christes catholyke churche, but of the tradicion of Martyn Luthers lemman, as frame hymself a fayth by a deduccion of scrypture deduced in suche a fashyon. In the same maner he draweth out of scrypture in hys booke of obedyence, & in this boke also, that a freere may mary a nunne by thautority of saĩt Paule. For beyng asked where he fyndeth it in scrypture, he sayth it is wryttẽ in these wordes to Tymothe, a Byshop must be vnreprouable and the husbande C of one wyfe. And in the wordes of saynt Paule, there shal come false prophetes ẏ shal forbyd maryage. And in this texte also, it is better to mary then to burne.

1. Tim. 3.
1. Timo. 4.
1. Corin. 7.

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

1. Corin. 7.

In the seconde text because saint Paul condemneth thẽ that would say, it were not lawful for any man to mary: Tyndal deduceth that euery man may mary though himselfe haue made vnto God a D contrary promyse before, and myght as wel deduce that no man may be forbode to mary, though he haue a wyfe alredy. For the freere is as well and as clerely forboden to mary by the scriptures, that forbyddeth hym the breche of hys vowe: as is the man forboden to mary ẏ hath a wyfe already.

And vpon the thirde text, because saĩt Paule saith that it is better to mary thẽ to burne: Tyndall deduceth that it is better for a freere to marye, then to forbeare lecherye, and considereth not that when he breaketh hys vowe and weddeth an harlotte, then he burneth bothe bodye and soule, fyrste here in the fyre E of foule fylthy lust, and after this world in euerlasting fyre of hel. Is not this cõclusion worshipfully deduced vpõ scripture? It is meruaile that he deduceth it not rather vpon the text that he speaketh of here: Loue thy neighbour as thy self, and vpon this text also: Doe to another as ẏ wouldest be done to thy self. These haue yet some better colour for Luther and his lemman, and I doubte not, but he wyll fynde them at last, and saye that his mariage is grounded there, because he loueth her with suche a lewde lowsye loue, as the lewde lousy louer in lechery loueth himself, and is so rightuously disposed, that he wyll neuer desyre that she F shall lye wyth hym, but when he is euen as well cõtent ẏ himself shal lye wẽ her. This that we saye nowe in sport, he wyl say once in earnest I warraunte you.

Math. 22
Mat. 7.

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

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

¶ Tyndall.

For yf that I wer bounden to dooe or believe vnder pain of losse of my soule, any thing that wer not written nor depẽded of that which is wrytten, what holp me the scripture that is written?

¶ More.

Lo here is his fyrst argument that he setteth forth in the fore front of the field, as a specyall stronge bande. Which argument whoso wil aduise and consider: yf hymselfe haue wyt, shal playnly saye that it commeth out of a madde mannes H mouthe.

For by thys reason tyll the ghospels were wrytten, euery man myght haue refused all the doctryne of Christe in euerye poynte that was not wrytten in the scripture before hys daye, nor drawẽ oute thereof by a lyttle streyghter lyne then Luther draweth hys. And when Chryste taughte them the counsayle of virginitie and manye other holesome thynges aboue the perfeccyon of theyr olde lawe: they myght haue saide, shew me thys in wrytynge. And then yf he

A hadde aūswered that himself being such as he was, and for suche testified by writyng, and by the word of his father, and by his owne wonderous workes, ought to be believed of them in every thyng, vpon pain of the losse of theyr soules: they might have sayd agayn as Tindal saith now, yf we be bounden vpon the pain of losse of our soules, to believe any thyng that is not writen, nor dependeth of that which is writen, what holpe vs ẏ scrypture that is written? This tale of Tyndales might they have tolde vnto Christ
B hymself, against the sacramente of baptisme and the sacramēt of the aultar to.

1. Corin. ii. Nowe when saint Paule in his pistle to the Corinthies said, I wyll order the remenaunt when I come my selfe: they should by Tindales reason have sēt him his pistle againe and saye, If we shal be bounden to do any thing vnwritē, what auayleth vs all that euer thou writeste?

But there nedeth no places of scrypture to this blasphemous folye of Tyndall spoken agaynst ẏ scripture, because god hath taught and lefte some parte of his pleasure without scripture. For yf a man write certain rules to his houshold seruauntes, and yet geue them certayne
C besyde by his owne mouth, such as peraduenture should nede no warnynge in writyng, because the continuall vse and exercise of them could not suffer them to be forgotten (in which kind of commaūdementes be the blessed sacramentes so daily vsed in Christes churche, that forgotten they cannot bee, nor left thei shal not be for all the businesse that these heretykes the deuyls doctours can make) yf this lordes seruauntes were so wyse to learne this lesson of Tindall and say, naye syr, and ye leaue these thynges vnwritten then a straw for all that ye haue
D written: might not the maister say that his menne were a sorte of malapert foolyshe knaues. And this is as ye see Tindales fyrst reason, wherwith he ful properly proueth vs that the apostles wrote all together that euer we should be boūden to believe. Which reason ye se your self is not worthe one ryshe, but rather a playne vnreasonable blasphemye, foolyshely spoken agaynst the scrypture of God, which he saith serueth for nought, yf god bynde vs to believe any worde of his besyde.

Nowe lette vs procede to the seconde whiche is I promyse you very seconde, for any frute that ye shall fynde therein. These are his wordes.

¶ Tindall. E

In as much as Christ and all his Apostles warned vs, that false prophetes should come with false miracles, euē to deceiue ẏ electes if it wer possible: wherwith should the true preacher confound the false, excepte he brought true myracles to confounde the false, or els autentique scripture of full authoritie alredy among the people.

¶ More.

Great cause have we to geue thanke to god, whose godnes wresteth ẏ tonges of heretikes and maketh thē ther speake most agaynst themself, where thei wene F to speake for themself the beste, as he serueth Tindal here. For these be the wordes that I wold have wished him to say. For where he meaneth that all muste be written because that els there were nothing that coulde confounde false Prophetes that should come and shewe false miracles, except the true prechers shold shewe true miracles agaynst thē, I answer to Tindall two thynges. The first is, that it is plain false that Tindall taketh for a plaine trueth, that is to wytte that the true preachers coulde haue nothinge to confounde the false prophetes that shoulde come with false miracles, but if al the trouth wer written in scripture autentique among the people. And G that if it so wer, then the true preachers had ynough withoute true miracles to confounde the false prophetes brynging false miracles. The second thing that I answer him with, is this, that if it were true that he sayth, ẏ withoute miracles nothing wold sufficiently serue in such case, except that euery necessarye thyng wer written in autētique scripture: yet syth hymselfe confesseth that true miracles might in such case sufficiētly serue the true preacher, and confounde the false, and saue the fayth vpryght, and H that he can not saye but that God is hable to do them whensoeuer he lyste, and wyll neuer leaue his Churche destytute of helpe ond coumforte necessarye, and therefore in suche necessitye wyll not fayle to dooe them: Tyndall muste nedes agree (be he neuer so loth to come to it) that God hath no necessitye for auoydynge of suche peryll, to prouyde that hys Churche shoulde haue euerye necessarye thyng delyuered vnto them, and euer more kepte wyth them in autentique scrypture, whyle hymselfe by

hys

his promiſe would euer dwel with thē, and hadde for the proofe of theyr faythe agaynſte falſe Prophetes and their fals myracles, the myghtye meane of trewe miracles, and out of meaſure greater in his owne hande. Which meane of miracles for the true proofe of his woorde among mortal menne, is and hath bene, and euer ſhalbe, the finall peremptorye ſtoppe againſt al contradiccion.

A final ſtop a gainſt al contradiccion.

This ſeconde aunſwere is open and playne ynough in it ſelf. And forasmuch as the firſte appeareth not peraduēture ſo fully playne at the firſte ſight, I ſhall make it clerer. When Tindall ſayeth ẏ
E except all were written that we be boūden to beleue or to doe, there were elles nothing ſaue miracles to confound fals prophetes that ſhoulde come with falſe miracles: ye perceiue well that he preſuppoſeth that if euerye ſuche thyng bee writen in autentique ſcripture, then wout miracles the matter is ſafe inough, and the true preachers hable ynough to confounde the falſe by the ſcripture alone. For but if he ſaye ſo, he ſayeth no more for the alledging of ſcripture then for the alledgyng of the fayth wythoute ſcripture.

Nowe Tindall telling vs thus, we
C muſt firſte wit of him which falſe Prophetes he meaneth, Painims, Turkes, or heretikes. If he meane Painims or Turkes, then goeth he very farre wyde, for the true preachers cannot confound them with our autentique ſcripture, for it is not autentike amōg them, but they ſay that it is fals. If he meane heretikes, he goth almoſt as far wide, for they wyl alſo when they liſt denye for holy ſcripture any part of holy ſcripture that proueth againſt their purpoſe, as thei denie the boke of the Machabees, becauſe it proueth purgatory and prayers for them ẏ are dead, and denye the pyſtle of ſaynte
D James, becauſe it reproueth a bare faith without good woorkes.

Nowe if thei admitte the ſcripture for ſcripture, yet are ye neuer the nere, for thei will denye the true ſence thereof, & obſtinatelye defende a falſe, ſo ẏ the true preacher and that falſe prophete ſhall be ſkyll as farre aſonder, as yf they denyed the very ſcripture it ſelfe.

Nowe when he ſpeaketh of confoundyng them: we muſt witte of him what he meaneth by confoundyng thē. Whether he meanethat the true preacher ſhal make the falſe prophet aſhamed, or that he ſhall make the people perceyue theyr doctrine for falſe. As for makynge the
C falſe prophetes aſhamed: ye ſee youre ſelf thei be ſo chameleſſe ẏ it wyll not be, for ye ſee they wedde nunnes openly. And when thei bee not aſhamed to loke folke in the face, after that ſhameful ſacrilege and abhominable bycherye: whereof will thei be aſhamed? Nowe if he meane that the true preacher ſhall by thautentique writing, make the people perceiue the falſe prophete falſe: I ſaye that ſhall he not do by ſcripture any thynge more largely, then he ſhall doe the ſame by the woorde of god vnwritten, whiche woorde Tindal would haue no mā beleue. For the perceiuing wherof, ſuppoſe me now F
that the true preacher and the falſe prophet came together to diſpute the trouth in a great audience of people, vpō ſome ſuche article as the falſe prophet would teach againſt the common faith of ẏ catholike churche. As let me ſee for enſample, whether freers may wedde nunnes. Tut nay, that can ſerue for no ſample, it is to clere and to farre vndiſputable for any falſe prophete to finde any reaſonig therein, as the thyng which neuer ſythe the woorlde was peopled, could haue foūden anī man to think it lawful, til now, nor yet now neither fyndeth any that ſo thinketh, as many wretches as ſo ſaieth
G and ſo dothe, nor it were not poſſible for ẏ falſe prophet to finde any colour therin, but ſuch as al the woorlde would wōder at, except ſuch beaſtes as luſt to ſee it ſo for hatred & deſpight of honeſtye. But let vs take therfore for enſaumple, ſome ſuch hereſy as hath bene holden and diſputed of old. And what rather then one of the greateſt: that is to witte that hereſy that Arrius helde and his great cōpany, that our ſauiour Chriſt was not one egall god with his father. Arrius erro

Suppoſe me therfore I ſay that ſome falſe prophet wer ſo deuiliſh as to preach that poynt agayne, and that he hadde by
H falſe preaching wonne vnto him (as Arrius had in his tyme) muche people alredy of every eſtate and degre, and that he ſhould then come in an open audience of a mayne multitude, to diſpute with any true preacher that woulde offer hymſelf to defende in that point the part and belief of the catholyke church. Now when the true preacher & the falſe prophet wer comē together, & fallen in diſputaciōs in two pulpits on high ẏ al ẏ people might heare thē, and that the tone alledged diuers tertes of ſcripture for the trouth, & the tother as many for the fals part, and

eche

A eche of them glose agaynst glose, & whē the true preacher would laye thereto the consent of all the olde doctours, and of all the catholyke church of Christe, thys fiftene hundred yere, the false Prophete would say agayne as the false Prophete Luther sayth hymself, I set not by Hyerom, I set not by Austine, I care not for an hundred Gregories, I care not for a thousande Ciprianes, I laye for me the playne worde of god. And for the catholyke church ỳ thou callest the churche of Christe, it is but a multitude of mortall
B mē, whō yf I shold beleue for the multitude, I must rather beleue ỳ painims or ỳ Mahometanes, which bee many moe. And thy saintes whō thou laiest for thee be dead, but ỳ word of god ỳ I lay for me liueth & shal liue for euer. And ỳ church of Christ is vnknowē to mē, but it is wel knowē to god, out of whose hand no mā
Job.10. can take them as our sauiour saith., but
Psalme.15. though thei slepe now, & rest in hope, as the scripture saith, my flesshe shall rest in hope, they shall yet in the day of the lord awake at the blast of the trumpe, and euer after liue with ỳ lorde in his reigne. And of these I doubt not was that holye
C man Arrius, and mani another holy mā of his secte.

Now yf agaynst all this, ỳ true preacher fall in farther disputions agayn, as wel about his first question as aboute ỳ church, with diuers other that incidently fall in debate betwene them, and then for the final end and playnest proofe cōclude and rest vpon the scripture, & saye that he hath proued his part wel therby, and that his textes be clere, and ỳ textes of the tother part are fally wrested, and his own answeres effectual, and the tothers but sophistricall, and then the false prophete for himself agayn saye, that he
D ioyeth muche that theyr disputacion is come to so good a pointe, for he knoweth wel that he hath alledged the scryptures right, and construed them in theyr true sense, and that his aduersarye is aduersary of the playn open trouth, and preacheth and teacheth again his owne conscience, and thereby sinneth against the holye ghost, whiche shal neuer be forgeMath.12. uen in this worlde, nor in the worlde to come, for whose irremyssible synne hym selfe is full sorye, and exhorte hym to remember the false prophete Balaam. and beware by time, lest he com to like end, & thē say ỳ he is yet glad again on ỳ tother side, & highly thāketh the lord ỳ hath by his true teaching ther opened ỳ eyes of ỳ people about them, ỳ thei now clerely se
E the light of trouth, which hath now put away the darknes of their ignorance, wherin the blinde leaders the false Popish preachers haue led them wronge al this whyle before, the errours of whome he douteth not but that god hath by him made them nowe so plainly to perceiue, that he wel dare, and so doth make them all his iudges, whether of thē both hath defended his part better, and therefore prayeth them to speake and shewe theyr myndes therin, for ỳ apostle saith while 1.Corin.14. other speake, the congregacyon must iudge, and euery man (sayth Luther) for his own soule beleueth or beleueth not, vpon his owne perill, and therfore vpon
F his owne belief what he should beleue and what not, must nedes be iudge hym self: nowe good readers when they thus haue spoken bothe, thinke ye by youre trouth that the people vnlerned of their audience shall bee mete to discerne and iudge whither of thē hath spoken better, and whither part is betwene thē better proued by scripture? Are not the people well likely with such doubtful dispycyons to be rather ledde out of the trouth, then wel confirmed in it: namelye syth many of them shal bee corrupted in corners, and drawen into that false fayth before, as the guise of heretykes is.

But now how much perill wer there more, if this false prophet shold as Tin-
G dal putteth his case, come forth wt false miracles too, and in the ende of his disputacion and his holy exhortacion therupō, say farther to the people thus: Dere brethren in the loue of the lord ỳ father & his onely begotten sonne oure sauioure Christ, ỳ came into this wretched world to shewe it ensample of mekenes, & not to make hymselfe as great a god as hys father, as the Popishe preachers preach vnto you, whiche thereby make you beleue that our maister Christe passed in
H pride the proude angel Lucifer, that for the same pryde was depryued of heauen and throwen into hell, where he reygneth as Prince vppon all the sonnes of pride: I am come as ye see sent by ỳ blessed spirit of the lord, that hath prayed for you with sighes vnspekable, ỳ ye myght be delyuered frō this errour, ỳ this false precher here and I haue disputed vpō in your presēce, wheras you see & I am sure perceiue ful wel, ỳ I haue wt ỳ word of god ouercome hī vtterlie though he bable on skil. But yet because ỳ trueth stādeth not in wordes but i vertue & power of dede, it

pleaseth

A pleaſeth god that for the ſtrengthyng of weake conſciences, I ſhall ſhewe you more proofe of the glory of god. For ſith this euil man miſſe ledde with an euyll ſpirite, would leade you ſtyll in a wrong way, and make you miſſevnderſtande ỳ ſcripture, ſaying that I take it wrong & teache you falſe, where as I made your ſelfe iudges of the matter: I ſhall nowe call god to iudge it himſelf in your ſight by ſome ſhewe of his ſpeciall preſence & power. And then after this ſpoken, ſhold cal vp vnto him ſome wel knowē blinde manne, and in the ſyght of all the people ſodainly make him ſee. What ſaith Tindall to this? here is his owne caſe. Were B the autētique ſcripture in this caſe likely to ſaye the people? ſurely me ſemeth naye. For though the ſcripture be trew in it ſelfe: yet ſythe it is not ſo playn but that many great difficulties aryſe ther- Many greate difficulties aryſe vpon ſcripture. vpon, in which though he, which vppon the ſtudie thereof hath beſtowed manye yeres, maye perceiue the true part from the falſe: yet vnto the vnlearned it ſhall be likely ful oft, that in ſuche diſpicions the falſe part may ſeme trueſt. And then howe muche more yf he ſee in hys owne ſight miracles ſet therto.

C But nowe ſaye I that on the tother ſide the woorde of god vnwritten, maye ſtaye altogether. For I ſay that ỳ trueth of that article taught and beleued as ỳ churche without any doubt or queſtion beleueth: maye be ſo ſurelye grauen in mans heart, that though he neuer haue red nor heard neither any ſcripture in ỳ point: yet preſuppoſyng it for an vndouted trouth, he ſhall ſette at nought al the falſe wreſted ſcripture of the falſe Prophete, and al his falſe miracles too, and ſhal euer conffer the ſcripture by ỳ knowen article of the catholike faith, which was taughte and beleued before thoſe tertes of ſcripture were written, & hath D yet the ſame trouth nowe that it hadde The ſtrength of the woorde vnwritten. then, notwithſtanding al the tertes that ſeme to ſaye the contrarye. And by thys faith in the worde of God vnwritten in theyr bookes, and yet written in theyr ſoules: and there many martirs ſtande & ſhedde their blood in the witneſſe of the trouth thereof, that neuer red nor heard the ſcripture in their dayes, and woulde in the ſame word vnwritten, with gods grace haue withſtanden falſe myracles too, whiche had yet bene vndoubtedlye ỳ ſoreſt pinche, ſauing for the moe & more meruetious miracles that themſelf ſaw or beleued done on the tother ſyde for ỳ trouth. But I ſay therfore as I haue often ſaide before, that as for miracles he hath ſo ſpecially kept for the proofe of ỳ trouth, that all the miracles whiche the painims or other infidels haue done excepte heretikes, he hath euer made hys true preachers to do greter miracles againſt them: and by ỳ greater miracles, to deſtroy them, as he did in Moiſes and in Heliſeus, and in his holye Apoſtles, & other holy ſaintes after them. But as for heretikes, god hath neuer ſuffred thē to dooe anye miracles at all, becauſe he would haue by the mark of miracles his very true churche knowen from all the falſe churches of heretikes. For neuer ſhal he ſuffer them to dooe anye, tyll the F The true churche is knowen by myracles. gret archeheretike Antichriſt come him ſelf, which as help me god I feare be very nere his time, and ỳ Luther is his very foregoer & his baptiſt, to make ready his waye in the deſerte of this wretched worlde, and Tindall, frere Hulkin, and Swinglius, his very falſe Prophetes to preache for him. But when he ſhal come hymſelf and worke wonders, to peruert (yf it might be) ỳ very choſen too: yet ſhal he not worke miracles alone, but God ſhall for his Churche in miracles farre paſſe hym, for anger whereof he ſhal kyl them and truſt al in ſtrength of ſword. And becauſe he ſhal haue ſo many waies G to tourne the people wronge, God ſhall not ſuffer the wretch long, but ſhal ſhorten his dayes, and putting ſtrength and miracle together, ſhall kyll hym with ỳ 2. Theſſalo. 2. ſpirite or blaſt of his holy mouthe. And thus good readers ye plainly nowe perceiue ỳ ſith ỳ ſcripture alone againſt heretikes & miracles may not ſufficiently ſerue to vnlearned people, otherwiſe thē may the beliefe wout ỳ ſcripture, & alſo ỳ heretikes ſhal do no miracles til Antichriſt come, & yet thē ſhal haue alſo greater miracles wrought againſt him, and that his time ſhall be but ſhort, and hym H ſelf finalli by miracle deſtroied & killed: ye ſee proued plainly, that Tindales ſecond reaſō wherby he wold proue that the apoſtles left no neceſſarye thyng vnwritten, hath in it no reaſon at all.

¶ Tindall

Some mā wold aſk, how did god cōtinue his generatiō frō Adā to Noie, & frō Noie to Abrahā, & ſo to Moſes wout writing but wt teching fro mouth to mouth. I anſwer, fyrſt ỳ there was no ſcripture in the world al the whyle, ỳ ſhal there pue when our Ladye hath a newe ſonne.

¶ Noie

A ¶More.

Tindall sayth that some man would aske this question. But he knoweth wel ynough that I laye this against hym in my dialoge, because he so precisely saith that nothing may be certaynly knowen to bee believed but by scripture. And nowe he answereth me ẏ our Lady shal haue a new sõne, ere I can proue ẏ ther was not scripture from the begynning. He wayeth his wordes wisely, when he saith that our Ladye shall haue a newe
B sonne firste, which he might as wel say by euery woman ẏ is passed this world, saving that our Lady neuer had a newe sonne beside our sauior Christe, is none article of his false faith, as hiself plainly confesseth, because it is not plainelye written in scripture.

But is not this a proper answer nowhere as agaynst his false ground that ther can be no true fayth but if it be writen in scripture, I obiected against him the faith of many good faithfull men, in whose dayes we cannot proue that their faith was written, and yet we doubt not but that thei wer good and faythfull: he
C sayeth I cannot proue that they hadde no scripture. If he wil saye (as he dothe) that thei could haue had good & sure faith without scripture, and will also cõfesse (as he dothe) that thei had good and sure faith: he muste hymselfe proue that they had scripture, and not tell me that oure Lady shal haue a new sõne ere I proue ẏ thei had no scripture. For it is ynoughe for me ẏ our Lady shall haue two newe sonnes ere Tindall proue that some of those faithful folke in the first or second generacion, had any writyng at all, and that our Lady shal haue fiue new sõnes ere Tindal proue that the faithful peple had before Moyses dayes any scripture
D suche as Tindal must meane, but yf he go about to begile vs with sophistycall equiuocacion. For our matter is not of scripture, as it is taken for bare writig, suche as euery scriuiners boye writeth in his maisters shoppe, but as it sygnyfyeth suche holy writyng as god causeth to be writtẽ, and bindeth folk to believe, vpon the perill of their soule health. And then I saye yet againe that it is ynough for me that our Lady shall haue fyftene newe sõnes, ere Tindal be able to proue me that some of those whom I alledge, & he confesseth for faythfull folke, hadde any suche scripture at all. And Tyndall felyng full wel that this poynt pricketh him, shrynketh hither and thyther ther-
E at, and seketh many shiftes. And for all the shiftes that he findeth here, because thei all satisfye not himselfe: he is fayne afterwarde in his aunswere to my dyaloge, to seke vp some new, and saith that in Noyes dayes when the floude came, there wer no mo left that believed right but those that were saued in the shippe. In which place he seeketh vpon that vertuous cunnyng man Nicholas de Lira, saying: *Lira delirat.* But it is more easy for Tindall to make a mocke vpõ his name then to obtain his vertue and learning. But what winneth Tindall by that answere there-yf he sayde true, yet were he neuer the nere. For if the whole worlde were at that tyme fallen from the fayth,
F saue those fewe: yet were it for my purpose sufficient that the true fayth hadde first from God to man, and so furth fro man to man, comẽ by mouthe without scripture vnto those fewe, though al the remenaunt that had heard therof hadde then bene fallen fro the belief therof, except onely those fewe, as all the knowen nacions of the world that hath heard of Christes faith and holy scripture too, be nowe fallen from bothe twayne, saue onely these fewe that yet remayne. And of them some fall from the faith and frõ theffect of scripture by false interpretacion, as thei that fal fro the sacramẽtes, and that so conster the scripture, ẏ they
G would make it say that freers may wed nunnes. Of bothe which sortes yf there went so many away that the remenant which were left were as fewe as wer taken into Noyes shippe: yet shold alway Note. those fewe be the very church of god vpõ earth because of ẏ right belief, although that of those fewe somewer nought of liuing. And amõg thẽ should there miracles of god cõtinue to shew ẏ presence of god, & strength thẽ in ẏ faith, & make his churche knowen, ẏ such as are out, may finde the way to it to come in if thei wil.
H as he ceased not to walke with ẏ Jewes by miracles, although there wer manye nought, tyll he quite forsoke thẽ, whiche by his promise he shal neuer do Christes catholike church.

¶Tindall.

God taught Adam greatter thynges then to wryte.

¶More.

If he meane of spirituall reuelacions, it maketh litle to ẏ purpose, if of worldely thynges, I thynke well he taught

hym

A hym thynges of greater neceſſitye, as peraduenture tyllage of the grou̅d. But as for wryting, I wene as long as he lyued, was founden yet long after Adams dayes. For though Adam had as greate a wyt as anye manne hath hadde ſynce: yet he founde not out euery thynge that manye a more meane wyt hath founden ſince, except Tyndall tell vs that Adam prynted bokes, and made glaſſes, and ſhotte gunnes too.

¶ Tindall.

And that there was wrytynge in the world long ere Abrahaim, yea ere Noe. B do ſtories teſtifye.

¶ More.

Full well. But there is none of thoſe ſtorys any thyng ſybbe to ſaynt Johns ghoſpel. He fyndeth not in them: *Qui vidit teſtimonium perhibuit*, not, *verum eſt teſtimonium eius*. Iohn.19.

Ther wer ſtorys, which as ſaint Auſtyn ſaith, wrote of thynges done thouſa̅d of yeres before the world was made. And though it wer proued as it is not, ẏ there wer wrytyng from the begynnig: yet as I ſayd before, it would not proue C that there was holy ſcripture that time, whiche is the onely wrytyng that muſt be proued, or els al that he proueth is as good vnproued.

¶ Tyndall.

Notwithſtandyng thoughe there had bene no wrytyng: the preachers were euer prophetes gloryous in doyng miracles, wherewyth they confyrmed theyr preachyng.

¶ More.

This is right wel ſayde & very largely, and lacketh nothyng nowe, but euen to bee as well & largely proued. Which D when he ſhall ſo largelye proue me by playne ſcrypture (without whyche by Luthers owne rule, Luthers owne ſcoler maye not looke to bee beleued) he ſhall haue muche a doo I trowe. For he ſayeth that by all thys tyme whyche was the ſpace of ſo many hu̅dred yeres, the preachers were euer Prophetes and glorious in doyng of myracles, where- Gene.7. with they confyrmed theyr preachynge. Nerelye, Nope we finde that he confyrmed hys preachynge with myracle, that was wyth the floode that drowned the whole worlde. But elles in that age from Adam to hys daye, what myracles fyndeth Tyndall done by the preachers? Nowe from Nope to Abraham, G howe manye myracles fyndeth he done by the preachers. Nor from Abraham to Moyſes neyther, he findeth not very many, ſo that it wyll I wene, be very hard for hym to proue, that the preachers dyd alwaye proue all that whyle theyr preachyng by myracles.

But I am very glad to here hym ſaie ſo, and am content to diſcharge him of ẏ proofe, and agree that he ſayeth trouth. And then ſay I that ſyth hymſelfe agreeth ẏ for the proofe of the preachers doctryne, preachinge all one thynge downe fro generacion to generacion by ẏ ſpace of ſo manye hundred yeares, holye preachers and myracles were ſo neceſſarye, F that for ẏ neceſſitie therof he preſumeth that it was ſo: it is reaſon that he agree alſo: that by this whole tyme of fyftene hundred yeres of Chriſtes church, holy preachers with miracles haue bene as neceſſarye. And then ſithe he muſte alſo graunt that god hath had as much cure of the church of his ſonne, as he had of ani church before: he muſt graunt that of ech thing neceſſari god hath as wel prouided for it, as euer he did for ani. Wher of it foloweth that ſithe holye preachers and miracles wer alway ſo neceſſary in G the other, that god alwai prouided them ſo plentuouſly, that thei neuer lacked: he hath in likewiſe al this while prouided, that in his owne church holy preachers & miracles haue alſo co̅tinued & haue neuer lacked. And then foloweth farther. ẏ ſithe in al this whyle there hath neuer bene in any church of heretikes (as many as haue bene of the̅) neither ſaint nor miracle, but bothe twayne euer plentuouſlye continued in this onely churche: which is the comm̅o knowen catholyke church of Chriſt: thereupon foloweth it finally, that onely it is the true churche of God, and that all the other bee falſe churches of the deuil. H

Now if Tindal wil ſay that it is now not like, for there is no cauſe neytheꝛ of holye preachers nor myracles, becauſe we haue the ſcriptures, as Abraha̅ ſayd vnto the rich glutto̅ ẏ lay in hel & would haue Lazarus ſẽt into his fathers houſe to geue his brethren warning, thei haue already Moyſes and the prophetes, and Luke.16. if thei beleue not them, no more wyll they beleue one that were come hence neither: this wil not ſerue Tyndal. For thei were not excuſable whiche then had the ſcryptures, conſyderynge that the ſcripture had been & yet euery age were well

A well teſtifyed with miracles, in that the
prophetes and preachers therof, and the
places where it was preached and occu-
pyed in Goddes ſeruice, were by God
illuſtrate and ſet out with miracles, in
ſo muche that he dyd not onely ſende in-
to the worlde his prophetes & true pꝛea-
chers with miracles, but alſo by ẏ bones
of them rayſed and ſente into the worlde
4. Reg. 13. dede mẽ alſo, to geue ẏ worlde warnyng
too, though he liſted not to doe ſo muche
at that wꝛetches requeſte. And fynallye
when all was to lytle, and that they fell
B to falſe conſtruyng of the ſcrypture, and
ſo beganne to multiplye theyr falſe doc-
tryne, that they made ẏ better beliefing
folk the fewer, and the falſe part ẏ grea-
ter: he taryed not long but came himſelf
to reformme it and beginne his owne ſpe-
ciall churche with his owne preachyng
and his holy apoſtles, not with bare diſ-
picions and bearynge men in hande the
woordes of the ſcripture were playne y-
nough, but with plentuous myracles to
repꝛoue the falſe doctryne of ẏ falſe pha-
riſees that had begonne to teach contra-
ry to theyr olde holy fathers before. And
thus hath god euer ſince ſẽt holy ſaintes
C into his church, as the reaſõ of his good-
nes required that he ſhould. And where
theſe newe Phariſees, theſe manyfolde
ſectes of heretykes, both nowe doe, and
fro the begynning haue done, miſſecon-
ſtre the ſcripture of god againſt ẏ mynd
of Chꝛiſt and his apoſtles: our lord ſen-
deth and euer hath ſent not onelye good
vertuous preachers agaynſte them, but
alſo repꝛoueth & euer hath repꝛoued their
moſt cõmõ hereſies againſt ſaintes and
ſacramentes wᵗ dailye merueylous my-
racles, & neither ſuffereth noꝛ neuer ſuf-
fred any one to be wꝛought amõg al thẽ.
but ſuch as he worketh ſomtime, where
D he maketh an image to ſpeake, oꝛ ẏ bleſ-
ſed ſacramẽt to blede, to detect their diſ-
pightful dealing, & make thẽ bee burned
therfoꝛe, wheras thei ſhal neuer find in
ſcripture ẏ euer god ſuffred fals miracle
either by mã oꝛ deuil to be done to the cõ
fuſion of his true pꝛophet. And therfoꝛe
it is plain yet againe that the catholyke
churche is the true churche, and al theſe
heretikes congregacions falſe.

¶ Tindall.

And beyond that, god wꝛote his teſta-
ment vnto thẽ alway, both what to do, &
what to beleue euen in ſacramẽtes. Foꝛ
the ſacrifices whiche God gaue Adams
ſonnes, wer no dũme popetrye oꝛ ſuper-
ſticious mahometrye, but ſygnes of the C
teſtamẽt of god, & in thẽ thei red ẏ woꝛde
of god as we doe in bokes.

¶ More.

Tindal telleth vs here another fayꝛe
tale. But in this I ſay as I ſayde beforꝛe
in the tother, that his tale lacketh but al
that it ſhould haue, that is to wytte, the
pꝛoofe. Foꝛ ye ſhall heare nowe how he
would ſeme to pꝛoue it.

¶ Tyndale.

The teſtament which god made with
Noe, that he would no moꝛe dꝛowne the
woꝛld wᵗ water, he wꝛote in ẏ ſacramẽt
of ẏ rainbowe. And ẏ appointmẽt made
betwene him & Abꝛaham, he wꝛote in ẏ
ſacramẽt of circũciſiõ. And therfoꝛe ſaid
Steuẽ. Actes. vii. he gaue thẽ the teſta- F
mẽt of circũciſion, not that the outward
circũciſion was the whole teſtamẽt, but
the ſacramẽt oꝛ ſigne therof. Foꝛ cyꝛcũ-
ciſion pꝛeached gods woꝛde vnto thẽ as
I haue in other places declared.

¶ More.

Is not this wel pꝛoued nowe. He ſhew-
eth vs of ſacrifices of circũciſion, and of
the raynbowe, which he coupleth wyth
ſacrypfyces and cyꝛcumciſion, & calleth
it a ſacrament like the tother, becauſe he
would haue vs wene that no ſacrament
eyther then dyd oꝛ nowe doth, any moꝛe
pꝛofite the ſoule then doth the rainbow.
Whiche rainbowe whether God made G
new to make mẽ ſure of his pmiſe by the
merueilous new ſight therof, oꝛ that it
beyng but an apparance natural by the
reflexion of the ſonne, I wyl not diſpute
becauſe of other mennes wꝛitynge. But
this I wote wel, I ſee no mã wꝛite ther-
of that euer ſawe it afoꝛe.

Noꝛyf it hadde neuer bee ſene yet,
there woulde I wene foꝛ all the natural
reaſons that mẽ make nowe therfoꝛe, ne-
uer a man haue miſſed it. But as I ſaye
wer it ẏ tone, were it the tother, God ey- H
ther made it oꝛ appoynted it but foꝛ a
ſygne of bodely health, and the woꝛld to
bee preſerued from vniuerſall floode,
whereas ſacrifices and cyꝛcumciſion &
muche moꝛe the bleſſed ſacramentes of
Chꝛiſtes churche, pertayne to the ſoule
helth, not as bare ſignes, but as thinges
well helping there vnto, as pꝛayer doth
and all reuerent maner and deuoute fa-
ſhiõ vſed by man therein. But this is al
Tindales purpoſe to pull downe the ſa-
cramentes and haue them take foꝛ bare
ſymple ſygnes. Foꝛ ſurelye to couple

H whi god made the rayn bow.

the

A the ſacrifice of Abell, or the ſacramente of cyrcumciſiõ with the ſygne of ẏ rainbowe, is almoſt as well likened as to liken the mattens that mẽ ſing at church, or the bleſſed ſacrament at the maſſe, to the ſygne of the Saracens head.

But nowe conſyder howe well theſe thynges proue his ghoſtly purpoſe. He ſayeth that from Adam to Moyſes God taught them in ſacramentes alwai both what they ſhoulde dooe and what they ſhould believe, and he proueth it becauſe god did ſo in three. And ſo this is his argument, god dyd ſo thyſe, *ergo* he dyd ſo alway, god dyd ſo in three, *ergo* he dyd ſo
B in all, god in ſacramentes taught them ſome thynges, *ergo* in ſacramentes he taught them all thynges.

Where findeth Tindall ẏ god taught Abraham, what thing the cyrcumciſion ſhould ſignify, or wherfore he ſhould do it, other thẽ that he would haue him and all his do it, what moral vertue he ſhold vnderſtand therby, as the cuttynge of & caſting away of all ſuperfluous carnal thynges, or any ſuch other thyng, what did he teache him, or where fyndeth he
C that to the people was any ſuche thynge preached therby, when the circumciſion was geuen and commaũded. In the ſacrifyce of Abell in killyng and offeryng the beaſtes, where fyndeth Tyndal that there was taughte vnto Abell or ayne manne els, that it ſhould ſignifye ẏ kyllyng of fleſhly luſtes, or any ſuche other thynges, ſauing that they ſhoulde ſerue god in that maner, which yet we rather gather by reaſon then fynde it writtẽ in ſcripture.

Where findeth he that Abraham was taught, that in offeryng vp his ſonne Iſaac, and then the ſheepe in his ſtede, it ſhould ſignify the offeryng of Chriſt vpon the croſſe, or any thing els, but hys
D thankefull obedyence and proofe of hys faſt faith and hope in god.

And though it may appere in euery ſacrifyce and in euery prayer vnto God, ẏ men ſhould loue god aboue al thing: yet in what ſacrifice wer thei lerned to loue their neighbour? This is a vaine tale of Tindal which he ſhal neuer proue while he liueth. And yet the better he proueth it yf he coulde proue it, the worſe ſhould he make his mater. For yf ſacramentes were with them in all that tyme able to be profitable without ſcripture: then ſo may ours be now profitable wout ſcripture, excepte he fynde therefore a prohibicion in ſcripture, which neither he nor none of his felowes euer found yet, nor E neuer ſhall finde whyle they lyue. For where as they laye for a prohibicion the wordes of Moiſes in the Deuteronomy, commaundynge that no man ſhall adde Cap.12. nor miniſhe: thei that laye that text for a prohibicion of our ſacramentes vnwriten, be as I ſhall ſhewe you afterwarde ſurely to mad to line.

Now ſeeth Tyndall this to bee verye trouth hymſelf, that if ſacramentes wer without ſcripture profitable vnto them, and ſtoode them in ẏ ſtede of ſcripture: it myght be by the ſame reaſõ in lykewyſe profitable to vs, & ſtãd vs in ſtede, which F thing deſtroyeth all his whole purpoſe. And therfore to anſwer ẏ wõ all, he ſayth that ſo it might in dede, yf ẏ the wycked Pope had not taken away the ſignifications of our ſacramentes from vs, as he hath robbed vs (ſaith Tindal) of the true ſence of all the ſcripture.

Tyndal muſt here tel vs which Pope hath taken from vs the ſignificacion of the ſacramentes, and robbed from vs ẏ true ſence of the ſcripture. If anie Pope this. viii. hundred yere (by al which time Tindal ſaith they haue bene al nought) haue done any thyng therin contrary to G the olde Popes ẏ wer by the ſpace of. viii. hũdred yere next before ẏ, which Popes he denieth not for good, nor can not denye: let hym tell which, and wherin, & whereby he can proue it. But that am I ſure he ſhal neuer ſhew whyle he liueth. For I wote well that the olde holy workes that haue bene made, as wel by olde holy Popes, as ſaint Gregory, ſait Leo, and other, as by ẏ olde holy doctours, as ſaint Hierom, ſaint Auſtyn, and other, concerninge as well the ſignificacyons of ſacramẽtes, as ẏ true ſẽce of ſcripture do cõſent & agree together againſt Tindal & Luther & frere Huſkin, & all theyr H ſonde ſelowes. And if Tindal ſaye nay: let him ſhew me which olde holy Popes were they, ẏ euer held that ẏ ſacramẽtes of the auter is ſuche a bare ſimple ſigne, and ſette but onely to ſignify the memoriall of Chriſtes paſſion, and vnitye of hym and vs, with loue and concorde among our ſelf, and ẏ it wer ſin to thinke it wer not brede ſtyll as Luther ſayeth, or to think it wer any thing els, as Tindall and freere Huſkin ſaith, & great ſyn to worſhippe it, as Luther, Huſkin, and Tindall ſaye. And as concernynge the true ſence of ſcripture, whiche he ſayeth the Pope hath robbed frõ vs, & meaneth ẏ Popes of eight hũdred yere laſt paſſed,

which

A which true ſence Tindal now bryngeth agayn: let hym ſhew then which Popes of the tother ſeuen hundred yere before, or which holy doctours of all that longe time before, dyd conſtre the ſcripture ſo, that any of them woulde ſaye ỳ a monke might wedde a nunne. And loe thus ye ſee good readers in what worſhippefull wyſe Tyndall prouyth all hys purpoſe. But nowe wyll we goe farther.

¶ Tyndall.

B But in the tyme of Moyſes when the congregacio was increaſed, ỳ thei muſt haue many preachers and alſo rulers tẽporall: then all was receyued in ſcripture.

¶ More.

Here is his whole ground whereupõ he wyll anon conclude, that ſyth al was then receyued in ſcrypture amonge the Iewes, ſo muſte it folow that al was receiued by ſcripture among chriſten mẽ. Whiche foloweth not as I wyll after ſhewe you, though he ſayde true, in that he ſayeth that in the tyme of Moyſes all was receiued in ſcripture.

C But ſythe that thereupon is all hys whole matter grounded: let him proue you that poynt fyrſt. For ye cõſider wel that it is not ynough to hym ỳ they then receiued ſcripture, but he muſte proue ỳ then they receiued all in ſcripture, and that euery thing that thei ſhould dooe or believe, was thẽ deliuered thẽ in ſcripture. And therfore ſithỳ this is the point and the thyng that he ſayth and prouyth not: let him proue you this well fyrſte, & then go further in goddes name. What proofe he bryngeth ye ſhall ſee, and how true it is ye ſhall ſoone iudge. Thus he ſayeth.

D ¶ Tindall

Al was then receiued in ſcripture, in ſo muche that Chriſte and hys Apoſtles might not haue been believed without ſcripture for all theyr miracles.

¶ More.

Loe this is all the whole proofe that euer he bryngeth forth for this poynte, wherupon his whole purpoſe hangeth. And in dede it were ſomewhat, yf it wer as trewe as it is falſe. For he neyther hath anye ſcrypture to proue it, and al reaſon is quyte agaynſt it. Firſt as for ſcrypture, thoughe Chriſte ſhewed to ỳ Iewes as the trouth was, that the ſcripture made mencion of hym: yet he neuer ſayde vnto them as Tyndall ſayth, that he might not bee believed elles, nor no ſcrypture ſo ſayeth. He ſayth no more of ſcrypture then of ſaynte John the Baptiſt. For he ſayth that the ſcripture beareth witneſſe of hym, and ſo ſayeth he of ſaint John too. E

But becauſe Tyndall compareth the ſcripture with myracles, and ſetteth ſo litle by goddes word vnwritten: Chriſt ſayde somewhat more by miracles and by his owne worde at that time vnwritten, then he ſayde eyther by ſainte John or by the ſcripture eyther. For he ſayde of thoſe twayne, that yf eyther of bothe had lacked, they had not bene in ỳ ſynne of infidelitie. And he ſayth not ſo muche of ſainte John, nor of the ſcripture neither. John.5. John.17.

F Nowe reaſon is clere againſt Tindal in that he ſayth that Chriſt and his apoſtles could not be believed for all the miracles. For though God had neuer geuẽ warnyng by Moyſes, that there ſhould come another prophete: yet excepte God had expreſſely ſayd that he woulo neuer ſende mo (which he ſaide not) what ſhold let Chriſt to be believed commyng with miracles, and though he woulde teache in the beliefe, not contrarye articles to thoſe that were before taught, but other reuelations farther ỳ were not taughte before, & in workes make what chaunge that god lift to commaũde. Gods worde when it was brought vnto the people by Moyſes, was it believed for Gods ſake or for Moyſes? If for goddes ſake, then though Chriſte had not bene God as he was: yet ſith god ſet hym with miracles as he ſent Moyſes, what ſhould let hym to be believed as wel as Moiſes, though he had neuer be ſpoken of before? Nowe yf for Moyſes ſake, Chriſt was as good as Moyſes was, all had he not bene god, and incomparablye better ſythe he was God. Why could he not then haue been believed without the witneſſe of Moiſes cõming wỏ miracles mo thẽ euer Moiſes did or al ỳ prophetes beſide, and namely doing ſo manye in his owne name. And becauſe that in the credence geuen vnto Chriſt, Tindal geueth ſo great preemynence to the ſcrypture aboue the myracles of Chriſt, that is to ſay to the word of God wrytten aboue wonderful workes of God done: let Tindal vnderſtand ỳ the cauſe why the witnes of ſcripture holpe vnto ỳ credence of Chriſt, was by reaſon of miracle, ỳ is to wyt becauſe it prophecied of hym. Which thing ỳ ſhall come ſo longe after, is a great myracle. G H

And

A And yet farther, they that would not believe in Chriſt for his miracles, woulde not believe in hi for ẏ ſcripture neither.

And yet for the finall confutacion of Tindalles folye, in ſaying that Chriſte for all his miracles could not have been believed but for the ſcripture: every fole knoweth, that all the worlde, ſave the Jewes, in their turning to Chriſtes beliefe, wer not led by the ſcripture, but by the miracles, and believed not Chriſte for the ſcripture, but believed the ſcripture for Chriſt, and Chriſt for the miracles. And the Jewes, which people moſt believed the ſcrypture: of them, I ſaye, feweſt believed in Chriſt.

¶ Tyndall.

B Wherfore, forasmuce as Chriſtes congregacion is ſpredde abrode into all the worlde, much broder then Moyſes, & in as much as we have not ẏ olde teſtamẽt onely, but alſo ẏ new, wherin al thinges are opened ſo richely, & all fulfilled that before was promiſed: & in ſo muche that ther is no promiſe behind of ought to be ſhewed more, ſaue the reſurrecciõ, yea & ſeing that Chriſt & al the apoſtles, with all the angels of heauen if they wer here, could preache no more then is preached
C of neceſſitie to our ſoules: how thẽ ſhold we receiue a newe article of oure faythe without ſcrypture? as profitable vnto my ſoule, as ſmoke for ſore ſore eyes.

¶ More.

Here Tindall maketh hys concluſion, that ſith Moyſes, becauſe the people was encreaſed, ſo fully receiued al thinges neceſſary to be believed in ſcripture that Chryſte hymſelfe mighte not have be believed without ſcripture, (whiche thynge is verye falſe) therefore it folowe-
D eth that Chryſtes congregacion hathe all thynges neceſſarye to bee believed, written in ſcripture, which thing is as falſe, and reaſõ it is that it be falſe, whẽ he concludeth it vpon falſe. But Tyndall perceiuing well himſelf howe falſe his foundacion is, and howe fieble hys building is that he ſetteth therupõ: hath therfore to make it ſtand ẏ ſurer, vnderſhoren, & vnderpropped it with certayn other ſtrong poſtes made of rottẽ redes.

One is, that all thinges be nowe beſyde the olde teſtament, opened richelye in the newe teſtament, that before wer promiſed. This vnderpropper is not very proper for to beare vp his bilding, for it is the ſelfe ſame thyng that is in queſtyon. For we ſaye, that if he take the newe Teſtamente for the booke of that G
ſcripture wrytten: he muſt not onelye ſaye, but alſo proove, that euery thing is opened therein, that of neceſſitie for oure ſoule healthe, is to bee believed, or done, and thys is the thing ſelfe that is in debate. And therfore, while he doth but tel vs and proue it not, and ſo vnder proppeth his aſſercion wt it ſelf: he ſheweth himſelf as wiſe, as one that leſt hys rotten houſe ſhould fall, wold go about to take down ẏ rofe, & pull vp ẏ groũdſel to vnderſhore the ſides with theſame.

Then ſetteth he to it another ſhorer, that all thinge is in the newe teſtament F
fulfilled that was promyſed before, and alſo that there is no promiſe behynde of ought to be ſhewed more, ſaue the reſurrection. Nowe thys ſhorer is ſo ſurely ſette, that it is ſhortlye blowen downe quite, if a man ſaye no more but what than. For beſides that, as there lay moe promiſes in the olde teſtament then euery man well vnderſtode, ſo may ther yet peraduenture lye moe promiſes vnperceiued yet, either by Tindall or me, both in the olde and in the newe. But I ſaye beſydes this, and beſyde thys alſo that
Tindall ſaith here vntrue (for beſide the G
reſurrection ther are yet vnfulfilled, as well diuers promiſes of tokens & thynges that ſhal come before the reſurrection, and all thoſe thinges perdy that are promiſed to come after, as the iudgemẽt it ſelf, and bliſſe or payne euerlaſting to the iudged bodies) but yet I ſaye beſyde all this: what if all the promiſes be fulfilled ſauing the reſurrection: doeth that proue that there could be nothing of neceſſitie believed without ſcrypture? Is there nothyng to be believed but promiſes? If God tell me a thing, or bydde me
doe a thing, am I not bounde to believe H
the tone nor to dooe the tother, becauſe they be no promiſes? If Tyndall ſpeake wyſelye in thys, I muſt nedes confeſſe my folye, for in gods faythe I can ſee no witte therein.

But finallye he ſetteth too a myghtye ſtrong poaſte hable to beare downe all, when he ſaith that Chriſt, and all his apoſtles, and al the aungelles of heauen, could preache no more then is preached of neceſſitie to our ſoules. And therfore, and for al the wyſe and well framed reaſons whiche I haue reprooued, and proued vnreaſonable before: he ſayeth that to receyue a newe article of fayth without ſcripture, were as profitable for our ſoules, as ſmoke for ſore eyes.

A This is a ſubſtanciall ſhoʒer loe, and very ſurely ſet I aſſure you. Foʒ fyʒſt I might agree all that he ſayeth, and hys purpoſe neuer the moʒe pʒooued. Foʒ where he ſayeth that all is already pʒeached that is neceſſary oʒ can be neceſſary to the ſoule: if I would aunſwer and ſay, that is very true, all ſuch thinges is already pʒeached, but al ſuch pʒeaching is not wʒittē: where wer now Tindales concluſion? But I will not be ſo madde to graunt him that all is either wʒitten oʒ pʒeached eyther, that can be of neceſſitie to mannes ſoule. Foʒ who woulde be ſo madde to thinke that god knoweth
B not many thinges that we knowe not, and that he can if it pleaſe him, reuele & ſhewe vs any of thoſe, and commaunde vs to beliue them whenſoeuer he lyſt. And when he ſo would dooe, then were they of neceſſitie to our ſoules ſaluaciō to be beliued. And he may whē it pleaſe him commaunde vs to dooe ſome other thynges that he hath not commaunded yet, and then ſhould we be bound to doe them. And he may commaunde to leaue vndone ſome thinges that he hath beſoze commaunded to be done, & then ſhoulde we bee bounden to leaue them vndone.
C And this is ſo playn and euident to euery man, that hath any ſparke of reaſō in his head, that I wonder where Tindall had lefte his witte when he wʒote thys.

And this was alſo a wiſe temperance of the matter that he ſayth foʒ theſe wiſe cauſes, that it were as holeſome foʒ our ſoules, as ſmoke foʒ ſoze eyes, if we receiued any newe articles of fayth without ſcʒypture. If the eyen of hys ſoule wer not ſoze blered, oʒ ſtarke blind with the ſmoke of the ſmokye fyze of helle: he woulde ſoone haue ſeene with hys two
D eyen, his two folies in theſe fewe wooʒdes. Foʒ he ſayth, if we receiued a newe article without ſcʒipture, wherby he cō feſſeth, that if God will geue vs a newe article in ſcʒipture, as he gaue Moyſes: it were not vnholeſome. And what can he then ſay but if God geue it without ſcʒypture, he muſt bee beliued, but if Tyndall dare ſay that the trueth of god doe depend vpon his wʒyting, & that his wooʒd be naught wooʒth til it bee wʒiten? Another foly is thys, that he ſayth if we receyue a newe article, and then all the ſaumples that he putteth be old, and we ſhall put him ſome other as olde.

¶ Tindall.

What holpe it me to beliue, that our ladies body is in heauen?

¶ More. C

If this be a new beliued article, lette Tindall tell when this belief beganne, & he ſhall fynd that it hath been thus beliued euen frō the tyme of her deceaſe. And now the thing ẏ almoſt .xv. C. yere hath been beliued, he calleth a new article. But now how like is this belief of this new article of .xv. C. yere olde, vnto hys enſaumple of ſmoke and ſoze eyes. Foʒ fiʒſt if it holp him not: yet at ẏ leſte it hurted hi not as ſmoke doth ſoze eies. But ſith it is true, and taught vnto the churche by the ſpirite of god, whych leadeth the churche into euery trouth, and the church growen into the conſent and agreement therof, by the ſame ſpirite of concoʒd and agreement, which maketh all the houſe of one minde, and thoughe the beliefe thereof were very newe: yet it helpeth hym, and dooth hym good to beliue it, as it helpeth hym, and doth hym good if he beliue other trouthes whiche God hath reueled & ſhewed by wʒyting beſoze, except Tyndalle truſte not God vpon hys wooʒde, but if he geue him his wʒyting thereupon, and hys letters patentes vnder his greate ſcale. Foʒ elles why ſhould it not helpe him as much to beliue that our ladies bodye and ſoule is in heauen, ſith God hath taughte hys
G churche ſo to beliue, as it helpeth hym to beliue that Enoch oʒ Hely, is body & Gene. 5.
ſoule in paradiſe, ſith he may do the tone 4. Reg. 2.
that doth the tother. And he ſayth ẏ tone that ſayth the tother, though he ſaye thē not bothe in one maner, but the tone by wʒyting, the tother by mouth. Foʒ ẏ inwarde inſpiracion of hys ſpirite, is hys mouth, vnto hys reaſonable creatures.

Howe be it, he ſayeth and ſpeaketh in dede the tone thyng and the tother, both of one faſhion. Foʒ if he ſpeake, he but inſpireth his wooʒd into ſome creature ẏ ſpeaketh it oute. And as he ſpeaketh, he
H wʒyteth. And therfoʒe who ſo better beliueth ẏ wooʒde of god wʒitten, then the wooʒd of god vnwʒitē, ẏ is to wit ẏ ſcʒipture, then ẏ inſpiracio: he beliueth better the creature that wʒote it, then God hymſelfe that inſpyʒed it.

If Tindall will auoyde this, and ſay nay, but I beliue better theſe men that wʒote the tone of Enoch and Hely, then I beliue theſe menne that tell me the tother of our ladye: then muſt Tyndall tell vs why he better beleueth thoſe then theſe. Wherein, what hath he to ſaye, but that thoſe that wʒote it in the ſcʒypture, were inſpired of God, and ſo he beliueth

True it is that our lady is in heauen, both bodye and ſoule. F

lieueth it as the woorde, not of men, but of God. Then aunſwer we agayn, that they that tell me the tother of our ladye, were inſpired of god, and therfore it helpeth him to believe it as the worde, not of men but of god. If he aſke howe ſhall he knowe that God inſpired the men that tell hym the tale of our ladye: we muſte aſke hym agayne: how knoweth he that god inſpired them that wrote the tale of Enoch or Helye. If he ſay that he knoweth it becauſe it is holy ſcripture: we the ſhall aſke hym farther how he knoweth that it is holye ſcripture. And then is he driuen to the poynt, that when he hath all doone, he muſt be fayne to flee to the churche, and ſaye that he knoweth it by
B the church. And when he ſhall ſhew you by which church he knoweth it: he muſt nedes ſhew you ſome church which him ſelfe may knowe, for elles how ſhoulde any ſuche churche tell it hym as himſelf ſelfe knoweth not? And when he ſheweth you any knowen church, he is double confounded. For bothe he deſtroyeth hys hereſie, that no churche ſhoulde be believed but electes, and alſo ſhall be driuen to confeſſe, that he knoweth the ſcripture by our churche, that is to wit,
C Chryſtes catholique churche which he refuſeth. And then ſhall we farther tell hym for his third confuſion, that by the ſame ſelf church doth he know that god hath inſpired that other article of oure lady. And yet for his fowerth confuſion we ſhall tell him farther, ỹ the ſelfeſame ſcripture, whiche himſelfe by the meane of the churches teaching believeth to be the woorde of God, teacheth him alſo to believe, that this thyng whiche it believeth of our lady, is either good to believe or at the leaſte wyſe not cupll, nor lyke
D ſmoke to ſore eyes, ſyth our ſautour him ſelfe in the ſame ſcripture ſayth, that the
Iohn.14.16. ſpirite of god ſhall teache the all trouth, and leade them into euery trouth, & that for euer, ſith himſelfe there promiſeth ỹ he wil not leaue them, but be with them for euer vnto the worldes ende.

And thus good chriſten readers, ye ſee to what worſhipfull concluſion, with a fowre folde confuſion, Tyndalle hathe brought hymſelfe, with laying thys article, whereby he woulde mynyſhe the woorſhyppe of oure moſte bleſſed lady.

But likewyſe as he ſpeaketh here of ỹ aſſumpcion of our lady, the beliefe wherof, he woulde ſhoulde ſeeme to ſerue of nought: the ſame ſayth he in dyuers places of the beliefe of the perpetuall virgi-
nitie of our ladye, ſaynge that it is no- E
thynge pertaynynge to the ſaluacion of our ſoule. But I ſay that the catholike churche of Chryſte believeth, that the beliefe thereof beyng (as it is, and from the begynnynge hathe bren) taughte by the holye goſte, ſo pertayneth to the ſaluacion of our ſoules, that the contrarye beliefe pertayneth to the damnacion of our ſoules, if hereſye be damnable.

And that thys is no newe article, wel appeareth by that that the olde holy doctour ſaint Hierome ſo farfurth reckened it for hereſy, that he wrote an hole boke agaynſt the olde heretike Heluidius, for ỹ confutacion of that hereſy. In whiche F
bertuous booke, ſaynt Hierome neither proueth, nor goeth aboute to proue her perpetuall virginitie by ſcrypture, but onelye proueth that the places of ſcrypture whiche Heluidius brought furth for the contrarye, were not effectuall to proue his malicious purpoſe, agaynſte the common receiued fayth of Chryſtes catholyque churche. Agaynſte whiche we maye bee verye ſure, that the ſcrypture neuer ſpeaketh in dede, howe apparante ſo euer an heretyke make it ſeme.

For lyke wyſe as though a ſophyſter woulde with a fonde argumente, proue G
vnto a ſymple ſoule, that two egges were three, becauſe that there is one, and there be twayne, and one and twayne make three: ỹ ſimple vnlearned man, though he lacke learnyng to ſoyle hys fond argument: hathe yet wit ynough to laugh thereat, & to eate the two egges himſelf, and byd the ſophyſter take and rate the thyrde. So is euerye faythefull man as ſure in the ſight of hys ſoule, how apparantly ſoeuer an heretike argue by ſcripture to the contrary, that ỹ comon fayth of Chriſtes catholique church is out of queſtion true, and that the ſcripture vn- H
derſtanden ryghte, is neuer therto contrarye, ſith he woteth well bothe by hys fayth & by the ſcrypture, that the church is taughte hys fayth by God, and hys holye ſpirite, accordynge to Chryſtes promiſe that can neuer be falſe, and woteth well alſo, that God neuer teacheth agaynſt the trouth, nor writeth againſt hys worde, but that the contrarietie that ſemeth, aryſeth of heretykes malicious ſubteltie, or as holy ſaint Auſtain ſaith, for lack of well vnderſtandyng. Which miſſe vnderſtandinge, may ſoone miſſeleade that man, whiche lyſt to leaue the fayth of Chryſtes catholyque churche, and leane to the doctryne of a falſe here-

A tyque, or to the lyking hys owne witte.
But for becauſe Tindalle will when we haue all ſayde, ſtycke ſtyll at one poynte, and aſke vs what ſhall profitte hys ſoule to beleue that our ladie is in heauen bodye and ſoule, (of whiche he playnelye beleueth the contrarye, both for her bodye and her ſoule, for he beleueth with Luther, that all ſoules ſlepe,
O fonde opinion. and ſlepe ſhall till the day of dome) and will aſke vs alſo what profiteth hym to beleue that our ladie was a perpetuall byrgine, and neuer hadde chylde but Chryſte, ſyth none of thoſe both articles
B is proued by playne ſcrypture, and we myght bee ſaued well ynoughe, though our ladies bodie came not in heauen till domes day, and alſo though ſhe had mo ſonnes then one and moe huſbandes to: I will aſke him then again, what profiteth him to beleue that our ſauiour him ſelf dyed a virgine, and neuer had wyfe nor chylde, ſyth that article is not proued by verye playne ſcrypture neyther: & he might by his paſſion haue wrought our redempcion, although he had wedded and goten chyldren too. And in good fayth, I wene we ſhal ſee thoſe folke fall
C ſo frantike once, that they ſhal not let at laſt, to ſay he did ſo too, and byd vs goe proue the contrary by ſcripture, or elles they be at their angelicall libertie to beleue whiche waye they liſt. But nowe come we to Tyndalles other exaumple that he putteth of purgatorye.

¶ Tyndall.

What am I the better for the beliefe of purgatorye?

¶ More.

In good fayth not ẏ better of an halfpeny, whyle ye beleue it no better then ye doe. But ſurely if ye beleued it well,
D ye might be both the better for purgatory and the farther from hell.

¶ Tyndall.

To feare men with thou wilt ſay.

¶ More.

He maketh men aunſwere as it pleaſeth himſelfe. But we will not ſaye ſo, for it were a fooliſh ſaying to ſay, Tindalle is the better for the beliefe of purgatorye to feare men with. What foole wold ſay ſo but Tindall? For Tindales beliefe cannot feare folke, no more then other mennes beliefe feareth Tindall, nor Tindall is not the better though other men be afearde. And therefore that queſtyon as he fooliſhely frameth it, ſo he wyſely aunſwereth it. But I ſaye that purgatorye is ordeyned for the puniſhment of ſuch ſinnes, as were either veniall in the begynnyng, or from mortall tourned to veniall by the forgeueneſſe of the mortalitie. C Why purgatory is ordeined

And I ſaye that the beliefe therof profiteth two manner of wyſe. One wyſe, in that it maketh a man to be preſerued thence, or to bee the leſſe whyle there, by that it maketh hym dooe penaunce and good workes here: of which two thynges Tyndall abhorreth to heare. The belief of purgatorye doeth profite vs .ii. wayes.

Another waye the belief therof profiteth, in that as for ſo farre foorthe it ke-
F peth the believer from hell, into the fire whereof, for the contrarye beliefe and hereſie holden agaynſte it, he ſhoulde elles fall headlong downe, believed he neuer ſo well, and lived he neuer ſo wel alſo beſyde. And therefore of the beliefe of purgatorye there cummeth theſe profites to other folke, though Tyndall be neuer the better for the beliefe thereof, whiche believeth it not.

¶ Tyndall.

Chriſt and his apoſtles thoughte hell ynough. And yet beſides that, the fleſhly ymagynacyons maye not ſtande with goddes word. What gret feare can ther
G be of ẏ terrible fyre, which thou mayeſt quenche almoſt for three halfe pence.

More.

Naye ſurely, that fyre is not ſo lightlye quenched, that folke ſhoulde vpon the boldeneſſe of pardones, ſtande oute of the feare of purgatory. For likewiſe as thoughe the ſacrament of penaunce be able to put away theternalitie of the payne: yet hathe the partie for all that, cauſe to feare both purgatorye and hell
H too, leſt ſome defaulte vppon hys owne parte, letted God in the ſacramente to worke ſuche grace in hym, as ſhoulde ſerue therfore: ſo though the pardon be hable to diſcharge a man of purgatory, Pardones diſcharge vs frō purgatory. yet may ther be ſuch defaulte in ẏ party to whom the pardone is graunted, that though he geue for three halfpence three hundred pounde, yet ſhall he receyue no pardone at all. And therefore can he not bee for three halfe pence oute of feare of purgatorye, but euer hath cauſe to feare it. For no man excepte reuelacion, can bee ſure whether he bee partener of the pardone or not, thoughe he maye haue and ought to haue, both in that and euery good thyng, good hope.

And if the feare of purgatorye wer ſo cleare

A cleare gone, becauſe it myghte be quenched with the coſte of thꝛee halfe pence: then were the feare of helle gone too, by Tyndalles teachyng, ſyth bare faythe, and ſleyght repentyng putteth oute that fyꝛe cleane, without the coſt of a penye.

And where he ſayeth that Chꝛyſt and hys Apoſtles thoughte helle ynoughe: I aſke hym howe he pꝛoueth that. Foꝛ we ſee well by experience, that hell and purgatoꝛye too, bee ſcante ynoughe betwene them both, to refrayn folke from ſinne. We ſee alſo, that both Chꝛiſt and hys Apoſtles, haue ſhewed vs that ther is purgatoꝛy. And that haue they ſhewed vs, not onely by mouth, whiche were ſufficiẽt to faithful folke, but by ẏ ſcripture to. And yet both twayne be not ynough to Tindall. Foꝛ his felowes and he will not vnderſtande thoſe places of ſcripture, but after their owne faſhion.

And therfoꝛe now, whereas he calleth as vnpꝛofitable to the ſoule as ſmoke to foꝛe eyes, all thinges that be not eyther wꝛitten in ſcrypture oꝛ deduced therupon, and putte the enſaumples of the aſſumpcion of our lady, and purgatoꝛye: he muſt adde vnto them as many thynges moe, as himſelfe putteth in theſame caſe. And ſo therby ye ſee that he ſayeth now, that a chylde to be confirmed oꝛ to be chꝛyſtened eyther, if it be chꝛyſtened in latine, oꝛ a man to ſhꝛyue himſelfe of his ſinnes, oꝛ to doe penance, oꝛ to doe anẏ good woꝛkes toward heauenward, oꝛ to be aneled, oꝛ to pꝛaye to ſayntes, oꝛ to beleue in the holye ſacrament of the altare, ẏ bleſſed body & bloud of Chꝛiſt, oꝛ to doe anye honour vnto it: All theſe thinges be by Tindall as pꝛofitable foꝛ ẏ ſoule, as ſmoke is foꝛ foꝛe eyes. But I pꝛay God that the foꝛe eyes of hys ſicke ſoule may once loke vp better, leſt he finally fall into the fowle ſmoke of hell, where he ſhall neuer ſee after.

¶ Tyndall.

And that the Apoſtles ſhoulde teache ought by mouth, that they woulde not wꝛyte, I pꝛay you foꝛ what purpoſe.

¶ More.

Now haue ye heard already by what high reaſons Tyndall hath pꝛoued you the thynge that he affyꝛmeth, that is to wit that the Apoſtles wꝛote and lefte in wꝛyting enery thyng that is of neceſſitie foꝛ the ſoule, either to be done oꝛ to be beleued. But ſith he ſeeth hymſelf, that in his reaſons foꝛ his own part there is ſo litle pith, and that he can neuer pꝛoue noꝛ no man els, the thinges that Tindal muſt pꝛoue, oꝛ els pꝛoue himſelf a foole, foꝛ failing from the faythe of Chꝛyſtes church, ẏ is to ſay, that the apoſtles left all ſuch neceſſary poyntes of the faith in wꝛiting: he leaueth of now his part himſelf, and aſketh vs why they left aughte vnwꝛittẽ as though if I that neuer was of counſayle with them, can not tell vnto Tindall playnlye wherfoꝛe and why the apoſtles lefte aughte vnwꝛitten, he myghte thereuppon conclude, that they wꝛote all together. Is not thys a wyſe and a woꝛſhippefull reaſon?

Thys maner is much like as Tyndal would affyꝛme that al the lawes of England be wꝛytten, and whatſoeuer wer vnwꝛitten were no lawe. And when he had long wꝛeſtled therewith, and could not pꝛoue it: woulde then aſke me: hath the realme of England any lawes that be not wꝛitten: to what purpoſe I pꝛay you, ſhould they be left vnwꝛitten? And then if I could not gene him an anſwer therto, ſuch as coulde contente hym: he myght therefoꝛe with good reaſon take hys parte foꝛ pꝛoued, and well and woꝛſhippefully conclude, that all that euer are vnwꝛitten, are no lawes. But nowe in my name he anſwereth his queſtion, and then confuteth that aunſwer.

¶ Tindall.

Becauſe they ſhoulde not come to the handes of the heathẽ foꝛ mockyng, ſaith maiſter Moꝛe: I pꝛaye you what thyng moꝛe to be mocked of the heathen, could they teache, then the reſurrecpon, and that Chꝛyſte was God and man, and dyed betwene two theues, and foꝛ hys deathes ſake, all that repent and beleue therein, ſhoulde haue theyꝛ ſinnes foꝛgeuen them. Yea and if the Apoſtles vnderſtode thereby as we doe: what madder thyng vnto heathen people coulde they haue taughte, then that bꝛeadde is Chꝛiſtes body and wine his bloud. And yet all theſe thynges they wꝛote. And agayn purgatoꝛy, cõfeſſion in the eare, penance, & ſatiſfaccion foꝛ ſinne to godwarde, with holy dedes and pꝛaying to ſayntes, with ſuch like, as dome ſacramentes & ceremonies: are meruaylous agreable vnto the ſuperſtitiõ of the heathen people, ſo that they neded not to abſtain from wꝛiting of them, foꝛ feare leſt the heathen ſhoulde haue mocked them.

¶ More.

A Thys was an happy happe for mayſter Tyndalle, that it happed mayſter Moze, with the laying of ſuche a ſlender cauſe, to minyſtre mayſter Tyndall ſo muche pleaſaunte matter of replicacyon. For if I hadde not happed to haue ſayde that the Apoſtles forbare the wryting of ſome thynges, for eſchewing of infideles mockyng: Tyndale had hadde nowe no more to ſay, but hadde leſte of with ſhame ynough, whereas nowe by this poynt he hath occaſiō of much matter & winneth much worſhip therwith.

But nowe if I wouldе be content to
B ſaye, that I was ouerſeen in ſo saying, and that I canne not defende my woordes that they forbare to wryte anye maner thing for anye ſuche cauſe, and that alſo I cānot tel why nor for what cauſe the apoſtles wrote ſome neceſſary thinges, and leſte ſome neceſſarye thinges vnwritten, no more then I can tell why that euerye Euangeliſte wryteth many thinges that his felowes haue, and yet leaueth out ſome as great and as neceſſarye as ſome that he wryteth in: if I wouldе for Tindalles pleaſure ſay this (whiche if I dидde, I neded not much to
C force, for any great harme that my part coulde take thereby, for the thyng were in it ſelfe neuertheleſſe true that the Apoſtles ſo dидde in dede, though I could not telle why) then hadde I taken away quite all Tyndalles pleaſure in his preſent babling, and left him onely to thoſe reaſons that he hath layde before. in all whiche, he is as ye ſee, too ſhamefullye confounded. But yet if it lyke you, good readers, to reade myne owne woordes as I wrote them, which ye ſhal find in the firſt boke of my dyalogue the. xxv. Chapter: there ſhall ye perceiue it, that it is not fully ſo farre from al reaſon, as Tindall wold haue it ſeme. For I ſhew
D there that the apoſtles did more playnly ſpeake, and more openly declared many thynges by mouthe among the chriſten folke, becauſe their audience was more mete whyle they wer onely among thē ſelfe, then they dидde by their wryting, whyche myghte percaſe come into the handes of heathen menne, that wouldе laughe ſome ſuche thynges to ſcorne. Now cometh Tindal and ſheweth that this is fondely ſayde, ſyth the Apoſtles letted not to wryte the thing that the heathen wouldе moſt mocke of all, and that purgatorye and the ſacramentes were leaſt lykely to be mocked among them, for ỹ they wer moſt agreable vnto their owne ſuperſticyon. But nowe leſt he
E ſhouldе haue cumbred hymſelfe ſomewhat with the aunſwere, and haue defaced therewith the beawtie of his own tale: he leaueth out here al ſuch thinges as I layde in that place for the proofe. Howbeit, thoſe thinges will yet I truſt ſerue me ſufficientlye agaynſte al Tindalles ſhoffes. Amonge whyche, yet where he weneth he ſpeaketh wyſeſt, he helpeth me ſummewhat himſelfe, euen here vnware. For fyrſt, though I could not telle why they wrote ſummewhat that the heathen menne will mocke, and yet leaue out ſomewhat leſt they ſhould mocke, thouh I coulde not, I ſay, tell why they dидde this: yet is it ynough if
F I proue that they ſo dидde in dede. For the proofe wherof I may lay, and ſo dидde in my dyalogue (which Tindal here leaueth oute) that not onely ſaynt Peter ſo did, in the ſecond Chapter of the Actes, where he forbare to call Chriſte God, Actorum. 2. leſt it ſhouldе haue hindered the faith in that audience, but that our ſauiour did the ſame himſelfe in the manifeſte preachinge of hys Godhead, as appeareth in the. x. Chapter of ſaynt John. Now ſith ye ſee that thus they dидde in dede, what nedeth me to care for al Tindals whies: why they forbare thys where was leſſe cauſe to feare, and why they wrote this where was more cauſe to feare: ſyth he
G cannot ſay naye, but that they ſo dидde: am I bounden to geue the reckenynge why and wherefore they ſo dидde? This dare I be bolde to ſaye, that they neuer taughte thing of difficultie by wryting, but that they taught it more playnly by mouth, by which erplanacīōs by mouth the people came into ỹ vndouted trouth and faythe of the matter, were the wryting neuer ſo full of doubte.

For the proofe whereof, Tindall hath
H here, as I ſayd before, by reaſon of hys hereſye wyth falſe vnderſtandynge of ſaynt Paule, brought furth a right good ſaumple. For thus he ſayeth.

¶ Tindall.

Yea & if the apoſtles vnderſtode therby as we doe: what madder thyng vnto ỹ heathē people could they haue taught, then that bread is Chriſtes bodye, and wyne his bloud, and yet all theſe thinges they wrote.

¶ More.

Loe, here ye ſee that Tindall himſelfe doubteth vpon ſaynt Paules woordes, whether he meant as we doe, which yet meane

A meane not as Tindall doeth, that bread is Christes bodye, and wine hys bloud, so that the bread and wine still remayn as Tyndalle sayeth that the Apostles wryte, but that the breadde and wine is conuerted and chaunged into Christes body and bloud, and that by what wordes soeuer the apostles wryte it, yet that is the thing that they meane, and that al be it that they haue written it playne ynough in scripture, yet both Christ and they with manye woordes so clearelye didde declare it by mouthe, that in that article, neyther then, nor neuer after, was there anye doubte arose, till that these heretikes here nowe of late yeres make doubtes vppon the wryting con-
B trary to the declaraciō made by Christe and his apostles, and well and surelye writen in mennes heartes fourtene hūdred yere before. Such perill is it loe, to fall from the vndoubted fayth, vnto the despicions of the scripture, which by the fayth is vnderstanden as the scripture
Jhon.5. it selfe. For lykewyse as it sayth plainly *scrutamini scripturas*, searche ye in scripture: so sayeth it as plainly, *nisi credideritis non intelligetis*, but if ye believe, ye shall not vnderstande. And here ye see, that thoughe Tindalle will not confesse that the apostles left any thing vnwritten, nor that
C they wrote any thing the more couertly for the mocking of ẏ heathē, yet he saith himself that ẏ apostle wrote so that men might dout what they meant. And that I dare well say, that in the christē flocke they presently so farre furth declared it, that they left no such doute therein. And also dare I say that they taught thinges by mouth which thei wrote not, part for the cause aforesaid, part for that it neded not, and this I saye boldly. For though Tindall say nay: yet saynt Paule sayde yes himselfe, when he wrote vnto ẏ Corinthians, *cetera quum venero ipse disponam*: the
1.Cor.11. other thinges I wil dispose or order whē
D I come my self. But the sacramētes so sore grieue Tindalles sore eyen, that he may not abide the syght of them, and therfore he goeth on agaynst them styll.

¶Tyndale.

Moreouer, what is it that the apostles taughte by mouth, and durst not write, the sacramentes? As for baptisme, and the sacrament of the bodie and bloud of Christ, they wrote, & it is expressed what is signified by them. And also all the ceremonyes and sacramentes that were from Adam to Chryste, hadde sygnificacyons, and all that are made menci- E
on of in the newe testamente. Wherefore in as muche as the sacramentes of the olde testament haue significacions, and in as muche as the sacramentes of the new testament (of whiche, mencion is made that they wer deliuered vnto vs by the verye Apostles at Chrystes commaundement) haue also significacions, and in as muche as the office of an apostle is to edify in Christ, and in as much as diuine ceremonye edifyeth not, but hurteth altogether (for if it preache not vnto me, then I cannot but putte confidence therein, that the dede it selfe iusti- F
fieth me, whiche is the denying of Christes bloud) and in as muche as no mencion is made of them aswell as of other, nor is knowen what is meant by them: therefore it appeareth that the apostles taughte them not, but that they be false marchandise of wylie hypocrites.

¶More.

If a man reade ouer these wordes, and examine them not, he maye be sone abused. But whoso well waye them, and consider euerye parte, shall soone perceyue that thys processe is fylled vppe G
with malyce, falshed, and folie. Fyrst he woulde, that because the Apostles haue written the two sacramentes, that is to witte, baptysme, and the sacramente of the aultare, and the sygnificacyons of them, and of the tother. v. as he sayeth, haue not written: he would I saye therfore, that we shoulde take it as proued, that the other fyue were no diuyne sacramentes, nor delyuered to the church by Chryste nor his apostles. Nowe is this argumente, though hys antecedent were true, yet as wyselye concluded, as this is of the lawes of Englande: Men H
haue written some, ergo they haue written all.

By the tytle of his Chapiter he taketh in hand to proue, that the apostles haue left no necessary thing vnwritten. And nowe he proueth it, by that ẏ they haue writen some. For of his reason, yea and of all his reasons in conclusion, this is the whole sūme. Whiche sūme, what effecte it hath, euerye foole may see, but if Tindall proue me farther ẏ the apostles promised ẏ they would write all, wherof saynt John professeth playne the contrarye, and so dooeth saynte Paule too. John.21.

Now yet in thys reasō of his, as faint and as feble as yt is, he is fayne to presuppose false. For he presupposeth that

A of any of the remenãt, the apoſtles haue not wꝛitten. Whiche is ſo playn falſe, ỹ if ther were any ſhame in him, he might not ſoꝛ ſhame ſaye it. Of confirmacion wꝛiteth ſaint Luke in the Actes playnly, and ſaynt Paule to the Hebꝛewes as plainly. Of matrimonie and pꝛieſthod, ſaynt Paule manifeſtly, the tone to the Epheſies, the tother to Tymothe. Aneling, ſaynt James, & ſaynt Marke in the ghoſpell alſo. And of penaunce and the partes therof, euery man almoſt in euery part of ſcripture. And this thing Tindall ſo well knoweth, & that it hath been ſo often ſo playnly pꝛoued vnto them, ỹ B they coulde neuer yet, noꝛ neuer ſhall while they liue, be able to withſtand it, neither with ſcripture noꝛ with reaſon, but with rayling & babling. And therefoꝛe as I ſaye, thys knoweth Tindall ſo well, that it is moꝛe then ſhame foꝛ him now ſo to wꝛyte, as though the apoſtles hadde neuer wꝛitten of them. Which if they neuer hadde done in dede, yet were the ſacramentes ſure ynoughe, whiche hang vpon goddes woꝛde as ſure as all their wꝛyting, and of which vnwꝛitten woꝛde we be certayn and ſure by the ſelf ſame meanes, by which we know theyꝛ C bookes foꝛ holy wꝛyting, that is to wit, by the relacion of the catholique church of Chꝛyſte, and by the ſpirite of god that leadeth the churche into the beliefe of the trouthe, and leadeth euery well willing perſone a parte, into the beliefing of the catholique churche, and by the belieuing of the churche, into the right beliefe of euery neceſſary trouthe, & by the groundes therof firſt had, into the right vnderſtanding of holy ſcripture, wherby the fayth before had, is moꝛe & moꝛe feſtly confirmed, and without whiche fayth before had, the wit of man mighte abuſe the ſcripture to the occaſion of infidelitie and vnfaythfulneſſe.

D But yet becauſe I would be loth that Tyndalle mighte ſaye that I mylletake him in anye thinge, and then grounde my reaſon agaynſt hym vpon my own milletakyng of his woꝛdes: I will yet a lyttle exampne hys woꝛdes better, when he ſaith that the remenaunt of the ſacramentes beſide baptiſme and the ſacrament of the aultare, be no pꝛofitable ſacramentes, noꝛ haue no pꝛomyſe of grace, becauſe the apoſtles wꝛote not of anye of them as they didde of the tother twayne. I wouldè witte of Tyndalle whether he meane that of any of the tother, b. the apoſtles wꝛote nothing at al, oꝛ elles that they wꝛote not of any grace E pꝛomiſed vnto any of them, oꝛ elles ỹ of none of them the Apoſtles wꝛote anye pꝛoper ſignificacions of their outward ſignes, as ſaynt Paule did of baptiſme, Ad Colloſ.2. when he reſembled it vnto Chꝛiſtes buryinge and reſurrecꝛyon, and of the ſacrament of the altare, when he teacheth the Coꝛynthies that one loꝛe is made of manye graynes of coꝛne, and the wyne of many grapes, and that chꝛiſten men ſhoulde in likewyſe being many in perſone, be made one in loue and concoꝛde, and as it wer, made all one body, in and with our ſauioure Chꝛyſte himſelfe. If he meane the firſt way, that is to wit, ỹ of any of the ſayde fyue ſacramentes the F apoſtle wꝛote nothing at all, then ſhall he ſhewe himſelf too ſhameleſſe. Foꝛ the woꝛdes be cleare both of confirmacion, pꝛieſthod, aneling, and bothe the other twayne. If he meane of the ſeconde maner, his ſaying ſhalbe as ſhameleſſe as in the firſte. Foꝛ it is euident in all the thꝛee befoꝛe remẽbꝛed, that the apoſtles wꝛite of grace geuen, with the puttyng vppon of the handes. And therein when Tyndall ſeeketh an euaſion in his boke of obedience, ſaying that the putting of the handes was but a maner of menne in that countreye, as it was to ſtretche oute the arme in pꝛeachyng, oꝛ to laye G an hand vppon a boyes headde and call him good ſonne: thys euaſion was none euaſion. Foꝛ in the ſirth Chapiter of S. Paule vnto the Hebꝛewes, ſaint Paule woulde not haue made ſo ſerious and earneſt remembꝛance of the putting vpon of the handes (whiche he rehearſeth as earneſtly as baptiſme) if it were but ſuch cuſtomable maner that men maye doe and leaue vndone as they liſt. Noꝛ if it wer but ſuch a thing: he would not ſo erpꝛeſſelye ſaye to Tymothe, that he had grace geuẽ vnto him by the putting H of his handes vppon him. Theſe places of ſcripture, and manye moe too, be foꝛ 1. Tim.4. this matter ſo playn agaynſt Tindall, and ſo euident, that when he wꝛeſtleth with them, and would fayn ſcape away with ſome gay gloſe of his own deuyſe: he fareth lyke a butter flye fallen on a lime twigge, which the moꝛe it ſtriueth and flotereth, euer the faſter it hangeth.

Now if he meane in the third faſhion, that is to witte, that the apoſtles of thoſe fyue ſacramentes, doe not beſyde the common ſignificacyon of grace, wꝛyte any ſpecyall and pꝛoper ſygnificacyons of the outwarde tokens, to whiche ſygnificaci-

Actuum.8. Hebꝛ.6. Epheſ.5. 1. Timo.4. Iacobi.5. Marc.6.

A ficacyons, theſame outewarde tokens hadde ſuche reſemblaunce and likenes, that they were therefore appropred vnto them, as water in baptiſme hathe by the waſhing of the body a reſemblance vnto the cleanſyng of the ſoule, if Tindalle meane in thys manner, as it ſemeth that he dooeth (for when Luther and he, and all the forte of them: hadde longe laboured againſte the bleſſed ſacramentes, and hadde fynſſe aſſayed to ſaye that fyue of them were not in ſcripture ſpoken of at all, and whan that would not be bydden by, then that there was at the leaſte wyſe no grace promiſed with them, when they ſee themſelfe ſhamefullye convicted and reproued in
B that poynt too: then fell they finally to the thyrde poynt, and woulde notwithſtandinge that the ſcripture make mencion of them, and of grace alſo graũted with them, yet wold the wiſe men make vs ſo madde as to take thẽ al for naught but if we fynde in ſcrypture what other ſpeciall ſignification euerye outwarde token hath, and preache that ſignification to the people, as the ſpeciall thing and the whole effecte of the ſacramente letteth the grace goe by, whiche theſe menne woulde were cleane forgotten, & in no wyſe beliued. But whereas in all their writinges they raple vpon allego-
C ries, & crye out vpon ſuch holy doctours as preache them: yet the holy ſacramentes ſelfe they would ſhould ſerue for allegories only, and for nothyng elles.)

Now then I ſaye, ſith Tindall meaneth thys wyſe, and therefore ſayeth in his wordes afore remẽbred, that otherwiſe preached they doe no good but hurt altogether. For it maketh he ſayeth, the audience to putte confidence therein, & the dede it ſelfe inſtructeth a man, which is the denyinge of Chryſtes bloude, ſith Tyndalle I ſaye, ſayeth thus: I woulde
D witte of Tyndalle, whether the ſacramentes and the ceremonies of the olde lawe were by God prouyded to be well, and with their profytte delyuered and taughte by Moyſes vnto the Iewes. I thinke that Tindall wil not be ſo madde to ſaye, that God dyd by Moyſes teache them to ſerue him with thoſe ſacramentes, ſacrifices, and ceremonies, diſpleaſant to himſelf, thankles toward themſelf, & alſo to their harte. Wherfore if he haue either wit or grace, he muſt nedes graũt & agree, that they wer by Moyſes taught vnto the Iewes, very wel and agreable to gods pleaſure & their wealth.

But then ſaye I, that thoſe ſpeciall and
E proper ſygnificacyons of euerye ſacrament, ſacrifice, and ceremonie, wer not taughte them, nor they vnderſtode them not: wherfore it foloweth that Tindall ſayeth falſe, in that he ſayeth that the knoweledge of them was ſo neceſſarye for the ſoule health, that withoute that knowledge, the vſe of them muſt nedes be nopfull, and not lawfull vnto them. For, but if Tindall teache falſe in thys, god had taught his people in the begynning to ſerue him with damnable ceremonies himſelfe.

Now if Tindalle will at this clappe turne his cheke aſide, & ſay, that becauſe
F that els al their ſeruice to god done with thoſe ſacramentes and ceremonies, had been damnable, therefore it appeareth well that all the ſignifications of them wer taught them, & ſo the minor of mine argument falſe: yet in turning the tone cheke fro me, he turneth the tother very fayre to me, ſo that he will haue a clappe on the tone cheke or the tother, make what ſkyfte he can. For then ſaye I thys vnto him, that if the knowledge of all theſe ſignifications was ſo neceſſarye to them, that withoute that know-
G ledge, the doyng of thoſe thynges which without ſinne they might not leaue vndone, were ſynne as ofte as they dydde them, and that therfore leſt we ſhoulde be ſo wretched, to wene god had on euery ſide ſo bewrapped his people in ſinne himſelfe, by his own ſpeciall prouiſion, that they could not by no meane eſcape: we muſt nedes perceyue that God cauſed thẽ to be by Moyſes taught all thoſe ſignificacyons. Then ſaye I, that ſyth they were not written vnto them in the ſcripture, they wer if Tindall tolde vs true, taughte them but onely by mouth,
H and ſo fro mouth to mouthe taught and continued among them, tyll menne by theyr folie and flougth fell to forgeatte them, or little to force of them, and then to not beliue them as theſe heretiques fare by the right fayth at this daye.

And then ſaye I, that therupon it very well foloweth farther, that Tindall, ſaying that Moyſes receiued all neceſſarye thinges in wrytynge, ſayde verye falſe and like a very foole, for the knowledge and vnderſtanding of thoſe ſignificacions of all their ſacrifices and ceremonies, he confeſſeth to be neceſſarye vpon perpil of their ſoules, and yet he confeſſeth that they were not written in the ſcrypture.

And

A And if Tindall were to wype aſide and ſcape, by that he ſayeth that thoſe ſacramentes and ceremonies ſerued them for bokes, and that they read all the ſignifi-cacions in them, as in bookes: I aſke him whether the ceremonyes were to-kens ſo lyke the ſygnificacyons, that they were hable to teache the ſignifica-cions, and kepe them by the beholdyng of the ceremonies or not. If they were, they hadde not been forgotten. If they were not, and yet the ſignificacions ſo neceſſary, then yet agayne was not eue-rye thynge neceſſary deliuered Moyſes
B in wrytyng.

But letting Tindalle with his folye paſſe, the trouth is ỳ the Iewes had ne-ceſſary thinges taught them beſide the wryting, & had an expectacion of Chriſt, and of redẽpcion by him before the lawe wrytten, & in that tyme, and after, & the Iewes loke for it yet, & they knowe that without him al their ſacramentes could not for their finall ſaluaciõ ſerue them. But when they began little and little to fall from that faith, and began to truſt in the law & the workes of the law alone leuing of this poynt of faith which was
C of the law, ſacramentes, & ceremonies, and al their bodily workes of the ſoule: then went they wrong. And that is the thing whiche ſaint Paule ſo fore repro-neth, in their truſt & confidence to be ſa-ued by the workes of the law, wheras if they had not lefte of the force & ſtrength of faith, both workes of the law & the ce-remonies too, had ſtand them in ſtede of heauen. And therfore this nothing tou-cheth the churche of Chriſte when they put truſt in the ſacramentes, for they do it not without the faith, that al the force and ſtrength of them cummeth of Chri-ſtes paſſion, for thys they beleue, and this they teache. And it is no doubte
Note. D but that the Iewes neuer knew ỳ ſpeci-all ſignificaciõs of al their ſacramẽtes, ſacrifices, & ceremonies, other thẽ grace and remiſſyon of ſynnes, or peraduen-ture that they were figures & tokens of thinges that ſhould fall, not yet percey-ued by them, as we know our ſacramẽ-tes be effectual ſignes of grace. And it is vndoubted, that both they & we which in faith, hope, & charitie, do any ſuch thing as god cõmaundeth, & ſerue him in ſuch faſhion as he biddeth vs, althoughe we know not why he will be ſerued in ſuch wyſe, no more then Abraham knewe why God bade hym to ſerue him with the ſacrifyſynge of his owne ſonne: yet is that doing of that dede done in that C wyſe, pleaſaunte and acceptable to god, and profit to mannes ſoule, whatſoeuer Tyndalle tell vs, and his maiſter Mar-tine too, and frere Huſkin alſo, and take their wiſe wines with them. And ther-fore all thys tale of Tindalle agaynſte the ſacrament, is not worth the leaſte fether of a wilde goſe wynge. But yet conſider one thing by the waye, that ye miſſetake him not, nor be not by a fayre woorde leadde out of your way. He cal-leth the ſacrament of the aultare, the ſa-crament of the bodie & bloud of Chriſt, in whiche wordes he calleth it well, but yet meaneth he not ſo well thereby, as good chriſten menne doe, nor as himſelf F
would ſeme to doe. For he meaneth not that there is the very body and bloud of Chriſt in dede though he ſay there is the ſacrament therof. For by that meaneth he nothing elles, but onely a bare ſigne, and token, and a memorial thereof. For the great heretique Thorpe in hys exa-minacion, calleth the ſacramẽt a right, and by theſame name that Tindal now doth: ſo that a man wold at the firſt hea-ring find no fault therin, but miſſetake him for a good chriſten man. But after-ward he declareth himſelf wel & clerely, that he meaneth like a naughty heretike as Tindale doeth alſo in ſondrye places
of his boke. For he ſayth that ſacramẽt, G ſigne, and token, bee but three names of one thing, & that the ſacramẽt of the aul-tare is very bread ſtill. And he mocketh at them that teache it to be the very body of our ſauiour himſelf, and he is woode with them that doe it any honour. And ſo in this poynt concernynge the bleſſed ſacramente of the aultare, Tyndalle is yet a muche more heretyque then Lu-ther is hymſelfe in hys wrytinge, al-though in dede it appeareth well that he
meant as muche in the beginnynge, till H he withdrewe himſelfe for enuye of o-ther, that hafted forewarde and ſet furth that hereſye before him. And of trouth I am right credibly enformed by a ve-ry vertеous man, whom god hath of his goodneſſe illumyned and called home agayn, oute of the darke Egypt of their blynde hereſyes, that at ſuche tyme as frere Barons, and Tindall fyrſt mette, Frere Barõs
and talked together beyonde the ſea, af-ter that he fledde out of the freres, where he was enioyned to tarrye for hys pe-naunce, after he hadde borne his fagot: Tyndalle and he were of ſondrye ſec-tes. For frere Barons was of Zwin-

glius

A glius ſecte agaynſt the ſacrament of the altare, believyng that it is nothing but bare breadde. But Tyndall was yet at that time not fully falle ſo farre in that poynt, but though he wer badde inough beſide, was yet not contente with frere Barons for the holding of that hereſye. But within a whyle after (as he that is falling is ſone put over) the frere made the foole madde outright, and broughte him blyndfielde downe into the diepeſt doungeon of that develiſh hereſy: wherin he ſitteth now as faſt bounden in the chayne of peſtilence, with the chayne of pertinacitie. as any of hys vnhappye felowes. And this I geue you knowlege of, becauſe I would not in any wiſe that B ye were deceyued with hym, where he ſpeaketh well, and yet meaneth naught. But now let vs yet farther conſider well hys wordes. Thus he ſayeth.

¶ Tyndall.

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

¶ More.

Upon this he cõcludeth after, that except baptyſme and the ſacrament of the C altare, al the remenant be no true ſacramentes for lack of ſygnificacyons. But ere he canne ſo conclude: he muſt fyrſte proue, not onely that all the ſacramentes & ceremonyes from Adam to Chriſt hadde ſygnifycacyons, but alſo that al thoſe ſygnificacyons were then to the people knowne and vnderſtanden. For elles though God dydde ſette thynges to ſygnifye and to bee doone: yet if he commaunded them to doe it, and tolde them not the ſygnificacions, but would leaue them to be ſhewed and dyſcloſed at ſuche tyme afterwarde as it ſhoulde like hymſelfe, it was no ſynne for them D in the meane whyle to doe the thynges Note. that god bode them doe, but gret merite to them, thoughe they vnderſtoode not what the thinges ſignified that thei did. no more then my ſeruaunte that can no more but wryte, is worthye rebuke and blame in the wryting of a latine booke at my bydding, whereof he wotteth not what any one word meaneth. Now that all the ſygnificacyons of all the ſacramentes and ceremonies from Adam to Chryſte, were vnderſtanden of the people: that ſhall not Tyndalle proue me, though he ſhoulde lyue as manye yeres as were betwene the creacion of Adam and the bye the of Chryſte. And therfore as many yeres muſt he nedes haue alſo, ere he make hys concluſion folowe, and hys argumente good. For if God gaue them ceremonies & ſacramentes, wherof he gaue them not the ſignificacions: then ſo myghte he lykewyſe geue vs, if it ſo pleaſe hym to dooe. And farther, if they by ỹ doynge of thoſe not vnderſtanden ceremonyes and ſacramentes in obedience of his bydding, dydde not ſynne, but deſerued thanke, all ſuche I ſaye, as dydde them in dewe fayth of ſaluacion by Chryſte that was to come: then maye we alſo by the obſeruyng of ſacramentes and ceremonies, haupnge F ſome ſygnifycacyons farther then we percepue (for one generall ſygnificacyon of them all we knowe, that they be all good tokens and ſygnifycacyons of grace, in that they be taughte by God and hys ſpyrite, that in ſuche thynges dooeth inſtructe hys churche) we maye lykewyſe I ſaye, obſerue them without ſinne, and not withoute thanke of God. And ſo Tindalles argumente goeth to grounde quyte, althoughe oure ſacramentes and ceremonies were not good in dede. For they may be good for anye reaſon that he maketh to the contrary. G

But nowe that they bee good in dede, and deliuered vnto Chryſtes catholyke churche by himſelfe and his holy ſpirite ſent by himſelf to dwell therin, to teache it all neceſſary trouth, and therby neceſſarily to preſerue it from all damnable vntrueth, falſe beliefe, and ydolatrie (as the ſacramentes & the ceremonies were if they wer falſe:) thys haue I proued to Tindall, ofter I trowe then. xb. tymes, to whiche in xb. hundred yere, he ſhall, I am ſure, neuer make one good anſwer.

¶ Tyndall.

Wherfore, in as muche as the ſacra- H mentes of the olde teſtamente, haue ſignifycacions, and in as muche as the ſacramentes of the newe teſtamente (of whiche mencyon is made that they wer deliuered vnto vs by the verye apoſtles, at Chryſtes commaundement) haue alſo ſygnificacyons, and in as muche as the offyce of an Apoſtle is to edifye in Chryſt, and in as much as a dumme ceremonye edifyeth not, but hurteth altogether (for if it preache not vnto me, then I cannot but put confidẽce therin, that the dede it ſelf iuſtifyeth me, which is the denying of Chriſtes bloud) and in as much as no mẽcion is made of them, aſwel as of other, nor is knowẽ what is

meant

A ment of them: therfore it appeareth that the Apoſtles taughte them not, but that they be the falſe marchandyſe of wylye hypocrites.

More.

He repeteth here and hepeth vp all his proues together, whiche proues I haue repproued piece mele altogether, and ſo his concluſion which he deduceth vpon them, is alreadye reproued altogether. But yet for hys double confuſion can I not forbeare to touche one piece agayn, which in his repeticiõ here he ſemeth to ſet out more opẽ and more clerely to de-
B clare. This piece is, where he ſayeth ẏ all the ſacramentes of the new teſtamẽt haue ſygnificacyons alſo, and then expowneth whiche all he meaneth, ſaying all of which mencion is made that they wer delyuered vnto vs by the very apoſtles at Chriſtes commaundement.

It is to me more then woonder what this man meaneth. Firſt it muſt nedes be that he accompteth among ſuch as he ſayeth, ther is no mencion made of their deliuerie by the very apoſtles, all thoſe fyue whiche he ſo often and ſo fully re-
C fuſeth to take for ſacramentes, that is to wit, confyrmacion, penaunce, wedlocke, holy order, and anneling. For he ſayeth alway that the tother two, that is baptiſme, and the ſacrament of the aultare haue ſignificacions, and that theſe haue none, & by this reaſõ he wolde now conclude that onely thoſe two be very ſacramentes, and none of all theſe fyue.

But now his wordes wil rather proue that theſe fyue haue ſygnificacyons tw. For he ſayeth that all haue ſignificacions, wherof mencyon is made that they were delyuered vnto vs by the verye apoſtles. Wherfore Tyndall doeth here, eyther confeſſe that theſe fiue haue ſig-
D nificacions alſo, and then confeſſeth his wordes falſe, by which he ſo often ſayth they bee no ſacramentes, becauſe they haue no ſignificacions, for lacke wherof, he calleth them dumme ceremonies: or elles he ſayeth here, that there is no mencio made that any of theſe fyue wer deliuered vs by the verye Apoſtles, and then is he therein tw playnelye proued falſe. For euery man ſeeth, that there is none of all theſe fiue, but that as I haue often ſhewed, mencyon is made of them by the euangeliſtes, and the other of the Apoſtles, if they bee the verye Apoſtles whom he and we both call the Apoſtles, Saynt Peter, ſaynt Paule, Saynt Ia-

Actuum.8. 1. Timo.4. Epheſ.5. Iacobi.5. Mar.6.

mes and theyr felowes. So that I wonder what the mad mã meaneth to ſpeake E in this matter ſo ſolemnely, and handle it ſo madlye. For when they make mencion of them: the wyſe manne may well wit that they did not begyn by any wyly fore after, but by Chriſt himſelfe that taughte thoſe thinges to them, and they furth to his churche.

Tyndale.

And therto prieſthod was in the tyme of the apoſtles an office, whiche if they would doe truely, it would more profite then all the ſacramentes of the worlde.

More.

Is not here another madde reaſon? Hys purpoſe is to proue that ẏ apoſtles F left no neceſſarye thyng vnwritten, and Tindal proueth it thus. In the apoſtles tyme prieſthod was an office, whiche if the prieſtes would doe it truely, would more profitte then all the ſacramentes in the worlde. Now ye wote well his cõcluſion muſt nedes be this: And therfore it foloweth ẏ the apoſtles left no neceſſary thing vnwriten. Is not this a madde concluded argument? And yet are there in his wordes moe folies thẽ one beſide. For graunte that prieſthod was an office: yet might that officer bee conſecrated with a ſacrament, & ſo was in dede. And a parte of his office was alſo to mi- G niſter the ſacramentes to the people.

Nowe if that office well occupyed, were more profitable then all the ſacramentes beſydes: what letteth that the other ſacramentes to be good and neceſſary to ſaluacion. Were this a wiſe argument? Better is it to forbere ſinne then to doe penaunce for ſinne. Ergo to doe penãce for ſinne is not neceſſary. Now after this goodly argument goeth he to another as gay, and ſayth.

Tindall. H

And agayn, goddes holineſſes ſtryue not one agaynſt another, nor defyle one another. Theyr ſacramentes defyle one another. For wedlocke defyleth prieſthod more then whoredome, theft, murther, or any ſinne agaynſt nature.

More.

Here is but one argument, & that but ſhorte: but here be two lyes, longe and lowd ynough. For firſt, where he groũdeth hymſelfe vppon thys, that Goddes holyneſſes ſtryue not one agaynſt another, nor defyle one another: he ſayeth playne falſe, and againſt holy ſcripture

quite.

Aquyte. For the burying of dead men, euer was and is an holy dede and wel allowed with god, and yet woulde he not ſuffer the bihop to burye any man, and thoughe it were hys father. And alſo if Tindal wil abide by this: ether he muſt ſay that perpetuall birginitie is naught and not holy, contrary to ſaynt Paule, and our ſauiour himſelfe, who take it & teache it for holy, and preferre it before wedlocke with hys woorke, or elles he muſt ſay that wedlocke with hys worke is naught and not holy, which god himſelfe bothe bleſſed, and commaunded in paradyſe, and whiche holye ſcrypture commendeth, where it ſayeth that wedlocke is honourable where the bedde is vndefyled with aduoutry. And thē muſt he confeſſe alſo, that hys owne maiſter Marten Luther (if the worke of wedlock be fowle and ſinful) hath ſinfullye doublie defiled himſelf with wedding of hys nunne. Or elles finally muſt he confeſſe hymſelf for a foole, in ſaying that gods holineſſe ſtryue not one agaynſte another, but if he ſaue hymſelfe and ſaye, that perpetual birginite, and the worke of wedlocke, be not repugnant the tone to the tother, and then he ſhall not nede to confeſſe himſelf a foole, for the whole worlde will confeſſe it for hym.

1. Cor. 7.

Heb. 13.

B

C

Nowe maketh he another lye, where he ſayeth that wedlocke defyleth prieſthod more then whoredome, theſte, murder, or anye ſynne agaynſt nature. For if he ſaye this as of himſelf, it is a fowlish lye. But if he ſaye it, as he doeth, in the perſone of the catholyque churche, to make menne believe that the churche teacheth ſo: then is it a verye malicious lye. For it is not true, nor ẏ church teacheth not ſo. For the church plainly teacheth that whoredome, theft, murder, & ſinne agaynſte nature, coulde neuer be lawful neither to priſt nor lay mā. But the churche bothe knoweth & confeſſeth, that wedlocke & prieſthod be not repugnant but cōpatible of their nature, and that wedded men haue been made prieſtes and kept ſtyll theyr wiues. But ſith perpetuall chaſtitie, and the forbearing of the worke of wedlock, is more acceptable to god then the worke of wedlocke in matrimony: therfore ẏ church taketh none to be prieſtes but ſuch as promiſe & profeſſe neuer to be maried, but kepe perpetuall chaſtitie. And thē doth mariage after that promyſe made, not by reaſon of the prieſthod taken vpon them, but by reaſon of the promyſe made vnto God, and broken: defyle the prieſt, I will not diſpute whether as much as theft, murder, or ẏ ſinne againſt nature, but I am ſure as muche as whoredome doth. For ſith the mariage is no mariage, it is but horedom it ſelf. And I am ſure alſo that it defileth ẏ prieſt more then double and treble horedome, ſith ẏ hys mariage being as it is, vnlawfull, & therby none other but whoredom, doth openly rebuke & ſhame two ſacramentes there at once, ẏ is both prieſthod & matrimonye, & beſides that, not onelye commytteth horedome, but alſo ſayth openlye that he wil committe horedome, and as a bold beaſt and a ſhameleſſe whoremaiſter, playnely profeſſeth afore the face of God, and all chriſten people, that in ſtede and deſpyghte of hys profeſſed chaſtitie, he cometh there to bynde himſelf to ſhameles perpetual horedom. And thus good chriſten readers ye ſee, howe well thys wyſe argument ſcrueth hym. And nowe putteth he after it his great ſolemne queſtion, where he findeth in ſcripture ẏ women may chriſtē childrē, which topeth to his wordes before, nere inough in the boke, but in reaſō as farre of as ẏ ſcripture that he layeth therefore, is farre of frō ẏ matter, as I haue touched before.

Prieſtes profeſſe perpetuall chaſtitie.

D

E

F

G

And ſurely thorow all hys boke, and almoſte euerye thyng that he maketh, ſometyme the Chapiters, ſometyme the paragraphes and reaſonynges within the Chapiter, haue ſo cupll dependence one toward another, that it ſemeth the matter to be gathered by dyuers folke, & as they come to him in diuers papers, ſo he without order & at auēture patcheth in his peces nothing like together, with great lacke ſcames, & ſome ſeme rent betwene. And in likewiſe topeth he now the final clauſe of this Chapter vnto the remenant, ſo that whoſo conſider what & how many thinges go betwene it, and the thing wherupō he concludeth it, ſhal ſurely wene it wer a poyſoned ſtynking tayle of ſome ſtinking ſerpent that wer quite cutte of, and after layd aſide farre from the poyſoned body. For thys is his finall clauſe and hys whole concluſion.

H

¶ Tindall.

And finallye, thoughe we were ſure that God hymſelfe hadde geuen vs a ſacramente whatſoeuer it were: yet if the ſignificacion were once loſte: we muſt of neceſſitie eyther ſeeke vp the ſignificacyon, or putte ſome other ſignificacion of gods word therto, what we ought

to doe

A to doe or beleiue therby, or elles putte it
downe. For it is impossible to obserue a
sacrament without lignificacio, but to
our dānacion. If we kepe ẏ fayth pure-
ly, and the law of loue vndefiled, which
are the significacions of al ceremonies:
there is no ieopardie to alter or change
the fashion of the ceremonie, or to putte
it downe if nede be.

¶ More.

Loe good readers, here ye see finally,
how well & how wisely, and therto how
vertuously Tindall finisheth this Cha-
piter. For the hole effect of al these wor-
B des is in thys worlde nothing elles but
that if god bid you doe a thyng, & he tell
you not what he meneth therby, and for
what cause he will haue you dooe it: ye
must nedes leaue it vndone & bid him do
it himself. Woulde Tindall (wene you)
be wel content with his own seruaunt,
that would serue him of the same fashy-
on: not doe what he byddeth hym tyll he
tel him why he biddeth him: wold it not
haue becomē Adā wel when god forbode
him ẏ tree of knowledge, to haue asked
god agayn why he did so, & saye, tell me
good lord wherfore, and what thou mea-
C neest therby, and why should I more dye
for eating thereof, then of another tree?
tell me this good lord ere thou go, for els
be thy backe tourned once, I will eate
thereof whether thou wilt or no. When
God taughte Moyses the making of the
tabernacle, the temple, and all thynges
belonging therunto: woulde it not haue
done wel in Moyses mouth to haue sayd
D vnto god: Tell me what it meaneth that
thou wilt haue ẏ tabernaclemade of this
maner, or els it shal lye vnmade for me.

When our sauiour himselfe sent oute
Mar.16. hys disciples, and bade them in the con-
firmacyon of their doctrine, laye they
Mar.6. handes vpon sicke folke, and thei should
be whole, and that they should anoynte
some with oyle: woulde it not (wene ye)
haue done verye well, that they shoulde
haue sayd nay, but if he would tell them
why lay their handes more then speake
their bare word, & why anoynt thē with
oyle rather then smere them with but-
ter. Surelye the deuill hath made thys
man madde, he woulde elles neuer saye
as he sayth. For if it were impossible to
vse a ceremonye but vnto damnacion, &
ẏ obedience to Goddes bidding be euer-
more deadlye sinne, but if the signifi-
cacyon bee knowen: then liued the chosen
people of god in the old law in a strange
perplexitie. Whiche whatsoeuer Tyn-
dalle saye, shall neuer bee prooued to E
haue vnderstanden the signifycacions
of all the ceremonies, whiche God ex-
pressely commaunded them to fulfyll
and obserue, though he woulde not that
they shoulde wene that the obseruing of
them without fayth and other good wor-
kes, should suffise them as Tindall and
Luther say, that faith alone shal saue vs
without good workes, as they said of old
& as he saith now without sacramentes
too. For this is his finall conclusion of
all, that if we kepe the fayth and the law
of loue vndefiled: there is no perill at all
to alter and chaunge the fashion of the
ceremonies, and to put them down too,
meaning as it semeth, that if we kepe ẏ F
faith and beleiue with Luther ẏ ther ne-
deth no more but fayth, & then therwith
kepe ẏ law of loue after Luthers louing
maner in lodging louers, freres, & nun-
nes louingly together: then we shall ne-
uer nede to care whether we chaunge or
put downe ceremonies and sacramen-
tes and all.

And surelye verye sooth he sayth. For
when we fall once to bee contente with
that: there will, but if we chaunge that
mind and mend, neither anye ceremony
nor any sacrament serue vs.

And yet if fayth and loue be as Tyn-
dall here sayeth, the sygnificacyons of G
all the ceremonies: what peryll is there
to keepe all the ceremonyes with them
twayne, without any other sygnificaci-
ons? And thus by Tyndall hys owne
tale, we shall neyther nede to put them
down, alter, nor change them, where he
sayth afore we must seke the sygnifica-
cyons agayne, or putte downe the cere-
monies vpon payne of damnacyon.

And here haue ye nowe seene all that
euer he sayeth, for the prefe of the thing
that he hathe in thys Chapiter taken in H
hande to proue, that is to wit, that the a-
postles haue left written in scripture all
thinges that of necessitie pertayn to the
soule health, both in thinges to be done,
and thynges to be believed. And nowe
perceyue ye perfitlye also, that all that
euer he sayeth, there is not anye one
thynge, that to the prefe of hys purpose
serueth hym worth a ryshe.

Here myghte I nowe well leaue (ye
see well) as for thys matter, syth I haue
sufficiently cōfuted, and auoyded clere-
lye, all that Tindalle hathe alledged for
hys parte in thys Chapiter, in which he
would proue that the Apostles haue left
writtē in holy scripture euery thing ne-

cessary

A ceſſary to be believed or done, for the ſal-
nacion of our ſoules, and that ſo fullye,
that whatſoever is not written in ſcrip-
ture, nor deduced therupon (by which de-
ducing what he meaneth I have by hys
own example ſhewed you) that thing is
not as he ſaith to be believed, nor to bee
done of neceſſitie, but men be at their li-
bertie in all ſuch maner thing, to doe it
or doe it not, believe it or believe it not,
or rather in ſynne to believe it or doe it,
though all ỳ catholike churche of Chriſt
hothe doe believe, and manye hundred
yeres have believed that the thing is of
neceſſitie to bee done or believed. In
which matter as I ſay, ſith Tindal hath
fayled of his proofe: I myght here make
B an ende, ſauing that I have thought it
convenient for his more better confuſiõ,
to bring in by and by ſuch thinges, as I
fynde written by hym for hys parte in
hys mater beſide, that ye may ſee with-
out farther ſeeking for it, all that he can
ſay at once. I ſhal therfore ſhew you his
aunſweres to ſuche thynges, as I in the
xxb. Chapter of the firſt boke of my dya-
logue alledged, for the proofe that all ne-
ceſſary thinges wer not writtẽ in ſcrip-
ture, but ſome ſuch onely taught and de-
C liuered vnto the church by mouth. And
when ye ſhal here have heard Tindales
aunſweres vnto thoſe thynges: ye ſhall
then the more clearelye perceyue howe
fowle a fall he hath in this matter, vpõ
which the greate part of all his hereſies
dependeth, and ouer that ye ſhall righte
eaſelye iudge what pith and ſubſtaunce
is in his boke of aunſweres, wherewith
he would fayne ſeeme clearelye to con-
fute my dyalogue.

I ſhewed there in my dyalogue by the
authoritie of ſaynt John the euangelyſt
D in the laſt Chapter of his goſpell, that al
Iohn. 21. thing was not writtẽ. For there he ſaith
himſelf. Many thinges did Jeſus, which
if they wer al written, the world would
not receiue the bokes. To thys aunſwe-
reth Tyndall thus.

¶ Tyndall.

He ingleth. For John meaneth of the
miracles which Jeſus did, and not of the
neceſſary poyntes of the fayth.

¶ More.

We ſee well now that Tindall wel fee-
leth that ſith the euangeliſtes did not go
together by appointment to write theyr
goſpels, nor when they hadde written
them, conferred theyr bookes together,
to ſee whether euerye neceſſary poynte
wer written in among them all, or elles
at that collacõ to put it in ſome one, as
we find that Saynte Paule had confe-
rence with Peter, and other of the apo- Gal. 2.
ſtles, to conclude and ſpeake of the fayth a-
mong them, but not to write it about in
bokes, but euery euangeliſt of occaſion
offred vnto himſelf, as God putte in hys
mynde and remembraunce, wrote hys
owne goſpell ſeuerally by himſelf, and
their epiſtles in likewiſe, and peraduen-
ture one of them in all their liues neuer
readde the goſpell that the tother wrote:
this I ſaye being thus, except ye that God
beſyde their purpoſe prouyded, that a-
mong them all euery neceſſary poynte
ſhould be written, (whiche thyng Tin-
dall neither doeth nor can, by reaſon or
ſcripture proue) elles if any of them lefte
vnwritten, anye poynte neceſſarye to
be believed, Tindall cã not ſay but that
euery of the other apoſtles might do the
ſame, and then hath Tindall no ſuretie
that euery ſuch thing was written. And
therfore Tyndall feeleth full well how
nere this place of Saynt John pricketh
him, if in thoſe wordes of Saynt John
might be underſtanden that he had not
writtẽ euery neceſſary poynt of ourc be-
lief. And therfore to auoide this pinche, G
Tindall ſayeth that I ingle. For ſaynt
John he ſayeth meant onely of Chriſtes
miracles, & not of any neceſſarye poynt
of the fayth. I ingle not. For I ſaye
not naye, but that Saynt John meant
of miracles. And in the tone place of the
twayn he ſpeaketh of miracles by name
ſaying Jeſus wrought many other mi-
racles in the preſence of hys Diſciples,
that be not written in this boke. In the
tother place in ỳ very ende he ſayeth, that
Chriſt did many other thinges, whiche
if they ſhould be al written, al the world
coulde not receyue the bokes ỳ ſhoulde H
be written. In whiche wordes, I denye
not but that ſaynt John meant of Chri-
ſtes miracles tw, & therfore I ingle not.
But Tindall that in that ſeconde place
where ſaint John meaneth no miracles
there excludeth his doctrine, & woulde
make vs wene that ſaynt John left not
vnwrittẽ any neceſſary poynt of fayth:
he ingleth and goeth about to begyle vs.

I thinke he taketh not ſo greate holde
vpon thys woorde: dydde, in that ſaynte
John ſaith, Chriſt did many other thin-
ges, and ſayth not Chriſt taught manye
other thinges. For thys woorde doyng,
includeth teaching, talking, ſpeaking
and all. As if a man would ſay, Chriſte

prayed,

A prayed, preached, and taughte, thys dyd he daye and night. And therfore ſyth S. Johns whole boke was made, not onely of Chriſtes myracles, but alſo of his doctrine and alwell woord as dede, and then he ſayth in the very end of hys boke that Chriſt did many thinges mo, wher of if al wer written, the world could not receiue the bokes: why maye not this be vnderſtanden of woordes and dedes and all, but if Tyndall wene that the bokes would be the fewer if the doctrine were in them too.

But now let vs ſee whether of vs two play the falſe iugler, I that tell you that
B euery neceſſarye poynte of belieke is not written in ſaynt Johns goſpel, or Tindall that would make you wene ỹ what ſoeuer ye fynd not written there, ye wer not bounden to take it for any neceſſary poynt of fayth. For els if Tindall wold graunt that ſaynt John had not writtē in dede euery neceſſary poynte of fayth: then is it as good for Tindall that ſaynt John ſay ſo, as that in dede it be ſo. Let vs therfore leaue diſputing vpō ỹ woord, and loke vpon the dede, and ſee whether it be ſo or not. If a man ſeke among the other euangeliſtes: he ſhall fynd mo ne-
C ceſſary thynges thē one left out in ſaint John, and in eche of them ſomewhat that ſome other hath. And if a man loke farther in the booke of faythe, written in the heartes of Chriſtes whole catholyque church: he ſhall find ſome thinges that none of them all hath written, and yet neceſſary pointes of faith, as I haue ſhewed you ſaumples, and ſhall.

But nowe becauſe of Tyndall, let vs take ſome one. And what thynge rather then the laſt ſupper of Chriſt, hys maũdie with hys apoſtles, in which he inſti-
D tuted the bleſſed ſacrament of the autar, hys owne bleſſed bodye and blonde. Is thys no neceſſary poynt of fayth? Tyndall cā not deny it for a neceſſary poynt of fayth, and though it were but of hys own falſe fayth agreeyng with Luther, Huſkin, or Zwinglius. And he can not ſay that ſaynt John ſpeaketh any thing therof, ſpecially not of the inſtitucion. Nor he cannot ſay that ſaynt John ſpeketh anye thing of the ſacrament at all, ſith that his ſecte expreſſely denyeth that ſaynt John meant the ſacrament in hys woordes, where he ſpeaketh expreſſelye therof in the. vj. Chapiter of his goſpell. And thus ye ſee howe wyſelye Tyndall ſticketh with me in the ſentence of ſaint Johns woordes, when the thyng that I entende thereby, is proued by hys dede.
E And yet becauſe Tyndall will nothing allowe but the woorde, if he pull frō me that woord of ſaynt John: I ſhall proue him theſame purpoſe by the woord of S. Johns maiſter, our ſauiour Chriſt himſelfe, and ſaynt John ſhall beare me record that it was Chriſt that ſayd it. For our ſauiour loe, as witneſſeth S. John in the. xvi. Chapter, ſayd vnto his diſciples himſelfe. I haue yet many thynges to ſay to you, but ye can not beare them now: but when that the ſpirite of trueth is come, he ſhall teache you all trueth.

Loe here ye heare our ſauiour ſay him
F ſelfe, that he left, and would leaue ſome thynges, and that great thinges, & therfore of likelihod neceſſary, ỹ they ſhould not heare till after hys paſſion, that the holy ghoſte ſhould come and teache thē, and well ye wot that ſaynt John endeth his boke before. And therfore as for this authoritie of ſaynt John, that I layed in my dyalogue: Tyndalles aunſwere wherin he calleth me a iugler, hath not yet iugled awaye the force, but hath by his falſe caſt of iugling, feately conuayed himſelf out of the frying pāne, fayre into the fyre. Whereas I ſhewe in my
G dyalogue, that it is not written in ſcripture that our ladie was a perpetual virgine, and yet it is a neceſſarye poynt to be believed. This is his aũſwer thereto.

¶ Tyndall.

And howe bringeth he in the perpetual virginitie of our ladie, which though it be neuer ſo true, is yet none article of our fayth to be ſaued by, but we believe it with a ſtrong fayth, becauſe we ſee no cauſe reaſonable to thynke the cōtrary.

¶ More.

By thys aunſwere it appeareth well,
H that God be thanked he fyndeth not yet the peoples deuocion ſo farre fallen frō our lady, that he dare be bolde to ſay all that he thinketh. For elles he would ſay more then he dooeth. And lyke as he forbiddeth folke to pray to her, and ſpecially miſliketh her deuoute antheme of *Salue regina*: So woulde he not fayle if he ſawe the people frame all after his fantaſy, to blaſpheme her in this matter of another faſhyon, as other of hys felowes haue done before his dayes.

But nowe for the meane whyle he is content that men may thinke themſelfe at libertie to believe it or not believe it, as they liſt, as a thing of no neceſſitie to be believed vpō ſaluacion of our ſoules.

And

A And full wel he woteth, that though he say now that he can see no reason why to thinke the contrary: yet if he coulde bring vs ones in the minde that there is no peryll therein, he might afterwarde wel ynough tell vs when he woulde the contrary, and saye that wyth better loking theron, he hath now founden that Eluid us and other elder heretikes of ẏ same sewte, sayd therein very well, and that reason and scripture is with them, and that saynt Austyne and sainct Hierome and al ẏ remenaũt say wrong, because their parte is not writte in scripture. This will not Tindall hereafter let to say when he lyst, yf he maye make vs weene in the meane whyle that we may chuse whither we will beleue this point or no.

B

¶ But I say that in that poynt Tyndal saith wrong. For in any such thing as we be bounden to belieue, if I beleue it in dede, and yet beleue therewyth that I may lawefully chuse whether I wyll belieue it or not: I saye ẏ in so beleuing I belieue noughte, nor my beliefe shall nat serue me.

C Then saye I farther that thys article is suche, that we be bounden to belieue it. For he that belieueth it not is an heretique, as it plainely appereth both by saint Austin in his booke to, *quod vult deus*, & by saynt Hierome in his boke against Eluidius, and by the other holy saintes and martyrs, who as sainct Hierome & saint Austine reherse, did write against heretikes before, and called them Antidychomarians, that is to saye Maryes aduersaryes.

Antidichomarians.

Then saye I finally that for as much as it well and playne appereth, that all those holy cunning men and blessed saintes, and therwyth al the whole catolyke church besyde, haue euer hytherto takẽ the perpetuall virginitie of our blessed ladye for so sure a poinct of christẽ faith and beliefe, that they haue euer condẽpned the cõtrary for an heresye, and then sith that article is not in holy scripture writtẽ, but that the wordes of scripture not well vnderstanden, seme to saye the contrary: I may and do againste Tyndall and hys felowes well and fully cõclude, that there is some thyng necessary to be belieued, & yet is not written in scripture. And so to my seconde argument, ye fynde hys aũswere fonde. For as for hys story fayth, wyth only which he sayth we belieue thys pointe: I shall touch it I trust in such whyse, and hys feeling fayth therẽ when I cõe therto, that euery man shal feele wyth his fyngers endes, that Tyndal feeleth neither faith, learning, reason, wit, nor grace. I alledged in my dialogue the wordes of saĩt Paule to the Corynthies, where he writeth vnto them of the holy howsell: As our lord hath deliuered it to me, so haue I deliuered it to you. To thys doth Tindall aunswere thus.

D

E

Capt. ii.

¶ Tindall.

¶ And when he alledgeth Paule to the Corinthies: I saye that Paule neuer knewe of this worde masse, neyther can any mã gather therof any straũge holy gestures, but the playne contrary, and that ther was no nother vse there thẽ to breake the bread amõg thẽ at souper, as Christe did. And therefore he calleth it Christes supper and not masse.

F

¶ More.

Here goeth Tyndal aboute to iugle but hys galles bee to great. I layed those wordes for none other cause, but to pue ẏ the apostle before his writing taught them that great mistery by mouth, and shewed them the maner hymself before hys pystle written, which he would not haue written vnto thẽ at all, if he might then conuenyently haue ben present wẽ them. And nowe where I sayed that it was wel likely, ẏ of saint Paule by his present tradicion was receyued holye gestures as the church vseth in the consecracion: he aunswereth me that there is no such thing ther spoken in ẏ pistle. Which I saied not there was, but I say that he findeth no worde in the pystle ẏ proueth that saint Paule therein wrote euery thinge that he presently spake or dyd. But it appereth wel ẏ saint Paule speaketh of that thing in that chapiter, not to put in wrytyng all thyng that he had before tolde thẽ by mouth, but onely to put them in remẽbraunce that the thyng which they there receiued in the forme of breade, thoughe it were called breade, was yet in dede the very blessed body of Christ. And for the more clere proofe thereof: he put them in remembraunce, that as he had before shewed them, our sauiour hymself told him so. And this he remembred them of by writing, to make them vse themself therafter the more reuerẽtly. For lack wherof he writeth to them, that sicknesse and deathe by the vengeaunce of Godde fell

G

H

A amonge them, because they did not vse such reuerence & honour as they should doe to the preciouse body & blessed blood of Christe. And in that chapiter saynct Paule speaketh but of certaine vnreuerent pointes in special, and concludeth sayeng, *cetera autem quum venero disponam*, the remenaunt or all the other thinges, I wyll my selfe order at my comming.

Here may we see whatsoeuer Tyndall say, that saint Paule beside this that he wrote of the sacrament, gaue the people B other tradicions therof by mouth (as I sayde in my dialogue) perteining to the reuerence and honour therof, and Tindall sayth here the contrary. But nowe let the booke be iudge, and by that chapter iudge also the false faith of Tindal, that sayeth it is sinne to dooe anye honour to it.

And where Tindall saith that saynt Paule neuer knewe this worde masse, I believe that well ynough, for I neuer heard that he spake any worde of englyshe. But that he knew not the thynge that englishe men call the masse, Tyn- C dall hath not proued yet, nor wil not do thys weke. For he must proue it better then by ẏ saynt Paule spake of Goddes supper. For we cal the howseling of the people Goddes borde and Christes table, and yet we know the masse to for al that beside. And the Apostles themselfe I doubte not sayed masse many a time and oft before any ghospell writtē. And holy saint Chrysostome sayeth that the apostles in the masse praied for al christen soules.

Where as I sayd that of the apostles tradiciō was learned the maner of cō- D secracion: that aunswereth Tindall in thys wyse.

¶Tindall.

¶A greate doubte, as thoughe we coulde not gather of the scripture how to doe it.

¶More.

¶Surely men setting no more thereby then Tindall and hys felowes do: may gather out of the ghospell or the pystle eyther, or out of what they will, the maner of the consecracion, and saieng of ẏ masse that shall serue themselfe, whyle they say it they care not how, & believe they care not what, while they believe it to be none oblacion, hoste, nor sacryfyce, nor the body nor blood of Christe to be in the sacrament, nor that ẏ masse doth any man good at all, saue onely to the priest himselfe. For what care they how thei say masse, which the more sinfull they bee, and the more encombred conscience that they haue, the more encombred, and the more boldely as Luther byddeth in Babilonica, presume they to Goddes borde. But vndouted who so haue a reuerent care thereof, and right fayth of the sacrament, well perceiueth that howe to say masse hath ben taught the apostles by the spirite of God, and by the apostles forth. And if Luther, frere Huskin, Zwinglius, Tidall, and Lambert, had neuer knowen it afore, but should haue takē the scripture in their handes, and eche of them deuise a maner of saieng masse by him- F selfe: I dare well say for all Tyndalles boste, eche of them shoulde haue deuised a sondry fashion, and yet neuer one of ẏ right. For proofe wherof Luter himself casting away the holy canō of ẏ masse, frameth after hys fonde fashion a maner of consecrasiō & sayeng of the masse in hys booke of Babilonica. Whych folishe inuenciō of his, Rosseus impugneth and playnly proueth, that sauing for the tradicion of the church, Luther coulde neuer tell howe or in what wyse to consecrate or saye masse, and that the way that Luther deuiseth is vnsuffyci- G ent and vncertayne by Luthers owne rule. And I doubte not but that Tidall hath redde both Rosseus and Luther in those places, and therfore I meruaile so much the more that he dare bee so bolde to saye it, when being himselfe but Luthers scoler, he seeth hys mayster made a foole therin already.

Whereas I in my dialogue alledge, ẏ the priest in the consecracion putteth water into ẏ wine, wheras the scripture speaketh but of wyne: thereto aunswe- Tindall thus. H

¶Tindall.

A great doute also & a perilouse case yf it were left out. For either, it was done to slake the heate of the wyne, or put to after a ceremony, to signifie that as the water is chaunged into wine, so are we chaūged through faythe as it were into Christ, & are one wyth him. Howbeit al is to their own shame that ought should be done or vsed among vs christē, wherof no man wist the meaning. For yf I vnderstode not the meaning, it helpeth me not one corne. i. Corint. xiiij. and as experiēce techeth. But if our sheperdes had ben as willing to feede as to shere: we had neded no such dispycience, nor thei to haue burnt so mani as thei haue.

¶More.

The spyrite of god taught the apostles to say masse.

A More.

Where Tindall ſaith in ſcorne (as he gladly ſcorneth alway when he ſpeaketh of the ſacrament) ẏ it were a great doubte and a perilouſe caſe to leaue the water out: I am very ſure that if there had bee no doubte nor peryll to leaue it out, there was neuer good chriſten mā that any reuerence had to Chriſte, but he woulde haue put great doubte, and haue thought it great peryll to put any
B water in. For what beaſt woulde be ſo bolde when he findeth not that Chriſte in the conſecracion and chaunge of the wine into hys owne blood, vſed anye other thing then wyne, & ſpake alſo himſelf of the onely liccour of ẏ grape: who durſt I ſay haue put thereto any thinge elles, and to haue cõſecrated hys blood of wine and water. But one thynge is ther that maketh Tyndal in this point ſo bolde, ẏ is to wit hys own ſpyrytual rule ẏ he ſo much boſteth of, in ſearchig out the cauſe, & then rulinge all thynge by ſome cauſe of hys owne making.
As here, he geſſeth here two cauſes why
C ẏ water is put in. And though he wote nere whyther of the twain is the truth: yet he maketh himſelf ſure, that it muſt nedes be the tone. And then reaſoneth he the cauſes both twayne ſo ſubſtancyal, ẏ it maketh in his minde no mater whyther the thing be done or vndone.
Luther was hymſelfe alſo ſo mocked in thys matter, when the kinges highneſſe layed agaynſt hym the putting of ẏ water into the wyne, that in hys frãtyke aũſwere he fared as Tyndall doth here, and not wytting what to ſay therto, began to geſſe at the cauſe wherfore
D it was put in: wherein he ſought ſo far, that at laſte he founde, that whither it wer in or out it made no mater, becauſe he ſayed it was a thing impertinent to the matter, ſo that by hym a man might put into ẏ wine what he woulde beſide. Yet then foũde he farther that it is euyl done to put it in. For he ſayed it had an euill ſignificacion, and ſignified that ẏ ſinceritye of ſcripture was watered wt mennes traditions. Lo ſo was he bewrapped therein, that he coulde not in thys worlde wyt what to ſay therto, but faring like a frãtike foole, & aũſwering this & ẏ he wiſt nere what nor at what poynt to holde him, fynally fell to blaſphemy. And now hys good ſcoler Tyndall wil be nothing aknowē of his maiſters folye, but diſſineth & deuiſeth two newe cauſes of hys own braine, & affyrmeth ẏ ſome one of thoſe twayn muſt nedes be
E the very cauſe, as though god hymſelfe coulde finde no ferther cauſe then Tindall hath ſearched out, and then he therupon concludeth, that the water maye be as well left out as put in.
But whatſoeuer Tindal ſay, ther was neuer good man yet thys .xv. C. yere ẏ durſt leaue it out, nor otherwyſe vſe it then god hath taught hys apoſtles with hys owne worde vnwritten, any otherwyſe then in chryſten heartes.
Holy ſaintes alſo haue thought vpon
F other cauſes. For ſome haue thought ẏ God ordeyned the water to be mengled with the wine, as the water welled out wyth the blood oute of hys bleſſed heart vpõ the croſſe. And holy ſaint Cyprians that conning doctour and bleſſed martyr therupõ ſaith, that our ſauiour hymſelfe at the tyme of the inſtitucion of ẏ bleſſed ſacrament, did put water in to wyne, thoughe there was no mencion made therof in the writing, no more thẽ there was of diuers other thynges that our ſauiour did as ſayne John ſaieth, & that he woulde haue to bee done in his churche euer after. Of whych thynges
G this infuſion of water is one, taught vndoughtedly by god to hys apoſtles, & by them forth, and ſo thys .xv. hundred yeres continued in Chriſtes church wout any mencion thereof made in ſcripture, and yet men of neceſſitie boũdẽ to obſerue it, nor no man euer thought or durſt thynke the contrary, til now Luther and Tindal and ſuch other of their ſort, which ſet ſo litle by that bleſſed ſacrament, that they woulde haue all honour and reuerence taken from it, and rekened for a bare ſigne ſet but only to ſignyfy, without any geuing of grace, and therfore they would haue it homely handeled howſoeuer men like. Deuiſe
H ones ſome ſignificatiõ, and then would theſe heretikes by their willes, that in ſtede of wyne and water, men woulde conſecrate new ale in cornes.
Now wher he ſaith that it is the ſhame of the clergye if aught be vſed amonge chriſten me, wherof no mã wyſt ẏ meaning: why more thẽ for Moiſes to deliuer & leaue to ẏ peple many ceremonies commaũded by god, wherof the people whatſoeuer Tyndall ſaye neuer vnderſtode the meaning. Would the wiſe mã that if God bidde a man do a thinge, he ſhall ſay him nay but if he tel him why? Then finiſheth he this matter with a per taunt, ẏ if our ſhepherdes were as willing to feede as to chere: we had ne-

The ſaieng of ſaint Cyprian.

A ded no ſuch diſpicions, nor they to haue burned ſo many as they haue.
Lo the great faute that Tindal findeth in that the prelates do not as he dothe, deuiſe cauſes at auenture and warant them for trewe, nor leaue out the water booldly vpō hys ghoſtly coūſayle now, againſt the faithe of all faythfull folke thys .rv. hundred yere before.
And where he layeth that the ſlakneſſe of feding hath cauſed ſo many to be burned: I wyll not ſaye nay but ꝑ it might
B haue ben better with ſome, if there had ben vſed more dilygence in preaching. But as for many ſuch as haue ben burned, al ꝑ preaching in the world would not haue holpen theyr obſtinacy. But ſure if the prelates hadde taken as good hede in time as they ſhould haue done: there ſhould peraduenture at length fewer haue ben burned therby. But there ſhould haue ben mo burned by a greate many thē there haue ben wōn this ſeuen yere laſte paſſed. The lacke whereof I
C feare me wyll make mo burned within this ſeuen yere next comming, thē elles ſhould haue neded to haue ben burned in ſeuen ſcore. Where I alledged the chaunge of the ſabboth daye into the ſonday wythoute ſcripture: thereto he aunſwereth thus.

¶ Tindall.

¶ As for the ſabboth a great matter. We bee lordes ouer the ſabboth daye, & may yet chaunge it into the monday, or any other daye as we ſee nede, or maye make euery tenth day holyday onely yf we ſe a cauſe why. We maye make two
D euery weke if it wer expedient, and one not inough to teach the people. Neither was there any cauſe to chaūge it from the ſaterdaye, then to put difference betwene vs & the Iewes, & leſt we ſhulde become ſeruauntes vnto the daye after their ſuperſticion. Neyther neded we any holy day at all, if the people myght be taught without it.

¶ More.

¶ Tindall maketh the chaunge of the ſabboth daye a very ſleyght matter. And becauſe that our ſauiour ſayed of hymſelfe, that the ſonne of man, that is
Mar. 2. to witte he himſelf was lord of the ſabboth day: therfore as though euery man were god almighty his felow, Tindall ſaith that we bee lordes of the ſabboth day, ſo that we may chaūge the ſonday into monday.

He ſaieth that there was neuer cauſe to
E chaunge it fro ſaterday, but only to put a difference betwene vs and the Iewes, and leſt we ſhulde become ſeruauntes vnto the daye after theire ſuperſticion. But I thynke there was beſide thys a nother cauſe more principall then anye of both thoſe. For the Iewes & the chriſten had other differences & dyſtinctiōs betwene them, as baptiſme and circūciſion. Nor it had not ben ſo great incōuenience that thei ſhould both haue ſerued god on one day, that for ꝑ auoiding therof we ſhould haue left the day that
F god himſelf appoited in the beginning. And alſo chriſten men both might haue kept the ſame day that the Iewes kept, and yet haue left the ſuperſtycion therof that the Iewes vſe. And may nowe alſo (as happely ſome do) kepe the ſōday with lyke ſuperſticion as the Iewes do the ſaterday. And therfore theſe cauſes be but diuined and geſſed at, and ſeme but very ſecundary. But the very cauſe of the chaunge is, that men were not the lordes of the ſabbothday, nor men were not the principall aucthors & makers of the chaunge. But the ſonne of
G man our ſauiour Chriſt himſelf, being (as he ſayd himſelfe) lord euen ouer the ſabbothday to, and which as god hadde made and ordeined the ſabothdaye for man and not man for the ſabothday, & yet neuertheles ſubdued man vnto certaine order of ſeruing not ꝑ ſabothdaie but God vpon the ſabothday: he I ſaye himſelfe when he deliuered the people from the obſeruaunce of the olde lawe, dyd as lorde of the ſabothday, diſcharge them of the ſabothday.

The cauſe why the ſabboth day was chaūged into the ſonday.

And yet becauſe they ſhoulde not haue ſuch a lordely minde as Tindall here teacheth vs to haue, as to thynke they
H myght at their pleaſure take what daye they would, and make & breake as they lyſt: he appointed them hymſelf and his owne holy ſpirite, the day of hys owne reſurrection. Which gloriouſe riſing of his bleſſed body not onely to reſt, but alſo to eternall glory: it pleaſed hym to haue weekely celebrate with ꝑ reſting day drawen from worldely buſines, to the deſire of heauen and acceptable ſeruice of god. And for this is it and euer hath bē ſpecially called our lordes day. Wherof to ſay that we be now ꝑ lordes and able to chaunge it to friday for our pleaſure, or turne it to euery tenth daye when we liſt: I wene that none wil ſay ſo but lurdanes, ꝑ longed to make gau-

Our lordes daye.

dyes

A dyes of Goddes passion, or make hym honored selder thē he should. For as for nede, fell there neuer none suche yet, to chaunge this day that Christe hath ordeyned hiself. And he is as able to kepe it from suche nede of chaunge for euer hereafter, as he hath kept it this. xv. hūdred yere before.

If Tyndall sticke still in this pointe, & say the church made it, and the church may breake it: I saye that the church as it made it so it may breake it. That is to wyt that as it made it by the spirite of B God, so it may breake it by the same spirite. That is to say that as god made it, so himselfe maye breake it, if it so shall please him. For in such thinges though the church haue ordeined it: yet hath the church not done it but ẏ spirite of God, as holy saint Austyn saieth in the receiuing of our howsel, where he sayth that it hath pleased the holy ghost, that wher as in the beginning it was receiued after other meates, it should be now receiued of folke while they be fasting.

A saieng of saint Austin.

And in likewise the apostles, to gyue vs knowledge that though the church make the ordinaunce, yet the spirite of C god is the worker therof: wrote as is remembred in the. xv. of the actes: It hath pleased the holy ghost and vs, & so forth shewed what lawes they had made, declaring therby ẏ though thēselfe made them, yet made they them not without the mocion of Goddes holy spirite. And neuer shal the whole catholike church, neither make without God nor breake agayne without him. But he shal with his presēce and his holy spirite, so guide and gouerne his church in suche maner of thinges, that they shall not chaunge D the sōday neyther of lordly minde, pleasure, nor necessite. Nor I thinke he shal neuer suffer the church to chaunge yt. But it is a chaūge ones so made & established by our sauiour himselfe, that as the saterday was ordeyned by god himselfe to stande vnchaunged tyll Christe came, so is Christes daye so ordeined by himselfe, that it shal stande vnchanged till hymselfe come againe, and chaunge al the weeke and al the yere to into one eternal day wout either weeke or yere. And thys chaunge hath he made I saye fro saterday to sonday himself without scripture, which we be bounden wythout scripture obediētly to kepe and obserue, whatsoeuer Tyndall bable and scoffe against it.

For where Tindall sayeth that we be suche lordes ouer it, that we maye E chaunge and make our sabbothday as well vpon any other day as vppon the sonday: I would wit of him which we? whither ẏ whole catholyque church, or euery perticuler prouince, and if so, thē euerye diocise, and by the same reason, euery parishe by it selfe, and then any howsholde, and finally any one man is by himselfe at the same libertye to kepe for his owne sabothday which daye he list himselfe, and nede not to come to church with other but whan there is a sermone. And then ye wote well thys F way would do well. Nowe if he meane by we, all we ẏ whole church of Christ by a comen consent: then must he tel vs which is it, and then muste he nedes assigne a knowen church. Where is then be comē his heresye of theyr secrete vnknowen church of electes and penitentes without penaunce?

And where he saieth we nede none holiday at all, if ẏ people might bee taught withoute it: thys is one draught of hys G poysō put forth vnder the swete pretext of preaching. Whereby sith preaching is necessary, he would make mē believe that cōming to church on the holyday, or there to honour god with dyuine seruice and prayour, were but a thinge of nought, wher as the apostles came thēselfe into the tēples in the holydayes to pray. And our sauiour allegeth himself the wordes of Esay: My house shall be called the howse of prayour. Esai. 51.

Nowe whereas I alledged in my dyalogue the wordes of saynt Paule vnto the Thessalonicenses, to whom he writeth in thys wyse: Kepe you my tradicions which I haue taken you, eyther by worde or letter: to thys dothe Tyndall H aunswere nothing to me, but thys.

¶ Tindall.

¶ I haue to that aunswered Rochester in the obedience, that his tradiciōs wer the ghospell that he preached.

¶ More.

¶ In very dede Tyndall in hys boke of disobedience laboreth sore to wade oute of those wordes of saīt Paule, in which as my lorde of Rochester saied, it appereth plaine that saint Paule saith himselfe that he taught thinges by mouth which he wrote not. And what sayeth Tyndall to it there? he sayth nothing elles in this world but as he sayth here, ẏ the thinges which saint Paule taught 2. ad thessa. 1

A by mouth, were the ſelfs ſame thinges ỹ he wrote. And then goeth he forth with a longe babelary, parte to no purpoſe & parte plaine hereſie, & fareth as though himſelfe had ſtanden by all the while ỹ ſait Paule taught any thing by mouth. Now whither his wordes be to purpoſe or not, I pray you conſider your ſelfe.

We ſay that theſe ſacramentes & many holy ceremonyes vſed in the church in the maſſe, and in other partes of deuine ſeruice, were taught by the ſpirite
B of God & deliuered by hys bleſſed apoſtles. Nay ſaith Tindall that coulde not bee, for all neceſſarye thinges that they taught they wrote. Proue that ſaye we and take all. But we wyll proue by ſait Paules owne wordes, that he taught thinges that he wrote not. For he bydeth the Theſſalonicenſis kepe, and obſerue well all that he had taught them, eyther by mouth or letters, and thē that none of them wer any neceſſary poites, that point we byd Tindall proue. Hys proofe therin ye haue heard before, that if ỹ apoſtles wrote not all ſuch thinges,
C what coulde it auaile ỹ they wrote any thinges at al. And that reaſon ye remēbre that we haue aunſwered before, and proued it a great follye, to reken that in our owne realme no lawe byndeth that is vnwrittē, becauſe ther be many written, or that their writing were vnprofitable that wrote vs parte, becauſe they wrote vs not al. But now in that place of the obedience, where ỹ rude rybauld rayleth againſt the reuerend father my lorde biſhop of Rocheſter: he ſayeth ſtifly that none of thoſe thynges which we ſpeake of, and ſpecially ſacramentes or
D ceremonies, were any of thoſe thinges that ſaint Paule taught by mouth. Then aſke we him whereby know you that. Mary ſayeth he, for I ſhall tel you what he taught. He taught the ſame ỹ he wrote, and hys traditions were the goſpel that he preached, and good maners and vertues, and ſome good cuſtomes to, ỹ be ſince for abuſes chaunged, as killing eche other. And ſōe he taught as preceptes, and ſome as good counſailes, as virginitie, & widoly chaſtitie, not to winne heauen ther eby (For neyther circumciſion nor vncircumciſion is any thyng at al but the keping of the commaundementes is altogither) but that they might be woute trouble, and the better wayte on Goddes wordes, & the frelyer ſerue theyr bretherne.

Here I paſſe by hys hereſies, that in theſe wordes appere both againſt virgi- E
nitie & wydoly chaſtytie, which he meaneth to be nothing worth as touchinge any reward to be gyuen for them in heuen. For though he ſay no farther here but that they winne not heauen, which euery man agreeth: yet meaneth he ferther as he declareth in many other places, and as it here appereth by hys enſample of circumciſion. I let paſſe alſo hys hereſy concerning the circumciſiō. Which with his falſe vnderſtandinge of ſaint Paule, he would haue taken to haue ſtanden in no ſtede at all towarde F
heauē, and by the ſame reaſon no more he would that baptiſme neyther, as he hath oftentimes declared.

I let paſſe alſo, that by thoſe wordes of ſaint Paule which hymſelfe now bringeth in, that the keping of the commaūdementes is altogither, hys owne hereſies be ouerthrowen. For if the keping of the commaundemētes be altogither, then fayth alone is not altogither. But rather as he maketh circumciſion nothing, becauſe the commaundementes be all: ſo might he make fayth nothing becauſe the commaundementes be alto- G
gither. But he maketh ſaint Paules wordes to ſerue hym for hys inglinge ſticke. For ſaint Paule meaneth of circumciſion alone in the olde lawe, wyth faith and good workes, as ſaint James ſpeaketh of faith. And in the new lawe now it is nothing at all in dede. 1. Cor. 7.

Theſe wordes alſo of ſaint Paule deſtroy Tindalles hereſie, ỹ meanes good workes be not rewarded in heauē, and that it is idolatrye to ſerue God wyth any bodyly workes, or to doe any of thē to come the rather to heauen. For yf the keping of the commaundrmentes be altogither, and ſome of them bee bodyly H
workes: a man may lawfully doe them for goddes ſake, and to hys worſhip to, and haue hys reward in heauen to.

But now letting theſe poyntes paſſe as I ſay: I would aſke Tindal whither among thoſe poyntes that ſaynt Paule taught by mouth, & which he wrote not, were any thinges neceſſary to be beliued or done, vpon peryll of our ſoules helth. If he ſay ye: then deſtroieth he his whole reaſon that he made afore for the contrary: where he ſaid that if the apoſtles taught any ſuch thinges and wrote them not, what auaileth all thoſe thinges that they wrote. If he ſaye nay, but that all the thynges that he taught by mouth, were thinges of lyttle weight, &

not

A not worth the writing, and that therefore he wrote vnto the Corinthies that al the other thinges he woulde diſpoſe & ordaine himſelfe at his cumming, becauſe he reckened them not worthye to occuppe place in his pikle: if Tyndall tell vs this, we will aſke him who told him ſo, and whereby he knoweth that ſaint Paule taught ỳ people by mouth, no mo thinges, nor of none other kinde then Tindal ſaith he did. Was himſelf at that time cõpanion to ſaynt Poule, &
B that ſo continuall and ſo vnſeparable, ỳ day nor night he neuer departed from him, but euer watched him ſo ſurely, ỳ he could neuer ſay nothing but Tindal ſtode by and heard him?

Tindall in this point wel perceiueth himſelfe, how harde a parte he hath to proue. And therefore ſeing that he hath entred a matter that he cã not ende, and hath ſayd that he can neuer make good: at laſt he waxeth angrye. And becauſe he cannot tell all thyng ỳ ſaynct Paule taught, as he beganne to take vpõ him: he concludeth nothing but that ſaynct Paule taught none of the ſacramentes
C nor ceremonies that Luther and he reproue. And thus he ſaith.

¶ Tindall.

But that the apoſtles gaue vs anye blynde ceremonies, whereof we coulde not knowe the reaſon, that I deny and alſo defye.

¶ More.

For ſothe ſaue for the ryme I woulde not geue a ruſhe, neyther for his denyeng nor for his defieng, nor for any reaſon that he layeth forth therfore.

D For where he ſayth that it is contrary to the learning of ſaint Paule euery where: I ſay ỳ therin Tindall ſaith not true. For ſaint Paule reproued but the ſuperſtitious truſte that ỳ Iewes had, as well in their ceremonies & ſacramẽtes, as in the workes of their law wout faith & iuſtice and dedes of charite, & the ſuperſtycion of them alſo that thought theimſelfe bounden of neceſſitie to kepe thẽ ſtill after the newe law promulgate and ſpred about, when the time of thoſe olde ceremonies, ſacramentes, iudycyalles, and all was gone, ſauing for as farreforth as the church of Chriſte by ỳ ſpirite of god hath taken vp any again. But let Tindall bring of ſainte Paule al the places that he poſſible can, and he ſhal neuer finde one, while he lyueth amonge them all, in whych ſaint Paule
E reproueth any ſacrament or ceremony taken by and accompted for good through chriſtes whole catholike church, nor yet the Iewes for vſing the ceremonies gyuen by God to Moyſes, and by Moyſes to them for the time whyle they ſerued, though they knew not the ſignifycacions, excepte it were for lacke of ſome other vertue, whych they left of & rought not for, and therby loſt the frute of their ceremonies and all.

One other thinge he ſayeth whych he
F taketh for an high pointe, to proue that ſaynct Paule taught no ceremonies or ſacramẽtes, but ſuch as he taught alſo theire ſignificacions. And that he proueth thus.

¶ Tindall.

¶ Paule commaundeth that no man ones ſpeake in the church that is the cõgregacion, but in a tong that al mẽ vnderſtande, excepte that there be an interpreter by.

¶ More.
G

And what than? At ſuch time as the lawe was gyuen fyrſt to the children of Iſrael, it was in dede written in a tong that the people vnderſtode. But yet the ceremonies though they were written in the ſame tonge, yet were there many of them that ỳ people neuer vnderſtode what they ment, nor paduenture Moyſes neyther, & yet were they bounden of obedience to obſerue them, and theyre obedyence was frutefull to, but if that ſome other faulte made it leſe the frute.

And therefore where Tindall telleth a longe tale that ſaint Paule commaũdeth thẽ to labour for knowledge, vn-
H derſtãding, felinge, and beware of Hypocriſye, ceremonies, and all maner of diſguiſing, and many ſuch wordes mo, ſome of ſaynct Paule, and ſome of his owne planted in amonge them: his tale ſemeth ſõwhat ſolempne, but it is nothing ſubſtanciall. For the ſacramẽtes and ceremonies gyuen by god vnto his church, be neither hypocriſie nor iudaicall ceremonies, nor diſguiſinges neyther, which worde Tindal ſetteth in hiſelfe in ſcorne as it ſemeth of the bleſſed ſacramẽt of the altar. For ſait Paule, though he would haue them labour for knowledge, meaneth not yet they ſhall leaue the ſacramentes vnſerued which God hath taught, till he teach them the knowledge why he taught thẽ, & what

A speciall significacion euery sacrament and ceremony had.

For wheras Tindall rymeth it out, & saith ẏ he both denieth and also defieth, that the apostles taught any ceremony wherof the reason could not be knowē: for all hys denyeng and also defieng, a better man then the apostles dyd, our sauiour Christ himselfe, when he sente his disciples forth to baptise & to preach. he taught them how they should go and what they shoulde do, but the reasō and cause of euery ceremony that fynde we B not that euer he taught them, but at sōe of them he suffred both them then, & vs euer synce, to gesse and to deuine.

For that he would haue them neither Luke.9.10. beare wallet, nor sachell, nor shone vpō theyr fete, nor stikke in their hande, nor salute any man by the way, nor why he chose water & baptisme in stede of circūcisiō, nor why he would they should lay their hādes vpō some sik folk whōe they should heale, nor whi thei should anoint sicke folke with oyle and heale thē by ẏ meane: the causes I say and the proper significacions of all these ceremonyes C and many other, we finde not that our sauiour when he sent them shewed thē, and yet he bode thē do it, and they were bounde to obay, and meryted and deserued by their obedience. Much more thē he should haue done, whoso would haue said, tell me fyrst good lorde, why may I not put on my shone, why may I not take a sticke in mine hande, what arte thou the better though I go bare foote, what shal it hurte the matter though I beare a stick, why wer it not as good to smere a sicke mā with butter as anoint him with oyle, tell me the causes of all those thinges and the proper significa- D cion ere I goe. For elles to say ẏ I wyll be sent out with such dūme ceremonies whereof I knowe not the causes, that I deny & also defy. He that thus should haue sayed lyke Tindall, shoulde haue gotten lyttle thanke.

And as I haue before somwhat sayd, almighty Godde taught many ceremonyes to Moyses, and he forth to the people, and neyther can Tindall nor anye man elles proue me by scripture, that ẏ people vnderstode all their signicaciōs, no nor Moyses neither. And where is then Tindales worshippeful rime, that I deny and also defye?

I let passe al the ceremonies taught aboute the arche, the temple, the sacrifices, and many other thinges, and wyll wit but how Tindal can proue me that E the children of Israell, or as I say Moises either, vnderstode al the ceremonies commaunded by God aboute theire departing out of Egipt: why lambe, why a kydde, why of one yere, why without spotte, why takē the.x.daye, why offred the.xiiii. why the vengeaunce of godde put fro the house at the token of ẏ blood put vpō the postes, why eaten by night, why none left til ẏ morow, but rather ẏ remenaūt burnt, why vnleuened bread, why wilde letuse. I know wel god wist why he commaunded all those ceremo- F nies, but I say Tindall cannot proue ẏ the people vnderstode them all, nor peraduenture that Moyses neyther.

Diuers ceremonyes.

If Tindall yet say that the people vnderstode al those ceremonies: I wil first bidde him proue me that point by scripture. And then for some lykelyhede towarde a proofe of the contrarye, I will lay forth for authoritie against williā Tindall, the wordes of one man whom Tindall woulde were most believed of all men, that is to wytte the wordes of wylliam Tindall himself. For himself G saith in hys booke agaynst me.

Tindall.

Christe asked the apostles Math.xv. whom thei toke him for. And Peter aūswered for them all, sayeng, I saye that thou art Christ the sonne of the lyuing Godde, that art come into this worlde. That is, we beleue that thou art he that was promised vnto Abraham, shoulde come and blesse vs and deliuer vs. How beit Peter yet wiste not by what meanes. But now it is opened through out all the worlde, that through the offring of hys body and blood. H

¶ More.

Now sith as Tindall sayth himself, saynt Peter at that time dyd not know by what meane Christe shoulde redeme vs, and it is very likely that saint Peter albeit he was not yet fully learned, did yet at ẏ time going to scole wē Christe, vnderstand as muche at the lestwise as the commen people dyd euen in Moises dayes: I thinke therefore that Tindall shoulde himselfe agre contrarye to that himself hath said before, that the people vnderstode not al the ceremonies. And yet I thinke he will not saye that they might at that time leue al such vndone, and say as Tindal saith, al that vtterly we deny and also defy.

I would fayne wit wherefore Tindall shoulde

A ſhoulde take it for ſo ſtraunge, that god or his apoſtles ſhould gyue vnto Chriſtes churche ani ceremonies, wherof thei ſhoulde not vnderſtand the reaſon, whē he ſeeth well that God hath ſpokē to his people many wordes by hys prophetes, and hys owne ſonne, and hys ſonnes apoſtles to, and cauſed them to be written alſo in holy ſcripture, in which textes men be no more ſure of the very ſentence then of the verye ſignificacion of thoſe ceremonies. But Godde hath not without our frute left ſuch thynges vnknowen vnto vs, to quicken and exercise as ſaint Auſtin ſaith ſome mennes myndes in the ſtudy and deuiſing therupon, which if all were open & playne, woulde ware negligent and dull, and now in the deuiſing therupon, find out good and fruteful thinges, allegories & other, not affyrming thoſe to bee the very thinges there entended, but thinges that deuoutely and frutefully maye bee thereon taken and tourne men to deuocion, and this as wel in the ceremonies as in thoſe harde and not intelligyble textes. And if Tindal deni this, becauſe he would ſeme ſure of all thinge, & that there were no place in ſcripture to him not vnderſtanden: he ſhall whyle he woulde ſeeme ſo wiſe, proue hymſelfe a foole in the iugement of al mē, that any thinge labour in ſcripture. And thus ye ſe now in what ſubſtauncial wyſe that Tindall hath aunſwered my Lorde of Rocheſter, vnto the plaine wordes of ſainct Paule written vnto the Theſſalonicēſes, by which wordes he ſheweth playnely hymſelfe, that he wrote not all that he taught. And then that theſe thinges which Tindall impugneth, whye ý they myght not be amonge thoſe thinges that ſainct Paule taught by mouth, ye haue heard I ſaye howe worſhipfully Tindall hath proued.

why god hath left many thinges vnknowen vnto vs.

I were loth to leaue vntouched anye thinge that Tindall any where ſayeth agaynſt my purpoſe in thys matter. And therefore ſythe I finde in his aunſwere to my dialogue yet a nother patche, wherein I perceiue he taketh great pleaſure, and weneth or woulde at the leaſt that other men ſhoulde wene, that he had therwith vtterly pued his parte, and clerely reproued mine: I wyl withdrawe none of hys glorye, and therfore ye ſhal heare that to. In hys aūſwere to the.xxix. chapter of my firſt booke theſe are hys wordes.

¶ Tindall.

In the.xxix. chap. M. More alledgeth, that Chriſt ſaied not the holy ghoſt ſhal write, but ſhall teache. It is not the vſe to ſay the holy ghoſt wryteth, but inſpireth the writer. C

¶ More.

Properly aūſwered, if I would holde my peace. But I muſte put Tindall agayne in remembraunce becauſe he beleueth nothing but ſcripture, and then draweth all the ſcripture into Goddes promiſes: I muſt therfore I ſay put him in remēbraunce that I brought in that auctoritie, to ſhewe hym that Godde made no promiſe that he woulde wryte all his new teſtament, nor cauſe it to be made all in bookes, but that he woulde ſend hys holy ghoſt to teach his church, and to leade them into euery trouthe. F

And where Tindall ſaith it is not ý vſe to ſay ý holy goſt writeth but inſpyreth the writer, I ſay againe ý the ſcripture letteth not to ſpeake of Gods writing, and to tell how he wyll write hys new teſtament, when he ſayth by the mouth of the prophete Hieremye: I ſhall gyue my law in their bowele, & I ſhal wryte it in their hartes. G

Hierem.31.

Lo here ye telleth what maner of writing he wyll vſe in writing of hys new law, becauſe we ſhal not excuſe our ſelf & ſaye, that we will not beleue no more therof then we ſhall finde writtē in bookes. He maketh vs no promiſe that he will cauſe it to be writtē in bookes, but purſuyng theſe wordes of the prophets, he ſaid himſelf his owne mouth, that he would ſend the holy ghoſt to come teach hys church and leade them into euerye trouth. To this wyll Tindall happelye ſay in that word he ment and ſo did the prophette alſo, that he would write it in ý hartes of the euaūgeliſtes & apoſtles, and teach them & leade them into euery trouth, which ſhould put al the neceſſary trouth in writing. Let Tindal proue this meaning by ſome one text of ſcripture, or ſome one neceſſarye reaſon, of which neither himſelf, nor any other of his felowes haue founden any one yet. And ý wordes as wel of the prophete as of our ſauiour himſelf, declare thēſelfe to the cōtrary. For the prophete and the Euaungeliſt ſaieth, that they ſhalbe all goddes own ſcolers, which ſignifieth ý the congregacion & companye ſhall be tauhht by god & his ſpirite, ý ſhal write ý new law the right faith in ý hartes of his church. And our ſauiour ſaid, I ſhal ſende H

Eſay.54. Iohn.6.

A ſende the holy ghoſt that ſhal teach you
Iohn.14. all thyng & lede you into euery trouth.
Ye ſayde not the holy ghoſt ſhall teache
ſome of you that ſhall wryte it out vnto
the remenaunt. And therfore Tindales
comely gloſe wyll not ſo ſubſtaũcially
ſerue hym, as he would haue it ſeme.
For as that holi ſpirite enſpired mo thẽ
them that wrote, ſo enſpired he the wri-
ters in mo thiges thẽ they wrote, which
thinges they taught by mouth, and left
it with the people by tradicion, as God
left it with them, which thynge doth by
2 Theſſalo.2. their owne wordes well appere *Iohannis.*
B *xxi. ad Theſſalonienſes, ad Corinthios. xi.* And yf
theſe plaine textes ſeme not yet ſufficiẽt
for our parte, let hym & all hys felowes
bringe forth ſome halfe terte half ſo ſuf-
ficient for theire parte, proning that all
is written, and take altogether.

But yet goeth he farther and woulde
ſeme of his courteſie to helpe me ſome-
what forth, and ſay more then I coulde
for mine owen part, and yet auoide it to.
For thus he ſayeth.

¶ Tindall.

C I merualle that he had not brought,
as many of hys brethren doe, Mathew
in the laſt, where Chriſte commaunded
the apoſtles to go and teache al nacõs,
and ſaid not wryte.

¶ More.

In dede this woulde haue bene well
brought in there, and many of my bre-
thren haue as he ſaieth brought it in, &
my ſelfe alſo ſomewhere elles in places
mo thẽ one, whych I nowe boaſt of, be-
cauſe ye ſhall ſee that Tindall hath not
yet ſo gaylye aunſwered it as to make
me aſhamed to lay yt forth againe. For
D if he could bring out one text ſogood for
him, as ý is for vs, that is to ſaye, ý lyke
as my brethren find out ý text by which
Chriſt biddeth al his apoſtles go preach
and teach hys ghoſpell: ſo if Tindall or
any of his brethren could finde out any
terte, in which Chriſt had boden any of
them goe wryte hys ghoſpell, lorde god
how ſolempnely Tindall woulde ſet it
out to ý ſhew: And wher as he now ma-
keth little a do of Chriſtes word, bidding
them go preach: he woulde make much
a do of his word, bidding thẽ go wryte.
But nowe ye ſhall ſe what aunſwere he
maketh, & what he bringeth for the ſhote
ancre of al his ſhifte, to proue that they
wrote euery neceſſary point.

¶ Tyndall. E

I aunſwere that this precepte, loue
thy neighbour as thy ſelfe, & god aboue
althing, wẽt with ý apoſtles and cõpel-
led them to ſeke Goddes honour in vs, &
to ſeke all meanes to continue the faith
vnto the worldes ende. Now ý apoſtles
knew before, that hereſies ſhould come,
and therfore wrote ý it might be a reme-
dy againſt hereſyes as it well appereth
Iohn. xxi. wher he ſaith theſe are writtẽ
that ye believe, & thorough beliefe have
life. And in the ſecond of hys firſt piſtle
he ſaith: theſe I wryte beacuſe of them F
that deceiue you. And Peter and Paule
therto, warne vs in many places. Wher
fore it is manifeſt that the ſame loue cõ-
pelled them to leaue nothing vnwrittẽ,
that ſhould be neceſſarely required, and
that if it were lefte oute ſhoulde hurte
the ſoule. ¶ More.

Lo now haue ye heard his vttermoſt,
whereby he proueth vs that they wrote
altogither ý is of neceſſity to be knowẽ.
Which he proueth not as ye ſee by any
ſcripture proper for the poinct, as that G
any of them had any ſpeciall commaũ-
dement to wryte: but that their charitie
droue them to it. Whych he proueth by
a deduccion vpon this commaũdemẽt,
loue god aboue althing, and thy neigh-
bour as thy ſelf. For therupon as he de-
duced afore that womẽ may ſing maſſe,
and muſt in time of nede: ſo he deduceth
now ý the apoſtles were by ý ſame cha-
ritie dryuẽ by their writing, to prouide
againſt hereſies which they ſaw ſhould
come, and that could thei not ſufficient-
ly doe, but if they prouided a like againſt
all hereſies, ergo they wrote euery ne-
ceſſary trouth. This argument is God H
wote full poore, ſicke, and ſore, & might
ſit at ſainct Sauiours a begging with
a diſhe and a clapper, for any thing that
it can helpe it ſelfe, it is ſo blinde & lame
& lacketh ſo many limmes, and yet hath
it one the mo for me that Tindal forgat
to ſette in. But yet lacketh he bothe his
legges for all that, and hys yien, & hys
handes, and his braine to. For he muſt
ſet in, that they which wrote, knew wel
euery hereſy, ý euer ſhould ſpring after
their dayes, and thys muſt he proue by
ſcripture. He muſt alſo ſet in, that no
mo of the apoſtles knew that point but
onely thoſe that wrote: or elles that the
tother coulde not wryte nor god coulde
not teach them, or fynally that eache of
them redde others writing, and ſo ſaw

that

A that all was written by theyr felowes, and thē caried al their felowes writing with them into the countries where thē ſelf preached, and left it there. And this muſt he proue me by ſcripture, for elles he ſaueth not vpright the charitie of ſaint Andrew nor ſaint Bartlemew, ẏ wrote nothing at al, nor of ſaint Peter in writing leſſe then ſaint Paule, nor of ſaint John for leauing out the conſecracion at Chriſtes maundye.

He muſt alſo put in, that they ſaw that B without writing god coulde not kepe ẏ pointes of faith among the people, for elles the charitie ſtrayned them not of neceſſytie ſo ſore to putte altogither in writing.

He muſt alſo put in, ẏ all their writyng is kept and reſerued ſafe, and euer ſhall til ẏ day of dome, for elles he ſeeth what foloweth. And then knoweth he well that beſide corrupcīs of bookes, much therof is leſt, but if he wyll ſay that in that ſcripture was nothing neceſſarye, but that it is in this that remayneth.

And thē muſt he proue me that by ſcripture ere I believe hym. And ouer thys C muſt he put in, that they haue written all thinge as clere as they might haue done to aunſwere all heretikes wythal, for that thing longed to charitie to, if of charitie theire purpoſe was to write agaynſt all hereſyes.

And yet which I had almoſt forgottē, he muſt put in to, thys argument alſo, that they haue gyuen vs warning that thei haue written altogither that either then neded, or at any time after ſhoulde nede to be believed or done, vpon payne of deadely ſinne. For thys is one of the very chiefe pointes of all, and therefore D thys muſte he proue by ſcripture. For elles they left vs in daunger to believe ſome other thinges mo then they write, namelye ſince that ſome wrote not ſo much as theyr felowes, ſome confeſſe ẏ they taught by mouthe more then they wrote, and ſome wrote nothing at all, ẏ of that the other wrote, good parte loſt, and of that writing that remayneth, ſome corrupted bi writers, ſome by prē-ters, and much ſo harde that no mā vnderſtādeth. And finally muſt he put in too, this argumēt alſo, that after theire dayes Chriſte ſhoulde neuer ſhewe nor reuele any thinge to hys church more, nor byd any of them any other thing beleue or doe, then was put in writting alredy by hys apoſtles, or elles ẏ though he would byd thē any forther thing at any time after either beleue or do: yet would E he neuer be angry with thē, though they would neither believe ẏ he told thē, nor do ẏ he bode thē: but tel him wel & plainly to hys teth, ẏ if he woulde be believed or obayed, he ſhoulde haue made hys apoſtles wryte it. Thys point ſpecially muſt Tyndall amonge other proue me by playne and euident ſcripture. For elles were it ye wote well a great peryl for any man to ſaye nay to Goddes ſpecyall bydding, though that ſpeciall biddynge were not ſpecifyed in ſcripture, F but if Godde haue plainely ſpoken in ſcripture that he wyll neuer while he liueth, either tel or byd any other thing then he hath already reueled or commaunded in ſcripture.

Now ſee you good readers how ſicke, how ſore, and how feble his argument is, by which he would proue vs that the charitie of the apoſtles droue thē to put all neceſſary thinges in writing. But yet hadde ther almoſt one reaſon of hys paſſed me vnware, which if I had left vntouched, Tindall would haue ſayed G I had diſſimiled, and left vnaunſwered hys chiefe reaſon of all. For whereas his feble argumēt before touched, was but the cauſe that droue the apoſtles to leue nothyng vnwritten: he hath yet one, that ſheweth the cauſe why & wherfore god would hymſelf haue euery neceſſary thing written, and that ye wote well muſte nedes be ſtronge, and therefore what ſtregth is in it ye ſhall heare. Thus he ſayeth.

℣. Tindall.

Nowe ſir God hath made hys laſt & euerlaſting teſtament, and no more behind then ẏ appering of Chriſt againe. H And becauſe he wyll not ſtirre vp euery day a new prophete with a new miracle to confirme newe doctrine, or to call agayne the olde that was forgottē: therefore were al thinges neceſſary to ſaluacion comprehended in ſcripture euer to endure.

ℭ More.

If Tindalles bare worde be worthy to be takē for ſo great aucthoritie, that whatſoeuer he ſay men muſt believe it, onely becauſe Tindall ſayeth it: then is this argument verye ſure and ſtronge, but thē it is ſuperfluouſe & a great dele to long. For thē it ſhould ſuffiſe him to ſay, ẏ apoſtles haue left al thing in writing, & let al his reſōs alone. But ſorely

if Tin-

A if Tindall be no better then other men, so that as he will believe no man wythout plaine scripture, no man wythoute plaine scripture is boūdē to beleue him: then is thys argument more feble yet then ẏ tother. For he shall never make it stronge, neither by plaine scrripture, nor good deduccion, nor necessary consequence, nor any profitable reason.

For fyrst how proueth he that al thinge is open. How proueth he that he vnderstandeth euery place in scripture? euery
B place in Geneses, euery place in the ꝓphetes, euery place in the Psalter, euery place in saynt Johns ghospell, euery place in sainct Poules pistles, euerye place in the Apocalipsis. Bee all these thinges open to Tindall? Is anyman so mad to believe him therein vpon hys word, because he boldely saith in many places of hys vngraciouse bookes, that the scripture is easye to vnderstande, which thing he saith of an vngraciouse minde, to make euery simple persō bold to take himselfe, for an interpreter.

C But I dare be as bolde to saye that the scripture, albeit many places be plain, and in the hardest place good folke may take fruite if they playe not as Tindall doth, bee bolde vpon it lyke blynde bayarde, and thinke it plaine & open, yet is it not so open but that there is many a place in euery part therof, so darke, & of such difficulty, that there neither is nor I weene never was since the apostles dayes, nor peraduenture euery manne among thē neither, that durst haue ben so bolde to say that all thing was so opē to hym, but that there may lye yet therin for all the vnderstandinge that men
D haue therof, many a great mystery hyd that never shalbe clerely vnderstanden, till suche time as God vpon the thynge done and shewed, shall by his spyrite ꝓmised, sent, & assistent vnto hys church in the times conuenient, and by god appointed therunto, reuele it, which thinges shall then bee necessarye pointes, to be believed, and nowe neyther necessary to believe, nor possible to be thought vpon. But when it shall please god any such thīges to do, shew, & reuele: he shal then sende no Luthers, nor no Tyndalles, nor none Huskins, nor no frere out of a nunnes bedde to preache it, but he shal send such holi messēgers as he hath ben euer wont aboute such businesse to sende, that shall not come with a false fayth, and euil workes, and be accursed out of Christes church, but with ẏ true catholike faith, & holy liuing, & reuerēt E handeling of holy scripture, and some of them with many great miracles cōfoūding the false wōders of Antechrist, as the micacles that Moyses wrought confounded the meruayles that were wrought by the wichcraft of ẏ Egipciā iuglers. And he shall not sende such fōd Exo.8. felowes as would be so shameles without any miracle shewed, to bidde all the world believe thē vpō theyr bare word, in the vnderstanding of holy scripture, against all holy sayntes aud conninge doctours of.xv.hūdred yere passed, and beare men in hand that all is open and F plaine, and ꝓue it by nothing elles but by that there is no place of holye scripture so harde, but that themselfe can expowne it in such wise that it shall serue them for shamefull iesting and railing agaynst God and al good men, against all good workes, againste all religion, fasting, prayour, deuocion, saintes, ceremonies, and sacramentes, and to sett forth vice in boldnesse of fayth, and to prayse lecherye betwene freres and nūnes, and cal it matrimony, & thus make mockes of holy scripture solemply with G such opē shamelesse abhominable blasphemy, ẏ if the zeale of god wer among men that should be, such railing ribaldes that so mocke with holye scripture, should at euery such exposicion haue an hote yron thrust thorowe their blasphemouse tonges. Such false ꝓphetes shal god as I say send none of his errād. But Tindal cānot proue it true ẏ he saith, ẏ al thing is yet so fully finished, but ẏ the time may come whē god may yet shewe thynges wherof we yet nothing think & yet ꝑaduēture writtē of in ẏ scripture, and may if he list doe and shew also mo thinges yet, wherof nothing is written H for any worde that is written to the cōtrary. And ẏ beside Christes own appering at the dome, there yet resteth some rekeninges to come, well and plainely appereth by scripture both concerning Tindalles great Mayster Antechriste, though Tindall & Luther lyst lewdely to rayle with those holy places of scripture, and also concernynge Enoke and Hely. And therefore where Tyndall sayth.

There are many harde & darke places in scripture.

¶ Tindall.

¶ Because all is done saue the dome, & because god wil not styrre vp euery day a new prophete w̄ a new miracle, to cōfirme new doctrin or to cal again ẏ old that

A that was forgotten: therefore were all thinges necessary to saluacion comprehended in scripture euer to endure.

¶ More.

¶ Lo now haue we heard him saye it, & now lacke we no more but euē to heare him proue it. For when Tindall proueth not that the thing is so done in dede, but layeth vs onely the causes for which he sayth god caused it to be done: in thys doth he nothing elles but tell vs what
B god should haue done if he hadde taken him to counsaile.

Tindall proueth not that god hath shewed him that all is done saue onely the daye of dome, which he muste proue, or elles we will deny it him. Nor he proueth not that godde hath shewed him that he would not stycre vp if nede were euery day a new prophete, and that with new miracles to, rather then binde himselfe that he should neuer teache any thynge more, or haue hys olde doctrine forgotten eyther. Which thing he must proue, or elles wyll we deny it him, syth God hath take more labour & greater payne
C for his church thē that. For he hath shed his blood for it, and might do all that w̄ the lest word of hys mouth. And we say also that god hath dayly stycred vp and dayly doth stycre vp newe prophetes in sundry partes of hys catholike church, holy doctours, and preachers, and faithfull men, and good liuers, for whome both quicke and deade he doth shew miracles in his catholike church, & therby approueth the faith & workes that they lyued and dyed in, as he stycred vp prophetes among the Iewes in sundry ages for all the myracles done by Moyses, &
D doeth not so for no church of heretikes.

Nor he proueth not that the pointes of faith muste nedes haue fallen awaye, but if they had bē writte. Which thing he must proue vs, for elles wyl we bold ly deny it, and go nere to proue the cōtrary. For we see that the church hath kept diuerse thinges without scripture this. xiii. C. yere, and as it is thought. ii. C. afore, and is yet as lykely to kepe it as many mo, and twise as many mo if the worlde last so longe.

Now haue they be kept so longe eyther by mā, or by the deuil, or elles by God. And if Tindall say that eyther man or deuyll haue kept them al this while: we may be bolde to tell him that then was God as able to kepe them, as was anye of those both, and neded no more scripture thereto, then neded eyther manne E or deuill.

Tindall proueth vs not neyther that when the thinges were writtē, thei wer therby sure as he saith to ēdure for euer. For he proueth not by scripture that ỹ scripture shal ēdure forever. For though the scripture say ỹ the word of god shal last for euer, & that ther shal not therof ỹ leste letter be lost: yet is ỹ mēt of the sōne Luke.16. of Godde and of the matter, and of the worde vnwrittē, and not of the wordes written in scripture, except none of sait Paules epistles be lost, or that suche as F be lost was no scripture, or that in those pystles were no letters.

Nor Tindall hath not proued that the scripture is so clerely written, but that god nedeth as well to stycre vp prophetes with myracles for the declaracio of the trouth therof, whyle the false expositours be so contencious, as he should haue neded for the teaching, keping, & confirmacion of the poites of fayth vnwrittē. And as I before sayd euen so he doth. And thus ye see that these wordes G are to Tyndall very lyttle worth. But then saieth he farther.

¶ Tindall.

By the scripture the counsailes generall, and not by open myracle, haue cōcluded such thinges as wer in them determined, as stories make mencion.

¶ More.

Lette Tindall bringe forth one storye that saieth as he saieth, and then lette hym tell vs the tale agayne. I make my selfe very sure, that he shall finde no story that shal say that the general cōsayles in theyr conclusiōs, regarded no H mi.. les but onely scripture. For he shall finde in the stories that the good holy fathers that were in diuerse of the generall counsailes (of whom there bee many that all Christen people honour and worship for saintes) had many thinges to moue them to determine and cōclude agaynst heretikes, of which thynges the scrypture was one and was not all.

For when the Arrianes and the catholyques were in debate vpon the vnderstanding of the scriptures (as the catholykes be with these heretykes nowe) the catholiques dyd not onely see then that the heretikes wrested & misse construed the scripture (as we see that these heretikes much more mysse wrest it nowe)

but

A but they ſawe alſo that the comen faith of the catholike church, was receiued & beleued before that hereſye begon, and beyng very ſure by the promiſe of God, that if that faith had be falſe the ſpirite ꝓ god ſent vnto hys church, would neuer haue ſuffred the catholike church, the corps of Chriſten people, the miſtycall body of Chriſt, to fall into that beliefe, they were thereby with that fayth written by the fynger of God in theyr chriſten heartes, very ſure that ꝓ Arri-
B ans wer heretikes, & ſo ſhould thei haue be though neuer worde of ſcripture had ben written, and ſhould haue cõcluded agaynſte the Arrianes in lykewiſe as they dyd. They ſawe alſo that God dyd miracles in hys catholike church, and ſuffred none amonge the Arrianes, ſauing in the taking of vengeaunce vpon them to their paine and ſhame, as whẽ
Arrius death Arrius guttes fell out of his bely into ꝓ draught (as we dayly ſee that he doth, & euer ſhall ſee that he ſhall doe in hys catholike church, and ſuffereth none to be
C done among all the ſcoulkes of hereſykes, nor neuer ſhall ſuffer till the domes nere approche, but onely in detectinge their wickednes and bringing them to the fire, as our ladi by miracle brought Berquine of late at Pariſe) this thyng vndoubtedly not a litle confyrmed the fayth, and made the church boldly conclude agaynſt the Arrians. And thys thinge appereth well in ſtories verye old and autentike. And Tindall ſhall I am ſure neuer brig vs forth hys ſtories, ſayenge that the generall counſailes had no regarde to miracles. And if he
D wyll ſaye that the ſtoryes tell that there was none open miracles done at the generall counſailes. Yet I wene ſhall he fynde none ſuch ſtoryes neither. And if he wyll ſay that the ſtories do not tell of any open miracles done at the generall counſayles, then ſhall he tell vs a tale to little purpoſe. For ſurely ſo many as were ſhewed beſide, it was a thing that neded not. But then goeth he farther and ſayth.

¶ Tindall.

¶ And by the ſame ſcriptures we know which counſayles were trewe & which falſe.

¶ More.

¶ This is a preaty poynt lo. For nowe may ye ſe for what cauſe he ſayth that ꝓ generall counſayles made theyr determinacions by ſcripture and not by miracle, becauſe he woulde haue it ſeme ꝓ E there were nothing of Goddes ſpirite worcking with the generall counſailes, but onely the wit and affections of men: ſo that he would as appereth plainly by thys word, haue thẽ ſerue al of nought, but euerye heretique lefte at libertye to ſaye nay to them all. For he ſayth that by ꝓ ſcripture we know whych of thoſe counſailes were trew and which falſe. But where he ſayth we know: I would wit of him which we he meaneth, which of his hundred new ſectes he calleth his we. For thei agre ſo euyl together, that F the thing which the tone ſaith that by ꝓ ſcripture he knoweth for trewe, the tother ſaieth ꝓ by ꝓ ſcripture he knoweth for falſe. Tindalles maiſter Marten Luther & all the ſectes in Almaine, call for a generall counſaile. Now woulde I wit to what purpoſe, if all that were concluded therein ſhoulde be neuer the ſurer, but that euery froward fole may as well after as he might before, ſaye ꝓ he knoweth by ſcripture that the counſaile was falſe, and all that was determined therin was nought. Thus might an Arrian and errãt heretike ſay now, G that he knoweth by ſcripture that all was falſe that was determined in the counſailes againſt the Arrians of old. Saint Paule wyll that when one ſpeaketh, ꝓ remenaũt that is the whole con- 1. Cor. 14.
gregacion ſhall iudge. As yet at thys day if a preacher preache hereſie, goode hathe by the fayth wrytten in chriſten mennes hartes, made the people able to knowe him for nought, except it bee a falſe preacher with a falſe companye, willingly drawen togyther, and fallen from the church, which falſe preacher & hys company is euer able to be iudged by the whole church remaining ſtil in ꝓ H formare faith. And now wil father Tidal that euery obſtinate heretike, euery prateling foole, euery ſmaterer in ſcripture ſhal be iuge ouer al ꝓ general counſailes, and ouer all the whole corps of criſtendome, to tel them al, that himſelf vnderſtandeth the ſcripture better then they all. Is not this were ye a Godlywiſe wayes? Then goeth he ferther yet and ſayeth.

¶ Tindall.

¶ And by the ſame ſcripture ſhall we if any new queſtion ariſe, determine it alſo. For Abraham aunſwered the ryche manne: They haue Moyſes and ꝓ prophetes, let thẽ here thẽ, & ſaid not,

they

A they haue the ſcribes and the phariſees, whom they ſhould heare preaching out of the ſete of theyr owne doctrine without ſcripture.

More.

I had littell went that Tyndal woulde haue brought in thys point of Abrahã, Lazarus, and the rich glotton in hell. For Tindall ſeeth well ynoughe that though that ſame Lazer was not raiſed by Abraam, & ſẽt vnto thoſe folke at his
B requeſt: yet was another Lazer rayſed afterwarde by Chriſt, and ſent among mẽ agayne at gode folkes requeſt, wher though he came for the glory of Godde and for the ſhewe of the Godhed of hys onely ſon, yet is it no doute but though his wordes be not writtẽ, he did in that ſame point alſo much good vnto men of the meane ſorte, though ſome ſuch as were obdurate in malice, as were ſome phariſies, & drounde in the credẽce of their falſe ſecte, as were ſome ſaduceyes, beleued no more him then Moiſes, but in that point miſcõſtrued the tone & mocked or hated the tother. And Tindall ſe-
C eth alſo full well, that thoſe wordes of Abraam nothing touche the new teſtament, nor nothinge that thys queſtion hangeth vpon. For thoſe wordes were ſpoken by Abraam, peraduenture long before Chriſtes comming, & at the leſte before anye worde of the newe teſtamẽt writtẽ. And therfore though thei might be drawen to touch the tradiciõs which ſ falſe phariſyes gaue vnto the Iewes: yet coulde they not be drawen to touch the tradicions which the trew ſpirite of god by Chriſtes promiſe, hath giue vnto hys church. And that al thoſe be wri-
D ten, Tindall ſeeth ful wel thoſe wordes of Abraam, proue nothing at all. And therfore it is to me more then meruaile, that he is not aſhamed to lay thoſe wordes for hys purpoſe.

For where he ſayeth that euery newe queſtion that may ariſe, we ſhall determine by ſcripture: ye ſe your ſelfe very wel hys ſpeaketh of an vngracious purpoſe, wylling to bring in hys poyſened hereſies vnder that pretext, ſith that he knoweth that the ſcripture proueth not the perpetuall virginitie of our ladye, whych he woulde haue no man bounden to beleue, and alſo concerning the ſacrament, himſelf ſaith is but bread, & that ther ought none honour to be done therto, & falſely defendeth the tone by ſ wordes of euill conſtrued ſcripture, & the tother becauſe it is not commaũded E in ſcripture. And yet ſe ye farther ſ he ſpeketh as though he heard not his owne voice. For he ſayd afore ſ by ſ ſcripture we iudge the coũſayles. And then how can any thing be determined by ſcripture, whẽ of ſ right vnderſtãding therof there cã neuer any determinate ende be made, though al chriſtendom ſhould come to gether, and agre thereon, but ſ euery fooliſhe heretike may ſay that all they vnderſtode it wrong, and himſelf onely right. Thys is a ſubſtancial reaſon of Tyndall be ye ſure. But becauſe F he will that wyth ſcripture the general counſayles muſt be iudged: what ſcripture alleged the apoſtles for their determinacion in the .xv. chapt. of the actes, where they in their counſaile ſaid, & by their pyſtle wrote, the holy ghoſt & we haue ſene it good, to put no more burdẽ vpon you, then theſe neceſſary thinges, that is to witte that you abſtayne from thinges offred to Idoles, and frõ blood, and all thing that is ſtrangled, and frõ G fornicacion, from which thynges if ye kepe your ſelues ye ſhall doe well. What ſcripture layed they for thys general counſayle of theyrs? For though there wer ſcripture in the old teſtamẽt, that forbode theſe thinges and other too: yet was there no ſcripture wherby thei Exod. 20. concluded thoſe thinges to be kept & obſerued partly for euer, partly for a time, rather thẽ the other commaundemẽtes of the law. Was not ſ authorite therof by the reaſon of Chriſtes worde: He ſ heareth you heareth me, which worde Luke. 10. had as great ſtrẽgth before it was writen, as euer it had ſence.

Now this ſame authorite hath chriſtes church aſſembled in the generall counſayles, & the ſame ſpirite enſpireth thẽ, H and the ſame wordes of Chriſt byndeth hys flokke to obaye them that bounde them to obay hys apoſtles.

Tindall.

Nay (ſaith Tindal) not ſo. When M. More alledged, he that heareth you heareth me, and alſo thys, If any mã heare not the church take him for an heathen, concluding that we muſt beleue whatſoeuer is ſhauen in al that he affirmeth wout ſcripture or myracle: I woulde faine witt in what figure that ſillogiſme is made.

More.

I would fayne witt of Tindall in what place of my booke he fyndeth that I make that concluſion, with whych it

plaſeth

A pleaſeth hym to belye me to ſwete hys owne aunſwere wyth. For I neuer cõclude nor ſaid that we were bounden to beleue al that is ſhauen in al that euer he ſayth. But I then ſaid and yet I ſay, that theſe wordes of our ſauiour Chriſt who ſo heareth you heareth me, wer no more proper commaundement to binde any man to beleue the apoſtles, then to beleue ẏ whole catholique church & generall counſayles, that repreſent that whole body of ẏ catholyke church, and
B that they were not ſpoken to ẏ apoſtles onely, no more then the holy ghoſt was promiſed by Chriſte to be ſent vnto the apoſtles only. And Chriſt no more promiſed to ſende the holy ghoſt vnto tha poſtles onely, then he promiſed to be wt the apoſtles onely, all the dayes vnto the ende of the worlde.

Mark.18. Nowe theſe wordes of Chriſte if any man heare not the church, take hym for an heathen: euery man well wotteth ẏ thys is manyfeſtlye ſpoken not of the apoſtles onely for their time, but of the church as longe as the worlde ſhal laſt. For ſo longe ſhal the church endure, do
C theſe heretikes whatſoeuer they can to the contrary. And as it is trew of euery perticuler church and the gouernours therof, as longe as it ſwarueth not frõ the whole body of the church vniuerſal: ſo is it much more properly ment of the whole vniuerſall church it ſelfe, and of the counſailes generall repreſenting ẏ whole church, wherof euery perticuler church is but a member.

And therefore whereas Tyndal ſaith he woulde fayne finde in what fygure the ſillogiſme is made, which he ſaith I conclude: he muſt go light a candle and
D ſeke vp that hymſelf, for it is hys owne ſillogiſme and not mine, for hymſelf maketh that concluſion and not I.

But my ſillogiſme is thys. Euerye chriſten man refuſing to heare, beleue, & obay the church, is to bee taken as an heretike and an heathẽ. But ſo it is that
A true ſillogiſme. Tyndall being a chriſten man, and taking vpon him in the vnderſtanding of ſcripture, to controule and condempne the church, refuſeth to here, beleue, and obay the church: ergo Tindall is to bee taken as an hethen man & an heretyke.

This ſillogiſme is mine. And thys ſillogiſme yᵗ Tindall would fayne wit in what figure it is made: he ſhal finde it in the firſt figure, and the third mode, ſauing that ẏ mynor carieth his proofe wt him, which woulde elles in the ſame figure and the ſame mode haue made
E another ſillogiſme.

Now knitteth he vp all thys gere wt another ſillogiſme of his own making. And in what figure he maketh that, let him tell that can, for ſurely that can I not. Theſe are hys wordes.

¶ Tindall.

¶ Chriſtes diſciples taught Chriſtes doctrine, confirming it with miracles, that it myght bee knowen for Goddes, and not theirs. And euen ſo muſte the church that I wil beleue, ſhew a myracle, or bring autentyke ſcripture that is
F come from the apoſtles that confirmed it wyth miracles.

¶ More.

¶ Nowe may I be bolde to make the concluſion of hys argument for hym. For ſith he goeth aboute in hys boke to teache not himſelfe but other that ſhall reade hys booke: hys concluſion can be no nother, but that no man ſhoulde beleue ani church without miracle or autentike ſcripture. Wherof the cauſe is becauſe he wyll not otherwyſe beleue
G any. Let him put that in fygure whẽ he can, & ſet thereto the cauſe that moueth him therto, to beleue no church wtoute ſcripture or myracle, and yet wyl al together with .xvi. ſillogiſmes bring him thorte home.

For when he ſayth that Chriſtes diſciples taugh his doctrine, confirmynge it wyth myracles, and ſo muſt ẏ church that he wyll beleue, or elles bringe autentike ſcripture: I ſaye that he muſte proue the thing that he ſo often ſaithe, & neuer proueth, nor neuer can, that is ẏ
H the apoſtles proued euery poynt by a ſpecial myracle. Which poynct I haue reproued before, and yet I aſke hym now againe, what myracle wrought the apoſtles for euery poynt of theyr doctrin in theyr letter, that I ſpake of mencyoned in the .xv. chappter of the Actes, or where is it written that they wrought any one for them all. I ſay alſo that the catholike church bringeth miracles for theyr doctrine as the apoſtles dyd for theyres, in that that god ceaſeth no yere to worke miracles in hys catholique church many and wonderfull, both for hys holy men quicke and deade, and for the doctrine ẏ theſe heretikes impugne as ymages, reliques, & pilgrimages, & the bleſſed ſacrament of the autar. And theſe ſo many and in ſo many places, ẏ

theſe

A these heretikes themselfe cannot denye it, but are shamefully drieuen to sai like the Iewes, that it is the deuil that dothe them.

I say therfore farther ẏ Tindal doth but mock & tryfle, when he sayth he wil believe no churche without miracle, or autentique scrypture. For he refuseth to belyeue the church though it bring both twayne. For yf we bryng autentyque scrypture: he will not let to say that it is not autẽtyque, as he playeth by the Machabees, & his mayster by sainte James pistle. If he denye not, then wyll he saye that the churche vnderstandeth it wrõg, B so that the churche hath nede to brynge miracles to proue him ẏ the scripture is the scrypture, and that they altogether vnderstande it better then he alone, as wel as that the churche is the churche. And yet when ẏ catholike church bringeth miracles wrought by God in it, and for it, and that plentuously, & no church any one but it: then saith Tyndall that thei be al wrought by ẏ deuyl. And thus ye may see when he hath all sayd, he neither regardeth myracle nor scrypture neyther, but mocketh both twayne.

Nowe haue ye heard all that I fynde Tyndal answere, against such thynges as I layd before in my dialogue, to pue C that all thyng necessarye is not wrytten in scripture. And then what proofe he cã make for his owne part, to proue that al is wryten, ye haue heard already, wherin howe lyttle pythe there is, euery child may perceyue. And thẽ may ye surely recken, ẏ syth this is his last booke, & the place in which he maketh a specyall tytle for the matter: he bryngeth in all ẏ best that he can fynde. And yf he fynd any thyng els where written by hys maister, or hymselfe, or any other of hys felowes for that purpose, which he leaueth out here: ye may bee faste and sure he seeth well, he shoulde haue but shame to D bryng it in. As the woordes of Chryste. *Scrutamini scripturas, quoniam ipse testimonium perhibent de me.* Loke you in the scriptures, for they beare witnes of me. Whiche thyng no man denieth, but we denie them that nothing witnesseth Christ elles but the scripture alone. For our sauior himself whiche sayde those wordes, sayde that saint John also bare witnesse of him besyde the scripture, and that hys father bare wytnesse of hym besyde the scrypture, & that his own woorkes bare witnes of hym besyde the scripture, & that ẏ holy ghost at his commyng bare witnes of him besyde the scripture, and his apostles (as hymself sayde thei should) bare E witnesse of hym besyde ẏ scripture. And now that all that euer they all witnessed of Christes wyll to be necessarily belyeued or done, is since those woordes of Christ spoken by his apostles writtẽ in the scripture: this seeth Tyndall well ẏ he must proue vs by scripture, and not bynde vs onely to the scripture by those wordes of Christ: Search you the scripture whiche were spoken of Christe before all the new scripture, and shoulde serue to strayne vs to proue all thing by the olde scripture, and to believe nothig farther then we fynde written in the old F testament. And therfore Tindall hadde yet some wyt when he left those wordes oute. And lykewyse he sawe that it hadde not been to purpose to brynge in those wordes, whiche some of that secte brynge foorth full solemnelye, that is to wytte the wordes of saint John in the Apocalips, where he saith: If any mãne any thing set to these thynges, god shall Cap.22. putte vpon hym the plagues wrytten in this boke. And also if any man any thig minish of the wordes of the bokes of this prophecie, god shall take from hym hys part of the booke of lyfe, and of the holye citie, and of those thinges that are written in this boke. By which woordes G he meaneth not that no man shall neuer after bee so hardye to wryte any prophecye, if euer it please god any other thing to reuele. And muche lesse he meaneth to put god to silence, that he shall neuer any other thyng reuele yf hym liste, nor sayth not that god hath shewed him that he neuer will. But he geueth a charge ẏ men vse diligence and trueth in the writing out of his owne. And muche lyke charge albeit not of like authority, haue other writers geuẽ for their own bokes, as it is to see in the end of the Chronicle of Eusebius translated I trow by saint Hierom, and in saint Ireneus woorkes the same charge geuen in likewise, with H much like adiuracion ioyned therunto.

John.5

John.5.

Actes.1.

And therfore as solemnely as some of his brethren bryng foorth these wordes of saint John: Tindal saw yet that they would not serue, and therefore he lefte them out.

Nowe laye some folke for thys purpose, the woordes of Moyses in the .xii. of the Deuteronomye, where he sayeth. The thing that I commaunde thee, that thing onely shalt thou doe to God, and thou shalt neyther any thinge adde nor

A minisshe. Which wordes be yet in this matter lesse to the purpose, thē ẏ wordes before rehearsed of the apocalips. For who so looke in the place, and reade ouer the chapiter: he shal see that Moises said those wordes only for feare that he had, lesse sythe he hadde on Goddes behalfe commaunded them some certaine sacrifices vnto God, the people prone to ydolatry, would adde of their own mindes, either some sacrifice vnto ydoles, or vnto god some kynde of such abhominable sacrifice, as the gētiles offred vnto their ydoles. And for feare therof, he sayd vnto them: Thou shalt do vnto godẏ thing
B onely that I commaunde thee. And thou shalt neither ani thing adde nor minish. But he tolde the cause before and sayde: whē the lord thy god shal haue destroyed before thy face the gentiles, vpon whom thou shalt enter to take them in thy possession, and whan thou shalt haue them in thy possession, and shalt dwell in the lande that belonged vnto them: beware that thou folowe not them, after ẏ they shalbe by thy commyng in, ouerturned, beware I saye that thou seeke not after their ceremonies and saye: As these people were wont to worshipp their goddes, euen so will I worshipp too. Thou shalt not do likewise to the Lord thy god. For
C they haue done vnto their goddes all the abhominacions that our Lorde hateth, offering their owne sonnes and daughters, and burnyng them vp in fyre. And then setteth Moyses therunto, ẏ wordes before rehearsed, willing them that thei shal neither leue vndone any of those ceremonies and sacrifices that he had cōmaunded, nor adde anye newe kynde of their owne mynde, lesse thei myght hap to fal to those kindes of sacrifice of ẏ pai nims, that were abhominable afore the face of God.

Nowe what serue those wordes of
D Moises to our present purpose. For first yf Moyses hadde not meant as I saye, ℞ as the circumstance of the text sheweth, but hadde vtterly meant to commaund them that they shoulde nothyng adde at all in no maner thig vnto those thinges that he commaunded them hymselfe as the wordes sounde: then hadde he forboden them to beleue or obey any prophet that euer should come after hym, excepte onely the prophet of whom he prophecied and bad they shoulde heare him. And yet might they thynke that prophete restrained by those wordes, in such thiges as should pertaine to the seruice of god.

Also if that Moyses had not meant as ℭ I saye, but precisely forbot en thē to adde any thinge at al vnto his institucyons: they might neuer haue added any newe feste of holy dayes vnto those that God had by Moyses appoynted them alredy. And then howe myghte the feast called *Festum encæniorum* haue bene instituted after warde, whiche was longe after Moyses daies instituted, and very solemnely obserued, and god therwith so well contēt, John.10. that our sauiour honored it w̄ his owne blessed presence himselfe.

But now suppose that Moyses hadde himselfe meant as streightly as their vnreasonable construccion wouide strayn
F his wordes too: what would all ẏ serue vnto their purpose in our matter. Naye christen men doo nothyng but that that Moises badde, because the Iewes might do nothyng, but that that Moyses bad: where were then become the sacrament of baptisme, and the sacrament of ẏ aultar? yea say they, but this proueth that ẏ church shold adde nothing of their owne minde vnto goddes worde, for suche a note in the bible som haue set solemnely in the margent vpon those wordes. But I dare be bolde to tel them agayn, ẏ they may better scrape that note out agayne. then vse it vnto this purpose. For fyrst those wordes proueth no such thynge at
G all, but yf Moyses had mente as straitely as they strayn hym, in which I haue proued that they take him wrong.

Secondely I saye that yf Moyses had mente as precisely as they mistake him: yet hadde it touched but the Iewes, and vs christen men nothyng at all.

Thyrdelye I saye that in the thynges which Tindall reproueth ẏ sacramētes of the churche, the churche hath added nothynge vnto the worde of God. For we saye that they be the worde of God well written in holy scrypture as hath been playnely proued them, and ẏ hymselfe well knoweth, but that he lysteth to
H playe hys parte and saye nay still, be the proofe neuer so clere.

Fourthly we say that any such thing as the Churche vseth or belieueth as necessarye, thoughe it bee not written: yet adde they thereby nothynge vnto Gods wordes. For we saye that it is Goddes worde vnwritten, and of as great authoritie as is his worde written, as the thynges that partely were delyuered to the Churche by the Apostles, and partely taughte vnto the church by that holy spirite of God, that was by Christes promise

The authority of the word vnwritten.

A promyse sent vnto the church to be with it for euer, to teache it and lead it into euery trouth.

Finally for conclusion to proue you the foly of that allegacion: ye know wel all our question is no more, but whether the apostles left euery necessarye thinge in writing, as Tindall affirmeth. And now consider you whither this be a good proofe or not, though Moyses woordes were taken as streight as these men mistake them. Wer not this (wene ye) well argued? Moyses forbode the Iewes to adde or minishe to or from any thynge ẏ he commaunded: *ergo* the apostles haue
B left no necessary thyng vnwritten.

Beside that, this argumente is verye foolishe in it selfe: yet haue I before at large opened you ẏ lackes therof, where I aunswered Tindall concernyng hys high reason of the apostles charitie: cõpelling them to leaue nothing vnwritẽ. And besides that, one plain difference is there, that Moises was commaunded to write, and the apostles wer not cõmaũded at all, though god allowed, assysted, and aspired them his grace therein, as he dothe many good men in many good workes beside any commaundement.

And Moises also cõmaunded to write as he was, was not commaunded yet to
C put altogether in writyng, that ẏ people should be bounden to doe or believe, by anye text ẏ Tindall hath shewed vs yet, or euer shal shewe I suppose.

Howbeit as for this allegaciõ, though some other haue thought it gay: Tindal yet perceiued it for suche as he sawe wel would not serue him, and therefore he left it out.

Yet are there some, and among them freere Barons, that layeth for that purpose, the wordes of our sauiour written in the. xxiii. of Mathew, where he sayth, Upon the chaire of Moyses, are now set the Scribes and the Pharisees. Al thin-
D ges that euer thei saie vnto you, obserue them and doe them, but the thinges that thei doe, doe not you. For thei binde vnportable burdeins and laye them vppon other mennes shoulders, and will not so muche as with a finger of theyr owne, once stirre them. By these wordes wold freer Barons that there should nothing be taught but onely scripture. And ouer that he would by these wordes, ẏ a man might breake al ẏ lawes that the whole church maketh beside ẏ expresse p̃ceptes of god cõteined in ẏ scripture wout any scruple of consciẽce, so ẏ he do it secretly where there wer no weake conscience of C feble faithed folk offẽded. Where as vndoubted those wordes neither proue hys purpose in the first, & proue cleane agaist his purpose in the seconde. For begynnyng w̃ the second, those wordes plainly declare, that because our sauior bothe then intended to shewe, and often before had shewed, that the Scribes and Pharisies were nought: yet leste the people might hap to thinke that he would, therfore thei should be set at nought and not obeyed, he gaue them not warning onely but also playne commaundemente, ẏ sithe they were in the authoritie and oc- F cuppyed the place of Moyses that gaue the lawe, and wer the rulers and gouernours of the people, thei should obay thẽ and fulfyll that they commaunded thẽ. And leste the people shoulde take him as freer Barons dothe, and wene because he spake of Moyses chayre, that therfore they should obay him in nothing els but as farre as thei shoulde read in Moyses bokes, and vppon euery thyng that thei should be boden, should saie: shewe me ẏ written in Moyses bokes: Christ therefore commaunded them that thei should obserue and fulfyll all their commaundementes. Not meaning by that gene- G raltie that thei shoulde obaye any commaundement that by god wer forbiddẽ, nor to set goddes lawe asyde for mennes tradicions as himself saide in the. xv. of Mathew: but forbidding them to refuse to fulfill the commaundement of theyr rulers, whereof there were no menoyon made in scripture, where the commaundement tended to vertue, good maners, or goddes honour. Nowe the wordes of saĩt Austin which freere Barons bringeth in, do nothing proue the pointe that Barons woulde proue by them. For he woulde haue it seme, that saint Austyne taketh those wordes of Christes as hym self dothe. But saint Austine there by ẏ allegory of the chaire of Moises occupied by the Scribes and Pharisees: expoũ- H deth those wordes of a preacher, that is not the very true shepeherde ẏ in his preching seketh nothyng but the profite of the shepe & the glory of Christe, but that is a mercennary preacher and an hired, which seketh his own temporal aduaũtage & commoditie. Of whom saint Austine geueth warning, that yet euẽ such preachers nought as thei be: yet for the while that thei bee suffred to preache, in al that thei say wel, and accordyng to ẏ law of god, we should heare thẽ & allow

Note how superiours commaũdemẽtes oughte to bee obeyed.

A them therein, and learne to lyue therafter. But on the tother syde, if thei would whē thei haue begon with good thinges for a countenaunce to geat them in credence, then leaue of suche thinges and preach of that thei seke for, that is to wit fantasies of theyr owne inuencion, and for thēself & their own commodity, therin be thei not to be heard or beleued. And this is the minde of sainte Austine, as euery man that will consider his wordes in the place wher thei be written, ỹ. xl^oi treatise vpō saint John, shal very plainly perceiue. And thereby shall he ỹ there readeth them as plainely percepue, that
B those wordes of saint Austine brought forth by Barns, do nothing pue Barns purpose, that is to wit, ỹ those wordes of Christ do discharge euery mannes conscience of obedience vnto any preceptes, lawes, or tradicions of men, other then be writen in scripture.

For the thyng that saynt Austin ther saith: diuers holy men entreatynge the same wordes in the lyke allegory of doctrine and preaching, do say and cōfirme in lykewise, and neuer wyse mā woulde say otherwyse. But the thyng ỹ Barns sayth, neuer was there yet eyther good man or wise man that would agre. For
C those wordes of Christe sauing by waye of ỹ allegory, seme not so properly to pertayne to teachyng of the Scribes & pharisees, as to theyr commaundementes & biddinges: as wel appereth by ỹ wordes folowyng, where he biddeth that they should obserue and do all the thynges ỹ thei saye to them. And ỹ he shold meane not only the preceptes written in ỹ law, but also their other commaundementes beside, such as wer not superstitious or vnlawfull to be kept: is clerely declared by the wordes of Christ folowing, wher he sayeth in this wyse. For they bynde
D impostable burdeins and laye them on other folkes shoulders, but themself wil not put a fynger of their own therto. As thoughe he woulde saye: Sythe they sit vppon Moyses chayre, and occupy his place, and bee your gouernours: doe ye all that they commaunde you, although the burdeins that they bynde and lay on your shoulders be so greate and heauy, that they seme in a maner impostable, but doe not as they doe. For they wil thē self leaue them all vndone, and not sette once a finger to the doyng of them. But I warne you do not you so.

I knowe ryghte well ỹ those wordes maye bee well expounded on the tother fashion afore remembred, vnderstandyng in the allegorye by the chayre of Moyses, the doctrine and lawe of Moyses. And then maye those grieuous impostable burdeins bee called ỹ burdeins of the olde lawe, with whiche saynt Peter and the apostles were not contente, that some other would lade the christen people commyng vnto Christ, sayinge: that neyther themself nor their fathers coulde beare them. Thus I knowe well menne maye expounde those wordes, and good menne, holy menne, and cunnyng menne so haue done, and other in likewise after the maner that I now do, and bothe twayne haue therein done very wel. For one terte may be diuerslye in
F diuers senses expoūded, though Luther and Tindall wyll haue nowe but one, tyll another maye better make for theyr owne purpose, for then they wyll not let to make fiftene. But though those wordes maye bee so expounded: yet as I said it appeareth well, that the verye proper sence is of their owne tradicions beside Moyses lawe, in that Christ sayde that the Scribes and Pharisees dyd bynde grieuous burdeyns and impostable, & laye them on other mennes shoulders. For euery man wel woteth that neither the Scribes nor the Pharisees, did bind and laye on mens shoulders ỹ burdeins
G of the lawe, but our lorde himselfe. And whiche at that tyme while he would yet haue them kept, he woulde not haue dispraysed, with callyng them grieuouse and impostable, though the apostles did afterwarde when tyme came to caste them of.

Acteus.15.

And therefore as I haue sayde, those wordes of Christes, wer properly meāt of the tradicions and cōmaundementes of the Scribes and Pharisees them self beside the lawe, whiche thynges our sauiour ther commaunded to be kept and obserued, whersoeuer they were not superfitious, nor contraried not ỹ lawes
H and commaundemētes of god, but were tending to his honour, or to vertue, or to the cōmō weale, for the place and office ỹ the Scribes & Pharisees kept, though themselfe were nought. And theyr good tradicions dyd neuer Christ dispraise, though he sometyme dispensed with his disciples concerning thē and the law to.

Now ther is no mā I think so madde whē he douteth not but ỹ seruauntes in a mans household are so boundē to fulfil & obay their maisters lefull commaundemētes, ỹ if thei wold refuse at his biddīg

to

A to knele downe and ſay certayn prayers with him to bedward al the whole houſe together, tyll he ſhoulde ſhewe thē ſome ſuche commandement in ſcripture, they wer well worthy to goe to the deuill for theyr proude diſobedience in the defence of theyr falſe euangelicall fredome: he that doubteth not I ſay of this (of which I thinke no good man doubteth) canne not bee ſo madde to thynke that neither Biſhoppe, nor Pope, nor whole general counſayle, nor all chriſten people together, though they were al aſſembled vpon a playne, were able ſo to commaūde ſo much as a general procеſſion vpō any
B certayne daie, but that any lewde lither loſill that liſte not to ryſe, maye lye ſkyll in his bedde, and ſaye he is not bounden to obey mannes tradiciōs, nor nothing but ſcripture except for auoiding of ſlaūder, and then there ſhalbe ſo many at the procеſſion that he ſhall not be miſſed, & if he be, ſome man may ſay he is ſicke.

Upon theſe wordes cōcernyng theyr tradicions, wold I not haue bene ſo lōg ſauyng that both frere Barons royally tryumpheth with them againſt ẏ lawes of the churche, and alſo that Tindall in his aunſwer to the. xviii. chapiter of my dialogue, bryngeth in the ſame for ẏ like
C entent. Which entēt how properly they proue betwene them bothe, now ye may partely ſee, and yet farther ſhal by gods grace when I ſhall hereafter God wylyng, come to touch ẏ place in Tindales anſwer to me.

But nowe that I haue proued ẏ thoſe wordes of Chriſt make not only nothig for theyr purpoſe agaynſte the lawes of Chriſtes churche, but alſo make plainely for the lawes againſte their purpoſe: I ſhall not nede long to tarie you for the tother poynte, that is to wytte, to proue you that thoſe wordes of Chriſt nothing make againſte oure principall purpoſe.
D For thei nothyng proue that euerye neceſſary thyng is written, though we cōfeſſe Chriſtes wordes not of the tradycyons, of whiche thei be properly ſpokē in dede. but of the lawe of Moiſes, and ſette thereunto the wordes of ſaint Auſtine alſo, with whiche Barons woulde ſeme ſo well to furniſh his matter. For fyrſte as for Chriſtes wordes if thei had bene plaine and expreſſely theſe, what ſoeuer the Scribes and Phariſeis bidde you do that is wrytten in the lawe of Moyſes, I warne you ſe that you do it: yet while he ſayde not farther, and I warne you believe them not in any thyng els, theſe wordes were no proofe that altogether
E was written, wherein the people ſhould believe them no more then that al thing wherein thei ſhould believe them, was written in Moyſes bokes. Whiche yf it were taken ſo, then were all that they might teach the people written in Eſai, Hieremie, or Ezechiel, by Chriſtes word wyped out of credence.

Therfore by thoſe wordes expoūding them of the doctryne of Moiſes, and not of the tradicions of the Scribes & Phariſeis, yet is there nothyng proued that they wer not to be believed in any thing that they ſhoulde teache beſyde Moyſes,
F nor beſyde all the ſcripture neither. Nor thoſe wordes of Chriſt be not contrary, but that ther myght be yet at thoſe daies truethes kept among the people by tradicion from the beginnyng, whiche the Scribes and Phariſeis bothe myghte preache & remember to the people as thei myght the ſcripture, and bee therein believed. And therefore our ſauiour ſayde not, believe thē in nothyng, but ẏ bokes of Moiſes or other bokes of ſcripture, but he ſaid, do not as thei do, not forbiddyng thē to beleue thē in many other thinges, but forbidding thē to folow thē in theyr vices. Now if Chriſt had ſaid farther
G to ẏ Jewes: al thinges neceſſary be written, and therefore believe the Scribes & Phariſeis no farther then ye fynde written in Moiſes and in the Prophetes: had this proued that all thing that chriſten men muſt believe, is written in the apoſtles and the Euangeliſtes? Nowe the wordes of ſait Auſtine which frere Barons addeth thereunto, doe for this purpoſe nothyng auaunce the matter. For when ſaint Auſtine applyeth thoſe wordes of Chriſte to a preacher that is not a very true ſhepeheard, ſekyng onelye the weale of the flocke and the pleaſure of Chriſt but mercēnary and an hired mā, that preacheth for lucre or other worldly affeccions of his own, and then ſaith
H that in ẏ chayre of Moiſes is vnderſtāde the learnyng of the lawe of god, & ſayeth that therfore God dothe teache vs by thē that is to witte, by thoſe mercennarye prechers to, & therfore when they teache the lawe of God, heare them & doe thereafter, but and yf they wyll teache theyr owne doctryng, heare it not, doe it not, for ſuche men ſeke that is theirs and not Chriſtes, ẏ is to wit, their own cōmoditie & not the pleaſure of god: ſo ſaith Barons theſe wordes of ſaint Auſtine bee plain againſt al thē ẏ preache any thing

A but the law of god onely. And forthwith well and wiſely in ſtede of preaching, he putteth enſample of ſtatutes makynge, as though it were both one thynge, one manne to preache, and all the church to make a ſtatute. And becauſe ye ſhoulde ſee yet his plainelle and ſinceritie therein, he ſayneth that the churche maketh ſome openly and directlye agaynſte the worde of god, and to the deſtruccion of ỹ faith, as is that ſtatute ſayth he, wherby they haue condemned the newe teſtament, and alſo forbidden certain menne to preache the worde of god, hauinge no
B cauſe againſt them, but all onelye theyr owne malicious ſuſpicion.

Nowe of trouth there is no ſuche ſtatute made, nor no ſuche thing done, neither concernyng the tone poynt nor the tother. For as for the new teſtament, yf he meane the teſtament of Chriſte. it is not condemned nor forboden neyther, no more then was the holy arch, though euery mā myght not be ſo bold to touch it. But of trouth, there is a falſe englyſh tranſlacion of the new teſtamēt newlye forged by Tindal, ſo altered & chaunged in matters of great weight, malicioufli to ſet forth againſt Chriſtes trewe doc-
C trine Tindales anticheriſten hereſyes, ỹ it was not worthy to be called Chryſtes teſtament, but eyther Tindales own teſtament, or the teſtament of his maſter Antichriſt. And therfore that booke is condemned as it is wel worthy, and the condemnacion therof is neither openly, nor priuily, dyrectly, nor indirectlye a-gainſt the worde of god, nor tendeth not to the deſtruccion of the fayth, but very conſonaunt with the worde of god, *auferte malum ex vobiſmetipſis*, and greatly tendyng
1. Corin. 5. to the maintenaunce of the fayth.

And concernynge that teſtamente: I haue both in my dialogus and the ſecōd
D boke of this worke, wel proued this point wherunto when Tindal weneth to find any farther defence, let hym lay it forth.

There is alſo no ſtatute made by the church to forbid anye manne to preache the worde of god hauing no cauſe againſt him but their own malicious ſuſpicō. Nor god I doubte not wyll neuer ſuffer his churche to fall ſo madde, as to make ſuch a law. If frere Barons fynde anye law made of ſuch matter let him reherſe it, and I warraunt you he ſhal fynde no ſuch wordes in it. Ther is in dede a law made, both by the church & in this realm by the parliament to, ỹ no man ſhall bee ſuffred to preach in any diocyſe agaynſt the byſhoppes wyll. And I wene ỹ lawe E be not againſt goddes law, nor agaynſt reaſon neyther, except eyther gods lawe or good reaſon ſhoulde ſuffer ỹ one man ſhould medle with another mās charge maugry hys teeth to whome the charge belongeth, or els ſhold be ſuffred to ſow chrewde ſeed of hereſyes, ſcyſmes, and ſedycions, among the people fyrſte, and then be burned vp after at leyſure. Such folk I ſuppoſe wer better prohibited betymes, ere they be ſuffred long to go forwarde, to the peryl of other mens ſoules and theyr owne to. Such haue we hadde ſome prohibyted here of late, of whyche one was yet ſo ſore ſette vpon euill preachyng, that after the prohibicion and abiuracion to, yet woulde he preache hereſies ſtyl, vntil at the laſt god cauſed him to be taken, & Tyndales bokes with him to, and both two burned together, wyth more profyte vnto his ſoule then hadde bene happeli to haue liued lenger & after died in his bedde. For in what minde he ſhould thē haue died oure lord knoweth, wheras nowe we knowe well he died a good chriſten man. And whē he wiſt wel his reuocacion could not ſaue his body: yet reuoked he his hereſies and abhorred Tindales bokes for to ſaue his ſoule. But ſo did not Cr amare

Nowe here ſerue well the woordes of G ſaint Auſtine againſt Barons, whiche wordes Barnes bryngeth for hym. For whē we heare ſuch a mercennary preacher as theſe heretikes be, for the tyme ỹ we here them, if thei ſay ought wel, and accordyng to the catholyke faith, as thei cannot for ſhame ſay al nought at once: thē take it. But whē we here thē preach their owne hereſyes for the reward of worldly prayſe, or delyte of theyr owne ſinguler pride, & ſo ſeke their own & not Chriſtes: then here them not, but put thē to ſilence and prohibyte them to preache any more. H

This allegory wyll agree with ỹ ſayd wordes of ſaint Auſtine and of Chriſtes wordes to. And yet ſo muche the better, in that theſe heretikes may properly bee called not onelye mercennaries, of whō ſainte Auſtine ſpeaketh, but alſo verye Scribes and Phariſees, of worſe kinde then were thoſe of whom Chriſte in that goſpel ſpeaketh. For theſe be falſe Scribes, that is to wit wryters, not wrytyng any true bokes of ſcripture, but fals gloſes and cōtrary cōmentes vpō ſcripture, and erronyous bookes of deuilyſhe hereſies deuyſed of theyr own frantique brayne, to the coloure whereof they abuſe

A abuſe the ſcripture, and when they lyſte they alſo deny the ſcripture. Theſe be alſo the woꝛſt kynde of Phariſees. Foꝛ theſe haue deuided themſelfe not from ỹ other people by any pꝛofeſſion of a moꝛe honeſt and moꝛe vertuous liuynge, but haue deuided themſelfe from the catholyke churche of Chꝛiſt, by abhominable hereſies, and from all honeſt people by ỹ contempt of all good woꝛkes, and by the beaſtly pꝛofeſſion of freers and nunnes liuyng together in lechery, & pꝛeachyng theyꝛ whoꝛedome foꝛ honeſt matrymonye.

B Theſe be the thynges which we ſhold not vouchesafe to here the Scribes and theſe falſe Phariſees pꝛeache. Foꝛ theſe be ỹ deuils deuiſes and theyꝛ owne. Foꝛ as foꝛ al that is pꝛeached conſonaunt to the catholyke fayth, is very goddes law whyther it be wꝛytten oꝛ not. Foꝛ ſaint Auſtine ſaieth not, Heare them in pꝛeachyng onely the ſcripture, but gods law he ſayth, wherein is compꝛehended all ỹ euer we be bounden to doo oꝛ believe.

what goddes law doth compꝛehende.

Wherof ſaint Auſtine doth himſelf confeſſe, that diuerſe thinges are vnwꝛiten, as foꝛ enſample the perpetual virginitie of our bleſſed lady, whiche whoſo belyeueth not becauſe it is not wꝛitten, ſainte

C Auſtine calleth a falſe heretique in his boke wꝛytten vnto. *Quod vult deus*. And ſo doth ſaint Hieꝛom to in his boke againſt Eluidius. And all ſuch thynges be theꝛfoꝛe partes of the plantes whiche the father of heauen planteth by hymſelfe, his apoſtles, his holye ſpirite, and his owne ſonne abydyng in his churche, whether they be wꝛitten oꝛ not.

And thus ye ſee good readers, that neither thoſe woꝛdes of Chꝛiſt, noꝛ of ſaint Auſtine, neyther do pꝛoue that the Apoſtles haue left al neceſſarye thynges in wꝛiting. And theꝛfoꝛe thoughe Barons was ſo founde to bꝛyng in that texte foꝛ

D this purpoſe: yet Tyndal perceyued wel that it would not ſerue, and theꝛfoꝛe left it out. Yet layeth frere Barons another text foꝛ this purpoſe: the woꝛdes of ſaint Paule wꝛitten vnto Timothe the third chapter of the. ii. piſtle. Wher ſait Paul wꝛiteth vnto him in this wiſe: Abide ỹ in thoſe thinges ỹ thou haſt learned, and ỹ are betakē to thee, knowing of whō thou haſt learned thē, & that frō thine infancy thou haſt knowen holy ſcripture, which may inſtruct the to helth by ỹ faith that is in Chꝛiſt Jeſu. All ſcripture inſpyꝛed of god is pꝛofitable to teach, to repꝛoue, to coꝛrect, to teach mē in iuſtice, ỹ the mā of god may be perfayt inſtructed to euery good woꝛke. I haue rehearſed you ſaint Paules woꝛdes moꝛe full thē doth frere Barons, becauſe ye may haue ſom geſſe why he left the remenant out. Foꝛ he rehearſeth no moꝛe but that ỹ church muſt neyther make law noꝛ ſtatute noꝛ nothyng doe, but onely pꝛeache and myniſter the woꝛde of god, and that nothig addyng noꝛ minyſhynge, but as Paule ſayth to Timothe, abyde in thoſe thynges that they haue learned and that be committed vnto them. C

Nowe ſee ye well that ſaynte Paule ſpeaketh nothyng to Timothe agaynſte F addyng of any good oꝛder oꝛ ſtatute in his churche, but byddeth hym abide faſt by thoſe thynges that he hath learned of hym, and that he hath learned in ſcripture, ioyning to the ſcripture alway the ryght fayth of Chꝛiſt, which he had lerned of ſaint Paul. And theꝛfoꝛe againſt makyng of any lawe, this terte ſcrueth frere Barons a ſtrawe. Moꝛeouer it is to be conſidꝛed that ſaint Paul ſayth not to Timothe: Abide in thoſe thinges that I haue wꝛitē, but abide in thoſe thynges that thou haſt learned either in ſcripture, oꝛ elles otherwiſe of me without ſcripture, as he wꝛote vnto ỹ Theſ- G
ſalonicenſes, Obſerue ye my pꝛeceptes 2. Theſſalo. 2.
which I haue geuen you eyther by woꝛd oꝛ wꝛyting.

And as he wꝛyteth vnto Timothe beꝛe in ỹ ſame piſtle: Haue thou ỹ foꝛme and faſhion of the holeſome woꝛdes, 2. Tim. 1.
which thou haſt herd of me in faith and loue in Chꝛiſte Jeſu. He ſayeth not the woꝛdes that I haue wꝛitten vnto thee, & ỹ thou haſt red of myne, but the woꝛdes that thou haſt heard of me.

But yet is there foꝛ this purpoſe in ỹ texte of ſaint Paule that Barons bꝛingeth foꝛth, another thing to be conſidꝛed, that wheras ſaint Paule telleth Timothe, that all be it he haue bene learned in H
ſcripture frō his childehead, yet he muſt ioyne therewith the articles of the faith of Chꝛiſt. And that it may well appeare that he geueth Timothe thys warnyng to arme him wō againſt heretikes, which would labour bi ſome colour of apparēt ſcryptures to deſtroy the fayth that Timothe hadde learned, as theſe heretikes doue nowe: it is I ſaye theꝛfoꝛe to bee noted that ſaynt Paule gaue Timothe that warnyng, that he ſhould ſtand faſt in thoſe thynges that he hadde taughte hym, remembꝛyng of whom he had lerned them, of a true apoſtle, & not of ſuche

A as they were, that woulde tel hym contrarye, false heretyques. And so muste wee agaynste these Heretyques that would drawe vs from the true fayth that we haue learned, stande faste and remēber of whome we haue learned it, of Christe and hys apostles, and contynuallye from them of hys perpetuall apostle the catholyke churche of Christe, anymated and instructed accordynge to hys promyse with his owne spirite this xv. hundred yeares, and not by suche as these be that nowe babble agaynste it, false heretyques, whose snatish and serpentine generations, haue euer more hi therto when they haue crepte out as adders and snakes in sommer, hadde theyr heades troden downe by Godde and all good menne.

B

Saynte Paule tolde Tymothe too, 2. Tim. 3. that the scrypture was good and profytable to teache the faythfull folke, and to reproue heretyques yf he ioyned therwith alwaye the fayth of Christ, without whiche it woulde doue hym no seruice, for all that he hadde bene learned therein from his childhode. And in that warninggeuen to Timothe, saint Paul hath taught vs also, that if we haue sure in heart the artycles of Christes fayth, C whiche bee surelye kept by Christ in his catholyke churche: then shall we bee hable well to vnderstande the scripture, so muche as shall suffyse and be necessary. And but yf we haue that beliefe, we shal haue no right vnderstandyng. But that right beliefe, and thereby that vnderstādyng hadde, the scripture (thoughe all thynges bee not written therein) wyll yet be profytable and stande vs in good stede, not onely for oure instruction toward the perfection of vertuous liuing but also in disputacion agaynst heretyques, bothe in the proofe of manye artycles of the ryghte belyefe, and to proue them clerely that the common consente D of Christes catholike church can not in Christes verye trewe fayth erre and bee damnablye deceiued, whether the thinges beleued bee written in scrypture or not, and also that his catholyke churche is thys common knowen churche of all chrysten nacyons, saue suche as by false heresies seperated there fro. And on the tother syde, without the catholike faith of Christes Churche fastened in oure heartes, the scrypture as it coulde not haue serued Timothe without the trew fayth hadde in his heart, so canne it not serue vs neither to the confusion of heretikes nor to the spiritual profyte of oure selfe. E

And thus ye se that frere Barōs hath very pore help of this text of saint Paul, which thing Tyndall well perceyued & therefore he left it out. And Barons him self perceiuing that the moste part wold make so muche agaynst hym, tooke in a litle and left the remenaunt out.

Yet bringeth in Barons another text of saint Paule, where he writeth vnto ỳ Romains in the. xv. chapter: I dare not speake any other thinges thē those ỳ god hath wrought by me. Whiche woordes first bee so hard as thei stand in ỳ place, that the old interpretours stode in great F doubt what saint Paule ment by them, so farre forth that by exposicion of saint Ambrose, saint Paule meant that there was nothyng that pertained to the glory of preachyng the woorde of god, but ỳ god had fulfilled it in him, as though he would sai, that al that was to be taught, god had taught the gentiles by hym. Origene expoundeth them in another maner ỳ saint Paule in those woordes ment, that he would not take vnto hymself the praise of other mennes dedes, but would only speake of such thinges as God had G wrought by himself. Theophilactus alloweth Origenes expositiō, and yet addeth a third therto, saying in the person of saint Paul: I bidde you not the thynges that I haue not done, but only shew you the thing I haue done my self. Howbeit ỳ that I haue done, it is not I ỳ haue done it, but Christe hath done it by me.

I shewe you this good readers because ye should somewhat perceiue the maner of these men, which vse in many thinges to proue theyr matters by those textes ỳ are of moste difficultie, and such as are least vnderstanden. And therefore in the matter of the libertie of mannes wyll, and predestinacyon, and the matter of H faith, and good woorkes: thei passe ouer ỳ plain textes of ỳ other euangelistes with some sleight glose of their owne deuyse, and then for the profe of their own parte thei runne to the hard places of the gospel of saint John, or to the apocalips, or to the pistles of sainte Paule, in suche places as are almoste as harde as the apocalyps. All whiche when they expounde as it please them, then they cal them playne, and saye that euery man and woman maye vnderstande them easylye, notwithstandynge that saynt Peter beyng longe at schole with Chryste, and the chyef of hys apostles, protesteth openlye

Apenlye to all the woꝛlde by wꝛitinge, ẏ
2.Petri.3. ſaint Paules piſtles haue thynges hard
& difficile. And he ſaieth farther of ſuche
as Barons is and Tyndall, and ſuch o-
ther heretikes their felowes: thoſe hard
thynges (ſaith ſaint Peter) that are wꝛy-
ten by ſaynt Paule, men vnlearned and
vnſtable, do depꝛaue and miſconſter as
they doe al the remenaunte of the ſcryp-
ture, vnto theyꝛ owne perdicion. And ſait
Roma.3. Paul ſaith himſelf alſo, ẏ in ẏ matter of
good woꝛkes, theſe falſe heretikes myſſe
conſter hym, and ſayth therefoꝛe ẏ theyꝛ
damnacion is iuſt and ryghteous.

And thus as I ſay theſe heretykes lay
B foꝛth foꝛ theyꝛ part harde tertes & doubt
ful, as Barons doth here, which tert in
the place where it ſtandeth, the beſt lear-
ned men are in doubt how to conſter it.
Howbeit let Barons conſter it whyche
way he lyſt, that may haue any hold of ẏ
woꝛdes, and it ſhall neuer ſerue foꝛ hys
purpoſe, neyther concernynge anye foꝛ-
biddig of lawes to be made by ẏ church,
noꝛ to pꝛoue that euery thyng neceſſarie
to ſaluacion is wꝛyten in ſcripture, but
rather playne the contrary. Foꝛ euerye
man well woteth, that euery neceſſarye
thing is not wꝛiten by ſaint Paule, noꝛ
C he hath not wꝛitten euery thyng that he
taught, noꝛ euery thyng is not now had
that he dyd wꝛite. And therfoꝛe this tert
of ſaint Paul bꝛought in by Barons no
thig helpeth his purpoſe, but rather gret-
lye hindereth it, whiche thing Tindale
well perceiued, & therefoꝛe he left it out.

Tindall ſawe well alſo that any thig
that his maiſter Martin Luther layde &
laſhed out againſt the kinges hyghnes,
concerning this purpoſe, oꝛ ſpeakyng a-
gainſt the tradicions of menne, ſerue to
no purpoſe in thys matter agaynſte the
ſacramentes, oꝛ any poynt of the catho-
like faith, which we ſay be the tradicios
D of God. Whereof as Tindal wel know-
eth, nothyng ẏ Luther layde, any thyng
pꝛoue the contrary, noꝛ any thing touch
the purpoſe, to pꝛoue that al the neceſſa-
rye poyntes of Chꝛyſten fayth were by
Chꝛiſtes Apoſtles put in wꝛityng. And
therefoꝛe Tyndall ſeynge hys mayſter
Martyne Luther in that poynte by Kol-
ſeus ſo ſhamefullye ſowſed in the myꝛe
befoꝛe: thoughte he ſhoulde beware of
that puddle and come no moꝛe neare it,
and therfoꝛe left out all that his maiſter
had bꝛought in foꝛ the matter.

Then was there yet one terte remayn-
ned, whereof many of them wer wont
to beare them hyghe. And that was the
ſaynge of ſaynte Paule, whiche terte G
Tyndall hath alſo bꝛoughte foꝛth ere
thys, to pꝛoue that we muſte beleue no-
thinge but onelye ſcripture. And that is
where he wꝛiteth to the Galathies in the
firſte Chappter: that yf an angel of hea-
uen woulde come downe and pꝛeache a-
nye other ghoſpell then hymſelfe hadde
done, accurſed were he. Thys terte
hath nowe freere Barons bꝛought in a
freſhe foꝛ the ſame purpoſe in hys newe
frantike booke, and magnifyeth muche
hymſelfe therewith, when Tyndal hath
lefte it of foꝛ ſhame. Foꝛ Tyndall at
laſte after longe lookyng on it, eſpyed F
wel that it would nothyng ſerue foꝛ his
matter. Foꝛ he ſaw wel that ſaint Paul
meãt none other, but that an angel wer
not to bee beleued, yf he taught a cõtra-
rye ghoſpell, and meant not that none
angell were to bee beleued, yf god ſente
hym bothe to cõfyꝛme that, and alſo
ſhewe ſomewhat that god woulde haue
done farther.

Tindall ſawe alſo that that tert ſaith
not that ſaint Paule hath wꝛiten al his
owne ghoſpell, noꝛ that all his felowes
hadde wꝛitten it among them al, which
he wiſſe well was the poynte that muſte
bee pꝛoued. And therefoꝛe as freere Ba-
rons fooliſhlye bꝛyngeth it in, ſo dothe G
Tindal wiſely leaue it out. And ſurelye
as I haue ſayde, his wit ſerued him wel
in leauyng out al theſe. But his wit fai-
led him in one thing, that he had not left
oute alſo all that euer he hath hymſelfe
bꝛought in. All whiche as your ſelfe ſee
well, I haue now pꝛoued him as litle to
pꝛoue his purpoſe, as hymſelfe ſeeth wel
that all the tother dydde, whiche foꝛ that
cauſe he was aſhamed to ſpeake of.

Nowe haue ye heard as farre as I
canne fynde, all that euer Tyndall ey-
ther hath ſayde oꝛ can ſaye in this mat-
ter, eyther hymſelfe oꝛ anye manne
elles, foꝛ the pꝛoofe of hys owne parte, H
oꝛ foꝛ the dyſpꝛoofe of ours. And there-
by ſee ye well that he neyther hath pꝛo-
ued, noꝛ neuer ſhall he pꝛoue whyle he
lyueth, neyther himſelfe noꝛ no manne
elles, the thynge that he ſo boldely ſaith,
that all thinge neceſſarye foꝛ ſaluacion
is wꝛitten in ſcripture, noꝛ hable is he
not, noꝛ no mãels, noꝛ neuer ſhal herafter be able to auoide it, but ẏ god taught
& is not yet ſo boũdẽ, but ẏ he may teach
what he wil & whẽ he wil, wõ ſcripture oꝛ
wout, & mai cõmaũd it to be beleued not
beig cõtrary to ẏ he hath taught alredy,
& may commaunde ſome thynges to bee
done

A done though they wer contrary to some thynges that he hadde hymself by scrypture commaunded afore.

And I thynk it not to bee doubted but notwithstandyng that Moyses receiued the lawes and ceremonies in writyng: yet receiued he not (as Tyndal saieth he dyd) all thyng so fully in writyng, but ỳ there remayned in the peoples myndes, beside the writyng diuers thynges necessary and of great weight, that they had receiued before, and kept peraduenture from Adams owne dayes, concernyng the commyng of Christe, and the redẽption by him, and the state of soules, both B in heauen, hell, purgatory, paradyse, € *Limbus patrum.*

And it wyll whoso lyst to looke therfore, wel be perceued in them that wrote after Moyses dayes, that the Iewes had much open light and knowledge in som such thynges beside all that that appeareth written, in the .v. bokes of Moyses, whereby it wyll wel appeare ỳ Tyndal sayth not true, where he sayth that Moises dyd put all in writyng.

We shal wel find also ỳ notwithstanding all that euer hath bene writẽ since, either by the prophetes, Euãgelistes, or any other apostle: yet wyll it neuer € appeare that al is writen that was taught by mouth, but that the churche of Christ hath had taught vnto them by the spirit of god, diuers truethes, whiche no good man can doubt in, wherof the scrypture nothyng determineth, and which thiges therefore false heretikes bryng in question, and let not to say the contrary, as in the common knowen ensamples of our Ladies perpetual virginitie, of the assũcion of her blessed body, which god wold elles haue had founden in earth, and honored as wel as the bodyes of any other saint, of whom himselfe hath caused by special reuelacion diuers to bee soughte D out and founden, to be worshipped here in earth for his sake, and confyrmed it by many manifest miracles, as we fynd in autentike stories.

By these tradicions haue we also the prayng to sayntes, and the knowledge ỳ they praye for vs, albeit in the booke of Machabees yet ỳ thyng wel appeareth.

Saintes pray for vs.
2. Machab. 15.

By these tradicions haue we the holy Lenton fasse, whiche these brotheles so boldly take vpon them to breake, and as Lollardes to eate flesh, and whiche holy fasse these fooles in theyr wrytynge, call the foolysshe fast. By these haue we also the saterday chaũged into ỳ sonday: whiche they care not to turne into € fryday nowe.

By these haue we the halowing of chalices, vestementes, paschal taper, and holy water, with diuers other thinges.

By these tradicious of that holi spirit, hath the church also the knowledge how to consecrate, howe to saye masse, and what thyng to prayse for, and to desyre therein.

By this haue we also the knowledge to doo reuerence to the ymages of holye saintes, and of our sauiour, and to crepe to his crosse, & to do diuine honour vnto the blessed sacrament of the aultar, to F whiche yet to say the trouth neuer tradicion neded. For syth ỳ scripture is plain that it is Christes owne precious bodye, which is not dead but quicke, wyth that blessed soule and with them the godhead vnseperably ioyned: what frãtyke foole coulde doubt but it should be with diuine honour worshipped, thouhh neyther god nor mã beside that knowledge, hadde geuen vs warnyng thereof.

The sacrament ought to be honored with diuine honor.

But yet is Tindal so farre beside himself, that he beleueth not the scrypture of god, nor the worde spoken by gods own mouth, when he said that it is hys owne body, and is so blasphemous agaiſt god, G that he calleth it great synne to doe to ỳ blessed body of Christ in the sacramente any honor at al, because it is not cõmaũded he saith in scripture. But thys may ye good christẽ readers see, to what point at lasse this heresye bringeth these folk. For when thei first fal to ỳ point, ỳ thei regard not gods worde but if he geue it thẽ in writing: wẽ in a while after fall thei down so far, ỳ they neither regarde his worde, nor his writing, nor yet hymself neither. But now is it a world to see what shift these folk be fayne to seke. Sometime thei come forth shameleſſe, & boldlye tell on theyr tale. And yet when H they perceiue in the middes therof, that all that heare them wonder on thẽ: then they cast on their hodes and couer theyr faces for shame.

For somtyme they saye they care but for scrypture alone, and sette nought by all those that euer wrote synce the Apostles dayes. Then see they agayn that to abyde by that woorde were to shameleſſe, and then they restrayne it vnto thys eyghte hundred yeares lasse passe, in whiche they saye all is corrupted. And then they graunt that before, there were good menne that taughte the trueth, and thẽ thei say that we wil not

beleue

A beleue them, as though thẽſelf woulde.
And when we aſke them then, which of thoſe old men befoze. viii. C. yere laſt paſt, euer ſaide that religious mẽ might runne out and wedde nunnes: to ẏ they ſaye nothynge, but fare as thoughe they heard it not.

But when that my lozd of Rocheſter in ẏ ſelf ſame matter that we haue now in hande, to pzoue that diuerſe thynges which the church vſeth and beleueth, & whiche were neuer made by anye lawe wzytten, and yet obſerued thzough ẏ catholyke church, were of ſuch antiquitye that euery man mighte well percepue ẏ
B thei came from the veri apoſtles thẽſelf: he layd foꝛth the great clerke and old auncient father Ozigene, wherewith as I haue ſhewed you befoze, Tyndall was very angry, and all to rated Ozygene & called hym ſtarke heretyke.

But yet ſhall not Tyndal ſo feare me there withall, but that to thentente that he ſhall not blynde you and make you wene that al the old fathers wer in this matter of his mind, but that ye ſhal wel ſee that the thynges which he repzoueth and would haue you wene wer noughte wozth, becauſe he ſayth they bee not in ſcripture, be not thynges deuiſed as Ti-
C dal ſaith by Popes and Popiſhe within this eyght hundzed yere: I ſhal as Ipzomiſed befoze in the ſeconde boke, reherſe you both the wozdes of Ozigene, and beſyde ſome vndoubted holy menne ſince, I ſhall rehearſe you dyuers other aboue viii. C. yere, and aboue. ix. C. yeare, and aboue a thouſand too, of whom my lozd of Rocheſter hath gathered diuers together, and reherſed in the ſame matter in his boke agaynſt Luther, al which ſaue Ozigene onely Tyndal diſſembleth, becauſe he may not call them heretikes as he called Ozigene, foꝛ whom I haue in ẏ poynt aunſwered Tindal in my ſaid ſe-
D conde boke befoze. Ozigene in ẏ fifth homelee vpon the boke of Numery wziteth in this wyſe: In the obſeruances of the church, ſom thynges ther are, which muſt of neceſſitie be obſerued and kepte, and yet the cauſe why appeareth not to euery man. As (foꝛ enſample) ẏ we knele when we pzay, & that of al partes of the heuẽ, we moſt ſpecially turne vs toward the eaſt. I ſuppoſe that no man lyghtely knoweth the cauſe why. Mozeouer of ẏ ſacrament of thaulter, either the maner in the receyuynge, oꝛ the guyſe and faſhion of the conſecration, oꝛ of the foꝛmall woozdes and ceremonyes vſed in baptiſme, and of the queſtions and aun- E
ſweres vſed in the ſame: who maye well open and declare the reaſon: And yet all theſe thynges though they be couered & hydde, we beare vppon our ſhoulders what tyme we in ſuche wiſe accompliſh and fulfyll them, as we haue receyued them of the greate Biſhoppe Chziſt and hys chyldzen, delyuered and commended vnto vs.

Damaſcene in the fourth boke in the xiii. chappter of the pzayinge towarde the ozyente wzyteth thus. This tradicion of the apoſtles, is not wzitten, foꝛ F
manye thynges are delyuered vnto vs without wzityng. And farther in ẏ. xvii chapiter where it is wzitten of the wozſhippyng of the ymages of ſayntes, he ſayeth ẏ many thynges ẏ holye apoſtles haue deliuered vnto vs without wzitig. 2. Theſſalo. 2.
Saint Paul the apoſtle of the Gentiles wzyteth in thys wyſe: Stande faſte and obſerue our tradicions, whiche ye bee taught, be it by our wozd oꝛ by wzityng. And vnto ẏ Cozinthyes thus: I cõmend ye my bzethzen, becauſe in euery thynge ye haue remembzed me, and kept ẏ tradicions as I deliuered ye them. Dyo-
nyſe ẏ firſt chapiter of *Eccleſiaſtice hierarchie*, G
of the leaders and maiſters of the chziſtẽ fayth, ſayth that they delyuered vs many thynges to bee kepte, partly by wzityng and partly by theyz inſtitucions vnwzitten. Saint Cipziane in his ſermon of the waſhyng of the fete: The high pzieſt hymſelfe, is the ozdeyner and authoz of his owne ſacramente. In all the reſidue men were taught by the holy ghoſt. And likewiſe as in Chziſte and in the holye goſt, is lyke and egal godhead: ſo is there in their inſtitucions and ozdinaunces, lyke power and egall authozity. And no Note.
leſſe is it ratifyed of god, the thyng that thapoſtles by the inſpiracion of the holy ghoſt dyd inſtitute, then the thyng that hymſelfe hath ozdeyned, and hath in remembzaunce of hymſelfe, wylled and H
commaunded to bee done. Ethe of them hath their owne pzoper dignitie, & ethe of them hath in their owne kynde egall authozity. Nothynge maye there eyther bee added oꝛ withdzawne, nothyng neyther reformed noꝛ chaunged.

Saynte Hyllarye in the fyrth booke of the Trinitie, when he had made mencyon of thapoſtles, wziteth in this wiſe: Of theſe Apoſtles am I taughte theſe thynges that I obſerue. In them am I ſo ſeaſoned, that the taſte canne neuer bee gotten oute.

Theophi-

A Theophilactus ppon these wordes of saint Paule. My brethren stand faste & kepe the tradicions that ye haue learned, be it by my worde or by my letters: of this truely it is euident ỳ saynt Paul deliuered vnto them manye thynges to be kept without writyng, & by worde of mouth onely, that is to say with liuely voice, not by letters all onely. For as well be those thynges to be beleued, as these. And therfore let vs esteme thobser
Note. uaunces of the church, worthy to be beleued, so that if any thyng be deliuered to vs by the churche: neuer aske farther question.

B Saint Hierome interpreting the .xi. chapiter of the first epistle to the Corinthies, sayth in this wise: Sainte Paule preuented them, to thentent none of thē should say, where is this written? nor should with ani other argumētes striue against this reasō. And therfore he said, we haue no suche custome to stryue and contende, neyther we nor yet the church of god. which is rather geuen to mylde nesse then to contencion and stryfe.

Theophilactus expounded the same place lykewise and sayth: Forasmuche as the Corinthyans would perchaunce colour this matter by certain subtilties
C and went about it bi sillogismes and sophisticacions, alledging that these thinges wer neyther good nor badde, but of theyr nature indifferent: therefore saint Paule said, we haue no such custome other to be contencious, or a manne to let his heere grow in length, or a woman to go bare head, neither haue we (said saint Paule) this custome, nor the churche of God that is, nor the other christen people neyther. And therefore by suche frowarde argumentes, ye seme to resiste & withstande not oneiye me, but also the churche it self.

D These wordes therfore of saint Paul, may make the hearers ashamed, to doe any thyng contrary to the custom receiued by the churche. Saint Leo also an holy manne and a cunnyng, in a sermō that he maketh in the feast at whytsontide, sayth in this wise: There is no doubt my welbeloued brethrē, but ỳ euery christē obseruance is of Christes teaching, and whatsoeuer is receiued of the church into a custom of deuocīō, cōmeth of thapostles traditiō, & of ỳ doctryne of the holi gost. Which holi spirit euē now also doth rule al faithful heartes wt hys own instruccion, to make thē kepe them obediently & vnderstande them wysely.

Saint Austine in the boke of the baptisme of yong children, agaynst the Pelagians writeth in this wyse. Chyldren which be baptised be taken in the noumber of faithful people, and that onely by an olde canonike and sure grounded custom of ỳ churche. And in another place again: Nowe saieth he, we haue shewed you afore that ỳ litle child believeth, and ỳ he is accoūted amōgst men ỳ be baptised. This holdeth the authoritie of oure mother holi church, and this holdeth the rule of the sure grounded fayth. Whoso runneth against this fortresse, this inexpugnable wall, shal al to fruth himself. E

Cassianus in the .xi. collacion the .xii. chapter: Thauthoritie of the old fathers and the custom of our elders contynued by the space of so many yeres vntō thys day, although the cause of them bee not perceiued bi vs: must we firmeli beleue. And that custom must we with perpetual obseruance reuerently fulfyl, in such wyse as it was deliuered of olde. Saynt Austine in the .cxliii. pistle to January sayth thus: Those thinges which are not writē, & yet we by tradicion obserue thē, such I meane as are throughout christendō kept: we may well vnderstand that they be kept as thinges ordeined and cōmaūded vnto vs, eyther by the apostles them F selfe, or els by general counsailes, the authority wherof is in the church most necessary. As for ensample, that the passiō of Christ, & his resurreccion, and his ascencion into heauen, & the cōming of the holy ghost frō heauē are yereli celebrate with a solemne feast, and whatsomeuer thing we fynde that is obserued among all people where the church of Christ is spredde. G

Manye thynges bee not founde in the writynges of the Apostles, nor in the counsailes of those ỳ came after thē, which yet because they be kept of all the whole church, we believe them to haue H had no nother begynnyng, but by ỳ tradicion and commendacion of the Apostles vnto vs by themselfe. Saint Austin in the fourth booke of baptysme against the Donatystes: The thynge that the whole Churche holdeth, and is not instituted and ordayned by counsayles, and that notwythstandynge hath bene euer obserued: we beryeve well belyeue, that it neuer beganne but by thauthoritie of the apostles tradicion.

Saynte Austine in the fifth booke of baptisme agaynst the Donatistes saith: Manye thynges are there whyche the

vniuersall

A vniuerſal churche holdeth, and therfore be well beleued, that the apoſtles haue commaunded them, though they be not founde in writyng.

Saint Auſtine in the .xi. chapiter of ỳ ir. boke of his confeſſions, wrytyng of ỳ departyng of that holye bleſſed woman hys mother Monica: ſheweth that all be it before time ſhe had bene veri ſtudious of the place where ſhe would be buryed, longed ſpecially to bee layde by her huſbande, yet at the time that ſhe lay dying being then far from the place where her huſband lay, ſhewed vnto ſaynt Auſtin then preſent with her, that ſhe cared not
B in what churche they buried her bodye, but ſhe prayed hym verye effectuallye to remember her in his maſſe. Which thyng I wryte ỳ ye may ſee ỳ the maſſe & prayeng for ſoules therin, is not ſo new a thyng as Tyndal would haue it ſeme.

To praye for ſoules in the maſſe is no newe thynge.

And in the nert chapyter after, ſaynt Auſtine ſayth theſe wordes ſpoken vnto god: Her body was caryed furth, we followed, and came agayne woute teares. And ouer ỳ in thoſe prayers whiche we made vnto thee, whē the ſacrifyce of our redempciō was offred for her, the corps beyng ſet by the graue as the maner is ther: I wept not in thoſe prayers neither
C but al that day was I in a grieuous ſecrete ſorow. And afterwarde in the laſt chapiter of theſame boke, ſaint Auſtine prayeth for his mother vnto oure lord among many other wordes in thys wyſe. I good lord that art my praiſe and my lyfe, the god of my heart, ſettynge a ſyde for the whyle my mothers vertues, and goodnes, for which I ioyfully geue thee thankes: wyll now beſeche thee for her ſynnes. Heare me graciouſlye good lord, for that medicyne of our woundes whiche honge vpon the croſſe, and now ſytting at thy ryght hande, dothe call vpon thee for vs. I knowe good lord that
D ſhe dyd woorkes of mercye, and that ſhe heartily dyd forgeue the dettes vnto her dettours. Forgeue thou good Lorde her dettes to her, ſuch alſo as ſhe hath fallen in by ſo many yeares after the water of helth. Forgeue her good lord forgeue her I beſeche thee, & enter not with her into iudgemēt. And afterward he ſaith. And I beleue good lord, ỳ thou haſte done already ỳ thyng ỳ I pray for. For ſhe whē ỳ dai appched of her departing, nothing bethought her howe ſhe might haue her body coſtly couered or dreſſed wt ſpyces, nor longed for a ſūptuous ſepulchre, nor cared not to be buried in her own countrey. Theſe wer not the thinges ỳ ſhe a-
C ny thyng required vs, but onely deſyred vs to haue her in remembrance at thine aultar, to which ſhe hadde bene accuſtomed no day miſſing to doe ſeruice, from which ſhe wel knewe that holy ſacrifice to be dyſpenſed, by which the obligacyō that made againſte vs was cancelled, & by which was lead as a captyue in tryumphe that enemy of ours, that kepeth a reckenyng of our ſynnes, and ſekynge what he might obiect, coulde in him nothyng fynde in whome we haue had the victory. Who can ſhed hym agayne an innocent blood for his: who can reſkore
F hym agayne the raunſome that he redemed vs with: To the ſacramēt of which raūſom of ours, thyne hand mayd hath bounde her ſoule with the bond of faith. Let no man pul her from thy protectyō. Let neither the Lion nor ỳ Dragon nether by force nor by falſe ſleyghte, ſkeppe in betwene her and thee. She ſhall not aunſwere that ſhe oweth thee nought, leſt ſhe be therin cōuinced and caſt, and that thereby her ſubtil accuſer geat her. But ſhe ſhal aunſwer that her dettes be forgeuen her, whom no man is hable to pay that he payed for vs, when he owed nought for hymſelfe. In peace mote ſhe
G be therfore, and her husbande to, afore whom and after whom ſhe neuer maryed none, whom ſhe like a ſeruant obeied bringing frute to thee, through her pacient ſufferaunce, that ſhe might thereby wyn hym to thee too. Inſpyre good lord my god, inſpire thy ſeruauntes my brethrē, thy children my lorde, whom bothe with worde and hearte and writynge I ſerue, that as many as read this may remember at thine aultar, thy ſeruāt Monica with Patricius ſometime her huſbande, by whoſe fleſh thou haſt brought me in to this life I cānot tel how. Make them remember with a deuoute affectiō them that wer in this tranſitory life my father & mother, & vnder thee my father and my mother ỳ catholike church, wer
H my ſiſter and brother, and in the eternal Hieruſalem, ſhalbe my neighbours & citizens, whiche Hieruſalē thy people frō their going forth til their cōming home, in all their pilgrimage longeth for and ſigheth. Good lord graunt this, that the thyng whiche was the laſt that euer ſhe deſyred of me, ſhe may the more plentuouſly obtayn by ỳ prayers of many mo.

The olde holy doctoure ſaynte Chryſoſtome, in hys homelee wherein he ſheweth ỳ almeſſedede, Maſſes, & Dyriges,

greatlye

A greatly profit them that are dead, amõg many other thiges writeth in this wise.

It was not for noughte ordeyned by thapostles, that in the dredeful misteries of the Masse, should commemoracion be made for them that be dead. For thapostles knewe that therby commeth to the soules, great auantage and profite. For when al ỹ people standeth together, holdyng vp their handes, and the preest fulfilleth his obseruaunce, and that dreadfull sacrifyce set forth: howe can it bee, but that then praying for the soules, we shall obtayne.

Note.

Nowe see you very playne good christen readers, that of the eldest and ỹ best that euer haue writyten vppon the scrypture of god in Christes churche, & whiche bene holye sayntes in heauen, & suche as suffred persecucion for goddes sake: do testify for our part, ỹ the thiges which the catholyke churche vniuersally beleueth and vseth, are nothing to be doubted of, but to be beleued and vsed whether they bee founden in scrypture or not. And ye see that they saye that the apostles taught & deliuered to ỹ churche diuerse thynges by mouth, beside al that they wrote, whyche thyng sainte Paule sayth also himselfe, and yet beside that, we see that of hys writing, there is part losse. Ye se also that some such thinges as Tyndall sayeth, that the Popes haue of late fayned themselfe for theyr lucre, as the Masse and ỹ paynes of purgatory: bothe saint Austine, and saynte Chrisostome, and other holy sayntes, say that the thynges wer beleued, vsed, and taught by the apostles themself.

B

C

And thus as for the old holy doctors. ye see howe farre they goe fro Tyndal, and therefore of Tyndall or thẽ, beleue whom ye like best for me, and consyder well with your selfe, with whether of those twower surer to send your soules.

D

Yet is ther as old as any that I haue rehearsed yet, saynte Polycarpus ỹ disciple of saint John, which wrote a boke of the traditions geuen vnto the church by the apostles, whiche would playnely haue proued Tyndall a foole and a lyer bothe, if the boke had not bene lost. And vndoubtedly god would neuer haue suffred it to bee losse, yf he coulde not haue kept his traditions without writynge.

Howe bee it what nede we better or elder then as I before haue sayd, the authoritye of saynte John hymselfe in hys laste chapiter of the ghospell: Manye thynges were done that are not written in thys booke, or of saynte Paule writynge himselfe to the Corinthyes: All other thynges I wyll ordeyne when I come my selfe, and to the Thessalonicenses: kepe you my preceptes or institucions, whiche I haue geuen you, eyther by word or by my pistle. By which wordes it appeareth wel, that he hadde writen vnto them before, that then was holye scripture, and yet hadde bene if it hadde bene kept and preserued, and was not without good thinges therin and necessarye, whereof part may be such thinges as the heretikes nowe doe barke at, because the pystle is lost. But god is not lost, that preserueth stil ỹ matter though he let go the letter.

E

1. Cor. 11.

F

Saints Paule also to Tymothe writeth of suche vnwrytten tradicions wel and playnelye, in his seconde pystle in these wordes: Thou therefore my sonne Timothe, be coumforted in the grace, that is Christe Jesu, and those thynges that thou hast heard of me by manye witnesses, commit them vnto faythful menne, suche as shall bee mete to teache them furth to other menne. Those wordes of saint Paule dooe very playnelye shewe, ỹ some thynges there wer which saint Paule taught Timothe, and that in presence of certayne good vertuouse witnesse, and whiche thynges were as saint Ambrose saieth secrete misteryes. Whiche thinges he there commaunded Timothe to commit also to other faythfull menne, suche as should be able and mete to teach, to thẽtent that thei might teache the same thynges farther, and whiche be some of such thynges as these heretykes nowe barke at, that are comen fro mouth to mouth, and frõ hand to hande, from the apostles dayes vnto our owne.

2. Tim. 2.

G

It is a much lesse thing also, to beleue our self to be bounden to doe a thinge of necessity, wout authoritye of scripture, thẽ to think oure self without scripture, vnbounden and in no necessitie to doe ỹ thyng which we fynde commaunded in scripture. But we finde commaũded in scriptnre, firste by the law of nature, and after in the law wryten, the olde law wã cause annered for violatig of nature, & after again bi ỹ apostles as I haue rehersed in the new law the. xv. of the actes, ỹ menne shoulde abstayne from strãgled, and from bloode, of whiche commaundement in scripture we see no discharge, but the custome of the catholike church, and yet hath Tindall no scruple to eate

H

a pudding

A a pudding, though he ſee it prohibited by al the lawes, and by the apoſtles thẽſelf, and by the holy ghoſt to, wᵗ lyke wordes as they forbode fornicacion. And dyſcharge as I ſay ſeeth he none, but ẏ tradicion of the churche, whiche when he dare believe in leauing a thing vndone, that the ſcripture ſo often commaũdeth: why dare he not believe the tradicion of the Churche, where it commaundeth a thyng to be done, that the ſcripture doth not forbidde, but only ſpeaketh not of it.

I woulde in lykewyſe fayne witte of Tindall, whither he thinke any part of chriſten people bounden at this daye of
B neceſſity to the waſhyng of ẏ fete, wherof Chriſt at his maundy gaue enſaumple and commaundement alſo, not with
John.13. out a great threatnyng vnto ſainte Peter of loſſe of heaue, but if he ſuffred him to waſhe his fete. I doubt not but Tyndal thynketh hymſelf diſcharged of that bond, and yet are the wordes of Chriſtes commaundement in that obſeruaunce, as playne as in the commaundement of the ſacrament of the aultar, and longe was it vſed after in ſuch wyſe, and ſaint Cipriane did in his dayes reckon it for a thing neceſſary. Nowe let Tyndall tell me wherby he knoweth himſelf diſcharged of that waſhing, but by the ſpirite of
C god abiding in his churche. And let him then tell me whiche churche, but his catholike church. For anvnknowē church can tell hym nothyng, and al other knowen churches beſide the catholyke be all knowen for heretikes. Or elles let Tindall tell whiche of all them is the trewe churche, and why rather that, then any of all the remenaunt.

If the ſpirite of god gouernynge the churche, and leadyng it into all trouth, put vs not in ſuretie and certaintie of ẏ trouth, howe coulde he bee to vs as he is named *paracletus*, that is a coumforter, if we were left ſo comfortleſſe that we wer vncertaine whyther the whole churche
D were in damnable errour in ſtede of the ryght fayth.

Take away that ſpirite fro ẏ church, and howe can Tyndall excuſe the Apoſtles of theyr baptyſynge in the name of
Actes.8. Chriſte onely, when Chriſt had himſelf commaũded them to baptiſe in the name of the father, and the ſonne, and the holy ghoſt. Howe will he excuſe ſaint Paule for taking away ẏ circumciſion, which god had before commaunded, and ſaid ẏ it ſhould be his euerlaſting tokē & couenant, & Chriſte kepte it himſelf, & ſaynte Paule cyrcumciſed Timothe himſelf, & yet afterwarde forbode it: howe knew he when he ſhoulde doe the tone, and when the tother? by bare ymaginacions of his owne mynde? naye by that ſpirite they knewe it, which as it ruled them, ſo ruleth it the church in ẏ neceſſary pointes of fayth, and euer ſhall vnto ẏ worldes ende. E Luke.2. Actes.16. Gal.5.

God proued wyll Tyndall ſaye theyr doctryne with miracles. So dothe he ſaye I the doctryne of his whole church continually. For therein he woorketh miracles continually, and in all ẏ churches of heretikes is there wroughte neuer one. Meneth Tyndall that our lord
F hadde the cure of his apoſtles, whome he ordeined for his churche, and ẏ he hath no cure of his churche, for whō he made his apoſtles.

And yf Tyndall lyſte ſo preciſelye to leane to ſcripture onely, that he wil not take the common catholyke fayth for an interpretour: he ſhall fynde it very hard to defende ſome ſuche pointes as be not onelye true, but bee alſo ſuche as yf the churche would ſay contrary, yet would he ſaye they were true.

For Tyndall ſetteth not ſo muche by baptiſme, but that he wyll agree ẏ fayth
G iuſtifyeth without baptiſme. And yet take awaye the credence of the catholike churche, and he ſhal neuer be able while he lyueth, ſo well to proue by ſcrypture, that a martir may be ſaued and brought to heauen without baptiſme, but that theſe wordes of our ſauiour ſhal alwaie ſtande ſtill in his light *Niſi quis renatus fuerit* John.3 *ex aqua & ſpiritu ſancto, non poteſt introire in regnum dei.* Who ſo be not borne agayne of the water and the ſpirite, cannot enter into the kyngdome of heauen.

Nowe where as Tyndall teacheth after hys mayſter Martine Luther, that as often as a man onely repent, though he bee neuer in minde to do penaũce nor bee confeſſed neither, his only faith ſhal
H ſaue hym, and getteth hym foorth wyth full remiſſion bothe of ſynne and payn: yf he wyll geue credence to the church, he ſhall fynde that fayth of hys, full falſe. And yf he wyl not geue credence to the Churche, but preceyſelye ſtande to the ſcrypture: then ſhall he fynde yet that fayth more falſe, yf he wil be boũden as preciſely to the woordes himſelf, as he woulde bynde other menne. For he ſhall neuer be thē ſo wel able to proue that any manne fallyng to deadly ſinne after chriſtendome once hadde, ſhall bee

by

A by any repentaunce restored again, but that there wyll stande styll in his syghte the wordes of the apostle saying, when we wilfully sinne after ỳ knowlcdge of
Hebrues. 10. the trouth hadde, there is not nowe lefte vs any sacrifyce for synnes, but a terryble expeccion and lookyng for of iudgement, & of fierce & ragyous fire, whyche shall consume the aduersaryes. There wyll also stande in his syght. these wordes of the apostle: it is impossible ỳ they
Hebrues. 6. which haue bene once yllumyned & haue tasted that heauenly gifte, and haue bee made partakers of the holy ghost, & haue tasted also the good word of god, and the vertues of the world to come, & are falle
B downe: should bee renued agayne to penaunce. crucifying agayn for their own parte, the sonne of god, and hauyng him as in derision.

If Tindal saye that he can so confer these textes as they shal not hurt his heresies: I deny not that he so may do, and I can to so confer them, that they shall not hurte the trouth, that is to witte the catholyke fayth. But yet this I say, that when he and I haue both done what we can, yet who so lyste to holde that heresy againste his repentance and ỳ churches penance to, shall not lacke wordes wher-
C with he may seme to suche as wil set the churche at nought, to maintein his part as wel as we both mainteine ours. And therfore I say takyng away the credẽce from the catholike knowen churche (for no churche vnknowen can bee believed, sith it can not be heard, & al other knowẽ churches be false, or els let Tindal as I haue often saide, tell me whiche of them all is the true, and why we should therein believe him) the credence therefore as I saye taken from the catholyke knowẽ churche, there canne bee nothynge sure but all thyng vncertayne, bothe traddy-
Note. cions of thapostles, exposicions of scrip-
D ture, and the verye scripture it selfe too.

And vnto the tother syde, yf the credence of the knowen catholyke churche abyde, as it nedes muste abyde yf the scryppture abyde, by whiche it is promised by Christe that hymselfe & his owne holye spirite shall dwell therewyth all dayes vnto the worldes ende: then be we sure not onelye whiche are the holye scryptures and the sure wholesome exposicions thereof, but also whiche are the traditiõs deliuered vnto the churche by God, of whiche some wer deliuered by the Apostles them selfe, and some by hys holy spyryte since. And whatsoeuer Tindall babble to the contrarye, God
E is yet at as muche libertye to teache his Churche further what trouth he wyll hereafter, and to deliuer it what tradicion he will hereafter, and to commaund his whole churche to believe and obaye hym therein, as wel I saye hereafter as euer he was before.

For I woulde fayne witte of Tindal yf the whole churche shall neuer believe nor do nothyng as of necessitie, but that is alreadye written in scripture: why shal any one man be bounden to believe or do any thyng as of necessitie, though God bid him by mouth, if it be not written in scripture? And yf he will saye, no
F more maye any one man be bounden neither, then putteth he awaye quite all reuelacions, which I neuer heard ani mã hitherto denie, but that god may reuele, & man be bounden to believe and obaye. And surely if he graunt that ani one mã maye be bounden thereto: so may then for ought that I can see, or ought that he can saie, the whole churche in likewise.

Finallye there is no doubt, but ỳ ere the newe testamente was written, men were bounden to believe thynges wythout scrypture. And then sythe Tyndall wyll nothing believe vs without scrypture, and he maye not looke of reason ỳ we shold any more believe him without scripture then he vs: let Tindal now tel
G me therfore by whiche texte of scripture in all that is written, is that bond released & discharged. And where are we eyther commaunded or lycensed, nothing to believe but if it be conteined in ỳ scripture that is now written. Which thyng yf he cannot shew (as he can not in dede) then abideth that bonde styll, to believe the thinges that the catholike church teacheth vs, as the worde of god to be believed and yet vnwritten, as thesame bond stode and bounde vs before, to believe those necessarye thynges that nowe bee written.

H Now if Tindal answer this argumẽt and say, that he nedeth not to lay forth any text of scripture discharginge vs of ỳ bonde, but that it is inoughe for hym to proue that al thing that is of necessity, is by the apostles writtẽ, and that no such thing as we be bounden to believe or do, is by themselfe vnwrittẽ: yf Tindal answere vs thus, then is he but where he was. For thẽ shal we yet again bid hym do as he nedes must & neuer may, bring in one text of scripture by which he may proue that al such thinges be written.

Whiche

A Which thing when he cannot doe, if he will then be playn, & confesse the trouth ẏ he cannot proue his own part, but wil then bid vs proue our own part, and wil tel vs, ẏ like as he saith that the apostles did put al in wryting, wherof he fayleth his prose: so we say ẏ they dyd leaue dyuers thynges vnwritten, & that of those be some of suche thynges as the churche nowe believeth & obserueth that are not written in scrypture, & will byd vs goe proue hym that for our part, & wil say ẏ elles he is no more bounden to believe vs, then we be to believe him: if Tindal will (as I say) confesse the trouthe, that he cānot proue his own part, & therfore wil bid vs goe proue ours, then shal we
B tell him ẏ we proue ours by ẏ manifolde playn textes of holye scripture afore remembred, bothe of S. John, & of Saynt Paule, and might yet adde diuers other
Rosseus. with whiche, Rosseus an englishe man hath long agoe proued that poynte vnto Luther, & that so clearely, that as Tyndall knoweth, Luther was neuer hable to aunswere one word again. And I say farther, that we proue our parte, that is to wit ẏ the apostles gaue thynges vnto ẏ church without wryting, which haue in the church continued besyde ẏ scrypture: This I say we proue to Tindal by the selfsame meanes, by which Tindall
C proueth vs that he knoweth ẏ scripture to be the scripture. For if he will say, as he sayeth in his boke agaynst me, that he knoweth the scripture by thesame meanes that the Eagle knoweth her birdes: meaning that as she knoweth them by a secrete inward instincte of nature: so he knoweth ẏ scripture by a secret inward instincte of the spirite of god. I say that we know the tradicions taught by God & his apostles by thesame secret inward instinct of thesame spirite. But then say we farther, ẏ thesame spirite dyd teache
D the church to know which was the very scripture, before it did teache it Tindal. And Tindall had not believed that the scripture was the scripture, if ẏ churche had not tolde him so. Nor the holy spirit had not wrought with Tindall toward the beliefe thereof, if Tyndall when the church told him so, had done as he doth, set the church at naught. For since that he so hath done: he not onelye believeth not the tradicions of God geuen to hys church by his apostles and his word vnwrittē, but also believeth lesse of ẏ scripture then he dyd before. And I saye that god by his woord vnwritten, did teache his churche to knowe his wordes writ- E ten, and hys tradicions also, whiche he taught the churche by hys apostles, and made the church agree therin by his spirite, which maketh men of one mynde & one custome in the churche, and whiche spirite kepeth both the wordes written, and the wordes vnwritten in perpetual knowledge & obsernance in his church, according as the very worde of God vnwrittē, that is his natural word of himself begotten seeth necessary abyding w̄ his churche for euer, accordynge to hys own promise. And now if Tyndall aske with whiche church? I say with hys catholik church, with his church in which F onelye churche, he woorketh miracles with his church, which he cōmaundeth men to heare and obey, and finally with thesame church, by which church Tyndall learned to know which is the scripture. Which church let Tindall tell me why he should not aswell believe when it telleth him, these thinges the apostles did teache and deliuer without wryting as he believeth it when it telleth hym, these bokes the apostles didde wryte.

If nothing hadde be written, Tindall must haue believed ẏ churche in altogether. And why should he now for ẏ wryting of part (for that all is written ye see well he cannot proue) believe the church the lesse in the remenant that remaineth yet vnwritten, or for that that was writen at one time, believe the church ẏ lesse in all that it teacheth after vnwritten? Which thing Tindall doth, and that so farre furth, ẏ whereas god worketh myracles in hys church to make the church and the doctrine therof knowē for true: Tyndall then vnder the false pretexte of fauour to goddes writing, blasphemeth all his vnwritten wordes, and himselfe too, with calling Goddes miracles no- H thyng but deuils wonders.

And thys dooeth Tyndall, because he would not in any wise, that the churche hadde anye credence farther then it can proue by ẏ written wordes of some apostle, where he wotteth well ẏ thapostles wrote not all that they taughte, & also ẏ god ordeined his apostles for his church & not his church for his apostles, & doeth therfore more esteme & more sette by hys church, then by anye of his apostles, or all the whole. xii. together. And yet will not Tindall believe for gods word, any thyng that the churche teacheth for hys woord, but if he find it written in holye scripture, whereas if he believe not the

A church, he can neuer tell of any parte of scripture, whether it be holye scripture or not. But hys dealing well declareth wherfore he would haue nothing beliued woute scripture. The cause is none other but because he wold haue nothing beleued of no manne, but what he lyst himselfe. For he will not sticke to denye soe part of holy scripture, for holy scripture, & expown all the remenant in such false foolish fashion, that among hys other hüdred heresies, he would make vs so madde to believe ỳ freres may wedde nunnes, & that no man shoulde worshyp B ỳ precious body & holy bloud of Christe in the blessed sacrament of the aultare.

And finally thus ye see ỳ Tindall and such other as would haue vs reiect and refuse all ỳ god hath taught his church, but if it be prooued by scripture: be not onely vnhable to prouc or defend ỳ heresie, but also dooe handle the scripture it selfe in such a shamefull wyse, ỳ if other men whom they reproue, did not handle it better, it had been better to haue lefte altogether vnwriten, & neuer had scripture at all. And we muste nedes perceiue that without the belief and credence geuen vnto the catholike church of Christ we could be sure of nothing, but that as saynt Paule sayth, the church is the pil- C ler and strength of the trueth.

And thus end I my thirde booke, conteyning the aunswer of his two speciall Chapiters, the tone, whether the woord were before the church, or the church before the woord. And the tother, whether the apostles lefte any thyng vnwritten, necessary to soule health. In which, if poyntes as gloriously as he glittered in his own eye: euery man seeth now how fowle a fall he hath, whereby more then halfe of hys heresies are vtterlye ouerwned in dyte.

And now shall I (god willing) in my fowerth booke, as sone as my time shal serue me, so confute his false fayth, and D so shewe whiche is the churche: that I shall leaue Tyndall neuer a churche for hys flocke, but the churche whereof the prophete speaketh, *Odiui ecclesiam malignancium*, I haue hated the churche of malicyous folke, whiche churche is very proper for hym. For al that euer Tindall writeth, when it is well considered: is powdered with malice toward all good men, both religious that lyue here in earthe, and sayntes that are liuing in heauen.

¶Thus endeth the third boke.

The fourth booke. E

VVhether the church can erre.

¶Tyndall.

THer is another question, whether the churche maye erre. Which if ye vnderstande of the Pope, and hys generacio, is verelye as hard a F question, as to aske whether he ỳ hathe bothe hys eyes oute be blynde or no. Or whether it be possible for him that hath one legge shorter then another, to halte.

¶More.

WHo woulde not nowe wene, that this man hadde a playn cleare open cause and easy to defend, when that euen in the beginning in so few wordes, he concludeth al the matter at once, and that with ensaumples so playn and euident, that euerye man muste nedes agree G them to bee true. But when ye shall agayne see, that hys ensaumples are no more lightsome, then vnlike the matter that he resembleth them vnto, and that be either of wylines wil not, or for lacke of wit cannot perceiue and see the point that he shoulde touche: then shall euerye wise man well perceiue and see, that his solemne shewe of such confidence in hys euill cause, is nothing but a playn proclamacion made by his owne mouth, of his owne rebuke and shame.

For here would I witte what thyng H Tyndall meaneth, by the Pope & Popes generacio. If he meane his earnall kinredde, or the Pope and hys Cardinalles eyther: he then winketh of wylynesse, & will not see the marke. For he knoweth berye well, that neyther of these is the thyng that we call the church, when we speake of the catholike church of Christ that cannot erre.

If he meane by the Pope and hys generacyon, all the chrysten nacions not being cutte of, nor cast oute for their obstinate malyce, nor of wilfulnes departinge oute by sedicious Scysmes: then seeth

A ſeeth he the marke at the leaſt wiſe. But then whyle he ſayeth that all theſe nacions maye and hath al this .viij. hundzed yere, ſo entierlye fallen into hereſyes, and dãnable errours, ꝑ by all thys .viij. hundzed yeres laſt paſſed vnto Luthers dayes, noꝛ yet vnto thys daye neyther, there hath been no one knowen congregaciõ any where, wherin the pꝛofeſſyng of ꝑ very right catholike fayth of Chꝛiſt hath been ſo ſurely kepte, that it mighte there be ſurely learned and knowen: thẽ I ſay Tindall is as blind as he that lacketh both hys eyes, in that he ſeeth not ꝑ by thys waye he maketh oure ſauyoure Chꝛiſt that is verye trueth, to ſay verye
Math. 28 B falſe, where he ſayth, I am with you to the ende of the woꝛlde, and would make him farre ouerſeen, where he commaũded ꝑ whoſo would not heare ꝑ church,
Math. 18. ſhould be reputed ⁊ taken as Paynyms and Publicanes, and in many a playne texte of ſcrypture moe, as I haue befoꝛe ſhewed, aſwel in my dyalogue, as mine other thꝛee foꝛmer bokes of this pꝛeſent woozke, and yet hereafter ſhall foꝛther.

Moꝛeouer, if Tindall ſay that al this knowen coꝛps of chꝛiſtendome, haue all theſe .viij. hundzed yere been in a wꝛong beliefe, where hath been all thys whyle the ryghte congregacyon of Tyndalles
C churche, that hath hadde the true belief? And let him tell vs then, which congregacion it was, oꝛ where any ſuch is yet. of whom we may ſurely learne the true faythe and true vertues.

If he ſay that it hath ben among theſe and was in this church, but not of thys church: but thei haue lurked there a few faithfull folke, among the great mayny multitude of the faythleſſe, ⁊ haue euer been to the woꝛld and outward ſyght of man, vnknowen, not ſo muche knowen as one of them to an other, but yet verye
D well knowen to god: to this beſides that if they haue lyen all this while lurking therein, they haue bee then ydolatres by theyꝛ owne iudgemente, in ymage ſeruice and pꝛayinge to Sayntes (if Tyn-
As all hereticks doe. dalles doctrine bee the true faythe, and ſtarke hypocrites in being of one belief in their heartes, and pꝛetendinge another, bothe in their woozdes and dedes, and beſide dyuers other inuincible reaſons, with whiche I haue alreadye pꝛoued that fond opinion in the ſeconde boke of my dyalogue, whereunto Tindalle hath made ſo bare aunſwere, that it hadde been moꝛe wiſedome foꝛ him to haue lette it al alone and medle nothing tehrewith, as euery chylde almoſt maye
G well perceiue that liſt to looke on them bothe, and aduyſedlye compare them togethꝛer, as I ſhall my ſelf ſette it furth vnto them when God ſhall after other thynges doone, geue me tyme to come therto, and beſide diuers other argumẽtes euident and playn, whiche I partely haue, partely ſhall alledge and bꝛing furth in this pꝛeſẽt woꝛke: this one can he neuer auoyde whyle he liueth, that F God had then left euerie man perplexed in doubte and oute of certayntie, what waye he might ſurelye take and cleaue vnto, eyther in the doctrine of fayth, oꝛ knowledge of vertuous liuing.

Foꝛ if he ſay that we nede no knowen company, but euery man may reade the ſcripture himſelfe: euery man he woteth well cannot reade, noꝛ euerye man vnderſtand it though he haue it in his own tongue, but by the readyng without a reader, maye ſoone fall into the damnable erroure of Arrius, Heluidius, and
G manye another heretike moe, whiche of the ſcripture thoꝛow their owne pꝛyde, toke occaſion of their hereſies.

If he then ſay, that of that vnknowen congregacyon, we maye haue a trewe reader: where ſhall I ſeeke hym, and whereby ſhall I knowe hym, if I happen on him, how ſhall I be ſure? Foꝛ in this greate knowen congregacyon, we be ſafe agaynſte all ſuch perill. Foꝛ we bee all agreed vppon the neceſſary articles of the faythe. And if anye woulde pꝛeache and teache the contrarye, as he that woulde percaſe teache that confeſſion is not neceſſarie, and that penance nedeth not, and that of the ſeuen ſacramentes fyue ſerue of naughte, and the
H ſirth of almoſte as little, and that of the ſeuenth all chꝛiſten nacions bee, and al this .xv. hũdꝛed yere haue been in a very damnable erroure: he that thus woulde pꝛeache and teache ſuche abhominable hereſies as nowe Tindall doth, he may be ſone controlled, accuſed, and coꝛrected, excepte he runne awaye as Tindall dooeth.

And whereby can we be ſure that his teachynge whyche is accuſed, is falſe and theyꝛs trewe that coꝛrecte hym, but by that we bee ſure, that the common fayth of the catholyque churche is true, and that the cãtholike knowen churche cannot erre in that faythe, whiche from hande to hande hathe been taken and kepte from Chꝛyſtes dayes and his apoſtles hetherto. Which fayth muſt nedes

The catholike knowen church cãnot erre.

A he true by Chriſtes promiſe made vnto his apoſtles, as teachers of his church, and not for themſelf but for hys church, that is to witte, the faythe that Saynte Peter profeſſed ſhoulde not fayle, and that God would be with them al dayes vnto the ende of the worlde. And that the fayth of the knowē catholike church that correcteth the falſe faythe of the falſe preachers and heretyques, is the ſame faythe whiche the holye doctours of Chriſtes churche in euerye age haue believed and taughte: Saynt Hierome, Saint Auſtine, Saynt Ambroſe, Saint Chriſoſtome, Saynte Gregorye, and B Saynt Cipriane, doe well and clearely teſtifie by their bookes. For which holy doctours, our lorde hath ſhewed manye a wonderfull miracle.

Matt.16.

Matth.28

A falſe preacher.

These thinges and manye other, maketh vs ſure, that the preacher whiche preacheth agaynſt the fayth of this congregacio, is a falſe preacher, and a falſe wrypther and wreſter of holy ſcripture, how ſolemnely ſoeuer he paynt it.

And if we were not ſure by theſe meanes, that the faith of this knowen catholike congregacion is true: how ſhould I be ſure of the preacher of that vnknowē congregacion, whiche Tindall calleth the church. Howe ſhould I know I ſaye C whether the preacher ſaye true or not. For he hathe no knowen congregacion to reproue him or allowe him. The ſuretie wherof, might make me ſure that he ſayth true or falſe.

But then muſt I (ſayth Tindall) trye him by the trueth of ſcripture. What if I bee vnlearned? What if I can reade, and haue it in my language, and yet vnderſtand it but ſlenderly? What if I be well learned, and the falſe preacher as wel learned as I, though he wer no better: yet he ſhall haue texte againſt texte, and gloſe agaynſt gloſe, and when ſhall wee then agree? Or if I geue place to D him, or he to me: how ſhall yet the number of vnlearned hearers bee ſatyſfyed with our doutefull diſputacions, if they wer not ſure by the common faith of the knowē catholike church, which of vs lyed ere euer we came together? By which they that neuer readde any ſcripture, be now by the holye goſt that hath planted the true fayth in his catholike churche, (the holy doctours wherof haue in euery age been approoued by miracles) ſo inwardlye ſure of the trueth, that a poore ſimple woman if Tindall & I broughte the trouthe in debate and queſtion, and that I were waren ſo madde to graunte C him that his falſe hereſies wer true, ſhe would not let to believe and ſaye ſo too, that we wer two madde fooles and falſe heretikes bothe.

And that this is true, ſhall muche the better appeare when we well examyne and conſider what congregacion Tindall calleth the catholike church.

¶ Tyndall.

I ſaye that Chriſtes electe churche, is the whole multitude of all repenting ſynners that believe in Chriſte, and putte all theyr truſte and confidence in the mercy of God, feeling in their heartes that God for Chriſtes ſake loueth F them, and will bee, or rather is, merciful vnto them, and forgeueth them their ſynnes, of whiche they repent, and that he forgeueth them alſo all the mocyons vnto ſynne, of the whiche they feare leſt they ſhoulde thereby bee drawne into ſynne agayne. And this fayth they haue without all reſpect of their owne deſerueing, yea and for none other cauſe then that the mercifull trueth of God the father whiche cannot lye, hathe ſo promyſed and ſo ſworne.

¶ More.

Nowe hathe Tyndalle here deſyned and deſcribed vs, what he called the churche. And for as muche as hys title is of his Chapiter, the queſtion whether the churche can erre, and that he nowe for the clearynge of the queſtion, declareth that there bee two churches, the tone whiche he ſayeth that we take for the churche, whiche he calleth the Pope and hys generacion, and ſayeth that there is no doubte but that church bothe maye erre, and in dede ſo dooeth, and the tother churche whiche himſelfe calleth the verye churche, is this that he nowe deſyneth: it woulde ſeme that D he woulde affirme, that thys churche whyche hymſelfe deſcribeth, were the church that cannot erre. Wherin what hys finall and reſolute ſentence is, ye ſhall in hys other Chapiters hereafter folowing, at a long length, very ſcantly perceiue, excepte his woordes bee ſomewhat opened, and a little more clearelye declared, then as it appereth by his writing, himſelf would they ſhoulde be, and natheleſſe I truſt they ſhalbe.

Wherfore, to thende ye maye the better vnderſtande whereaboute he goeth, and that he longeth to leade vs in darkenes, and fede vs furth with his high ſo-

lemne

A lemne folies that he would wer not vnderſtanden: let vs a litle examyne the parties of his diffinicion and deſcripcion of the churche. Where he ſayeth that Chriſtes elect churche, is the whole multitude of all repentant ſinners, that haue the condicions further expreſſed in his deſcripcion: we muſt firſt aſke hym how taketh he there this woord elect? It had been good reaſon that he ſhold haue declared, whether he meane electe and choſen as our ſauiour Chriſte did electe and chooſe hys churche and congregacion, oute of the Iewes and the Gentiles, to bee dedicate vnto hys ſeruyce, after
B whiche maner, he firſt elected and chooſe hys twelue Apoſtles, though they were not all finallye good, of whoſe electyon he ſayde, ye haue not elected me, but I haue elected you, and alſo ſayde vnto
John.15. John.6. them. Haue I not elected and choſen you twelue, and one of you is a deuill? or els that he meane by the electe churche, the churche of the finall electes and predeſtinates to glorie, beyng thereunto predeſtinate in the preſcience and purpoſe of god before the creacion of the world.

This poynte whether he meane, that his whole multitude of repentinge ſynners, be the tone elect church or ỹ tother
C hath he not expreſſed, but hath left vs at large to geaſſe & arede vpon his darke ridles after folowing, which of theſe two eleccions he meaneth. Howe be it, for aught that I can ſee, his deſcripcion agreeth with neither of them both.

For as for the firſt kynde of election, after whiche, Chriſte hathe choſen hys catholike churche out of the Iewes and Gentiles, to be his church here in earth: in thys kynde are there penitentes and impenitentes bothe. For penitentes are accompted among the good, and in thys church bee there bothe good and badde,
In the true church are both good and badde.
D as our ſauiour ſheweth hymſelfe in the parables, bothe of the fielde with good corne and cocle, and alſo the nette with fiſhis good and badde, and the ſcripture
Math.13. Math.13. Gene.7. ſheweth by the arche of Noe, with beaſtes cleane and vncleane, and Chryſte with his aforeſayd woordes to his apoſtles: Haue I not choſen you twelue, &
John.6. one of you is a deuill?

Now as for the electe church of predeſtinates if he ſpeake therof, as it may be verifyed in euerye tyme ſith it began as he muſt if he ſpeake to the purpoſe, then are therin accoumpted, not onely repenting ſinners, but ſinners alſo, ſome that yet repent them not, and ſome alſo that neuer did the thyng wherof they ſhould E repente, as was our bleſſed Ladie while ſhe lined here, and our ſauiour himſelfe alſo for anye ſynne of himſelfe. For he was neuer penitent ſynner, but beyng ſynneleſſe hymſelfe, paynefullye payed for oures. So is not the electe churche all repenting ſinners onely, except that eyther Chryſt wer no man, or wer alſo a ſinner, or elles his manhod not parte of this church, but the churche of predeſtinates headleſſe. And in thys I ſpeake of that electe churche of predeſtinates, concerning onelye the congregacion of ſuch as ſhalbe ſaued in the kind of man. For as for to conſider aungels therein, is
F very farre fro thys matter.

Yet are there alſo in thys churche of electes, manye that neuer came to the fayth, but are yet enemies thereunto, as Iewes, Saracenes, or Turkes, not yet conuerted vnto the fayethe. And therefore this electe church will in no wiſe agree with the diffinicyon or deſcripcyon of Tindall. I would that he therfore to geue his matter more light, had ſhewed vs as I ſay, whiche kind of election he meaneth. How beit, we ſhal geaſſe at hys mynde as nere as we canne, and make the beſte of hys matter, and then
G ſee whether the beſte be hable to ſtand. He maye ſeme to meane by Chryſtes electe churche of hys deſcrypcion, a part of the electe churche of the ſeconde maner, that is to witte, as manye thereof as bee repentaunte ſynners with thoſe other condicyons that are expreſſed in his deſcrypcion. For other then thys I cannot diuyne what he ſhoulde meane. But then as theſe repentaunte ſinners bee a parte of the churche predeſtynate, ſo be they a part of this catholik church here militaunte after the firſte kynde of eleccyon, in whyche are bothe good and badde. Of whiche whole noumber,
H the good are the tone parte. Yet leaueth he vs after thys waye in another doute, whether the repentynge ſynners maye afterwarde falle to ſynne agayne, and from repentance, and ſo to repentance agayne, and yet agayn therefro. He leaueth vs alſo in doubte whether this elect churche of hys deſcrypcion maye be deceiued and erre or not. For in theſe two poyntes he wrappeth vs vppe with ryddles, that he geueth vs to reade in other Chapiters howe they maye ſynne, and yet ſinne not, erre and yet erre not, and redeth hys ridles himſelf alſo ſo fondly, that an olde wyfe would be aſhamed to

A rede ſuche rydles ſo fooliſhly by the eye
ſyde among young chyldren. And yet in
this one poynt whether the church may
erre or not, is in effect al the whole mat-
ter and purpoſe of his booke.

And finally, for all that euer he ſaith,
he leaueth it in dout whether his repen-
taunte ſynners, ſyth he graunteth that
though they may not ſinne yet they may
ſinne, and that in likewyſe though they
cannot erre yet they can erre, be of hys
electe church of hys deſcripcion in theſe
tymes onelye in whiche they ſinne not
nor erre not, or elles in all thoſe times
two, in whiche they both ſinne and erre.
And here ſpeake I of ſuche ſynne as is
B of his nature deadely, though the ſoule
dye not by eternal damnacion therfore,
becauſe he repenteth that ſinne agayne
ere he dye. And I ſpeake of that erroure
alſo, whiche is of hys nature ſynnefull
and damnable, thoughe the ſoule ſuffer
not eternall dānacion therfore, becauſe
he repenteth that errour afterward, and
retourneth agayne to the trueth ere euer
his body dye.

Of all theſe doubtes, the more part he
neuer moueth, and ſuche as he moueth
in other Chapiters after, he ſo fonde-
lye ſopleth, that all the worlde may ſee
C that he nothing ſeeketh, but corners to
crepe in, where he may luſke and lurke
in the darke, oute of whiche we ſhall I
truſt, ſo bringe him into the lyght, that
hys eyes ſhall daſe to loke thereon.

But in the meane whyle, this ye ſee,
that howe ſoeuer he meane by the elect
churche of hys repentaunte ſynners,
with all the feelyng faythe that he can
frame therto: yet ſyth menne can neuer
knowe which be they, there can no man
haue anye ſuretie by that curche of the
true doctryne of God, no more then a
man coulde by that vnknowen church,
D knowe whiche is the true ſcrypture of
God. And therfore is thys electe church
of Tyndalles deſcrypcion deuyſed one-
ly to iugle with all, and to deceiue oure
ſyghte, and not to ſerue in thys matter
to any ſubſtaunciall purpoſe.

But yet that it can not onely doe no
good, but is alſo dreamed oute by hym
to doe muche harme: ye ſhall playnly
perceiue, if ye conſider what repentance
and what faythe he meaneth. For theſe
woordes will ſowne verye well in the
eares of ſuche ſymple ſoules, as doe not
whyle they reade them, conſider what
manet thinges Tindal meaneth by thē,
and what thing he calleth repentaunce
and beleuing in Chriſt with a feelyng C
faith. But on the tother ſide, he that con
ſidereth that Tindall would haue vs ſo
to beleue in Chryſte, that we ſhould ſet
hys holye ſacramentes at naughte, and Tindales fey
that we ſhoulde beleue that all chriſten ling fayth.
people haue hitherto beleued wronge,
that haue beleued that menne ought to
be ſhriuē, or receiue any penance at the
prieſtes hand, or that haue beleued that
ther is any purgatory after thys preſent
lyfe, or that putte anye faythe in the ſa-
cramēt of the aultar, or any other thing
beleue thereof, then that it is onelye a
ſygne memoriall, and token of Chriſtes
deathe and paſſion, and that euerye man
is in a falſe beliefe that will anye other F
honour doe therto then onely this bare
beliefe, whereof playnely foloweth that
once to knele or praye therto, wer open
and playn ydolatrie, and that he would
haue vs alſo beleue that to ſay the maſſe
with the holye canon therin, as al chri-
ſten realmes dooe, and ſo manye hun-
dred yeres haue done, were heyghnous
deadely ſinne, and that it were ſynne
alſo to beleue that man by gods workes
wrought in fayth, any reward meriteth
toward God, or finally that any of the
olde holy doctours of Chryſtes church
ſynce Chryſtes dayes and his apoſtles
hetherto, were in the right beliefe before
holy Luthers dayes and hys owne, for G
ſure am I that there was neuer none of
all them that in beliefe didde agree with
theſe twayne, nor theſe twayn betwene
themſelfe: he that this feling faith conſi-
dereth in Tindalles teachyng, ſhal ſone
feele that all his holy ſolemne tale of all
hys feeling faythe, is not woorth a flee,
but very faythleſſe hereſie.

And alſo whē he heareth hym ſo faint-
ly ſpeake of repentynge, and then conſi-
dereth that he woulde haue vs repente
that euer we wer chriſten (for chryſt he H
calleth the falſe inuencyon of Sathan)
and woulde haue vs alſo to be ſuche as
repente that euer they wer of the ryght
beliefe, and ſuch as woulde haue freres
and nunnes repente their religion, and
runne oute and wedde together: he that
conſidereth thys, ſhall I ſaye, ſee that
Tyndalles electe and choſen churche,
is a churche of choſen heretikes, of con-
trarye beliefe to the churche, of whiche
Saynte Hierome was a doctoure, and
Saynt Auſtine, and Saynt Gregorye,
and Saynt Ambroſe, and all the other
old holy fathers from the apoſtles daies
hitherto, or elles muſt Tyndalle tell vs
once

A once agayne, some one of all them that believed it lawful, for a monk or a frere professed vnto perpetuall chastitie, to runne oute of religyon and goe wedde a nunne.

Nowe am I gladde yet that he cummeth foorthe with repentaunce, at the least wyse one waye or other. For sayth alone was woont to doe all thorowe all a mannes lyfe. And when it was proued them by playne and evident scrypture, that fayth coulde not auayle without charitie, then fel they to glose it and saye, that fayth coulde neuer bee without it. And then beeyng therein repreued playnely by saynt Paule and saynt James bothe, yet stande they stylle by theyr woorde, and defende theyr woordes onely by woordes agaynste all reason, and agaynst the playne woordes of God not vnwritten, whiche they set not by, but the very writen woordes in playn and evident scriptures, for all that they saye they believe nothyng elles. And in that poynte I believe them well and in more to. For where they saye that they believe nothing but scrypture, I thynke they say true, for they believe nothing beside the scripture. nor yet the scripture neither, as their owne wrytinges dooe full clearely declare.

1 Corin.13. Jacobi.2.

B

C But nowe sith they say still that sayth alone suffyseth, and yet saye that there must be charitie too, and now say there must be repentaunce too: they saye none other thinge in effecte, but that it is ynough to haue saythe alone if a manne haue other vertues to, and that it suffyseth to haue sayth alone, so that faith be not alone: for and it be alone, then is it no faith at all. Is not this another goodly ridle, whereby Tindalle teacheth all thing playnely?

Nor this poynt wil neuer be wel patched with his feeling sayth and hisforicall, as ye shall hereafter heare when we come to the Chapiter.

D

But yet agayne in the meane whyle, because he speaketh of repentaunte sinners, that they make the electe church of Chryste: I woulde witte of hym whether one parte of repenting must not be to repent heresies. If not, then Christes elect churche maye kepe them still, and be a churche of heretikes. And on the tother side, if a manne must repente hys heresies: then aske I Tindall agayne, howe shall an vnlearned man knowe whiche they be. The preacher shall tell them (sayeth Tindalle.) So say we too. But what if the preachers dooe not agree therein, howe shall we knowe the true preachers fro the false? Lette hym looke on the scripture (sayeth Tindall) and thereby shall he iudge them by the righte rule of the woorde of God. But therto I saye, that all thing that we be bounden to believe and obserue, is not wrytten in scripture, as I haue in the thirde booke, more then playnly by the playne scripture proued. And beside that, vnlearned menne are not hable, nor euery learned manne neyther sure- Note.
ly to dyscerne and iudge the true sence of the scrypture, in a greate thing grow- F
en in debate and controuersy, where playn textes of scrypture seme to speake for bothe the sydes. And therefore it must nedes be, that ther is by god prouyded and lefte some suche suretie, as may bring vs out of all suche perplexitie. And that is as I haue sayde, his holy spirite sent and lefte perpetuallye with his churche, to leade it so by hys owne promise euer into all necessarye trouth, that whoso heare and beleue his church, Iohn.16.
may be sure that he cannot be deceiued, but that if a false teacher woulde leade menne out of the right sayth, the church of Chryste shall reproue hym and con- G
demne him, and putte the people in certayntie. For which cause Saynt Paule 1. Timo.3.
sayeth, that the churche is the fyrme stablishement, and the pyller of trouth for the inuiolable suretie of doctrine. And therefore that can neuer be no churche, but a knowen churche.

But then sayeth Tyndalle, that it is true, that ther is al suretie in the church of Christ. But he sayeth that the church of Christe is onelye the noumber of repenting sinners, that haue the feelynge saythe whiche himself describeth. Then we aske hym, whereby shall a manne H
know them, and be sure of them, so that he maye vse them for hys sure and vndoubtable iudges betwene the two contrarye preachers, of whiche the tone is true the tother false.

It maketh no matter (saith he) though ye know them not. How shall I then be putte in suretie by them, but if I knowe that they be the church with whom god promysed to leaue hys holye spirite, and whom he willed euery manne to heare and to obaye. Ye shall perceyue it sayth he, by that ye see they bee good menne, and sheiwe the fruites of sayth in theyr liuing. I cannot be thereby sure, sith an hypocrite may fayne them, And also

A himselfe graunteth after in his Chapter, that they sinne and yet sinne not, so that though they sinne not because of their feeling fayth, and their repentaunce following: yet they maye rycht often dooe sinne, in such wyse that they may doe, and in dede doe many suche abhominable dedes, as men be hanged for & woorthy for much lesse, & suche that themselfe should for thesame, sauing for their feling fayth, be damned in hell perpetually, from whiche none historically fayth coulde kepe them, as Tyndall saith.

Nowe then if he say true, it is impossible for me to know the elect church of
B feelyng faythfull repentaunte sinners, to take the sure iudgement by.

Then if he walke as it wer in a mase, and come to the first poynt agayne, and saye it forceth not, for they shall bee decerned by the scryptupture it selfe: that gappe haue I so stopped already, that he shall sticke stille at a stake and reste his bones in the bushes ere euer he geat out there. Wher fore, whē he shal see himself vnhable to defend his own chosē vnknowen church, in ỳ point in which it shold specially serue, that is, for the sure teaching of the true faith: he shal then fynd none other shift, but to loke whether he
C might make ỳ catholik knowen church to falle in the like defaulte, and shal aske vs howe we doe knowe the true churche of Christ, by whose doctrine we may be sure of the right beliefe. Wherunto we shall aunswere, that therin can no man
No man in the catholike church can be deceiued. be deceiued. For it is the common knowen churche of all christen people, not gone oute nor caste out. This whole bodye bothe of good and badde, is the catholike churche of Christe, whiche is in thys worlde verye sickely, and hath manye sore membres, as hath sometime the naturall bodye of a man, and some sore
D astonied, and for a time colde and dead, which yet catcheth heate and life agayn if it bee not precyded and cutte of from the bodie.

Thys catholike knowen churche, is that mystical bodie be it neuer so sicke, whereof the principall headde is Christ. Of whiche bodie, whether the successor of Saint Peter be hys vicar generalle and headde vnder hym, as all christen nacions haue nowe long taken hym, is no part of this questiō. For to this matter it is ynough, that this bodie mistical of Christ, this catholike church, is that
Ephes. 5. bodie that is animated, hath life spiritu all, and is enspired with the holy spirite of god that maketh thē of one fayth in ỳ E house of God, by leadyng them into the consent of euery necessary trouthe of reueled fayth, bee they in condicions and maners neuer so vnlike, as long as they be conformable & content in vnitie of faith to cleaue vnto ỳ body. Of this church can we not be deceiued, nor of the rycht fayth can we not bee deceiued whyle we cleaue to this church, sith this church is it into which god hath geuen his spirite of fayth, and in this church both good & badde profesle one fayth. For if any profesle the contrary faythe, bee it any one man or any one cūtrey: they be controlled, noted, & reproued by the whole body F and sone knowen from the body. Nowe if it happen any priuie heretikes to lurk in this body, yet all the while they agree with ỳ bodie in open profession of fayth, and teache nothing contrarye, they can not begyle vs though they may by secret hereties of their heartes, sinnefullye deceiue themselfe. And when they teache the contrarye, then are they as I say reproued openlye by the bodye, & either refourmed and cursd, or elles cutte of fro the body and casten out therof. So ỳ this church is knowen well ynough, & therfore may bee well vsed as a sure iudge, for to deserne betwene the true doctrine and the false, & the true preacher & false G concerning the right fayth, & the decerning of the true woord of god written or vnwritten, frō the countrefet woorde of man, & in the decerning of ỳ right vnderstanding of the scripture of god, as farfurth as of necessite perteineth vnto saluacion. And this aduauntage that I speake of, haue we, by ỳ that this church is knowen, whereas Tindalles chosen Howe Tyndales chosen church of repentyng sinners we can neuer knowe thē, but if we see them walke churche maye be knowen. in our church in procession with a candle before the crosse, or stande before the H pulpet with a fagot in their neckes. And yet cā we not know them so neither, for they may seme repentaunt openlye, and yet thinke in their heartes ful shrewdly, as they cōmonly do. Now wherby we shalbe sure that this knowen catholike churche, is ỳ very true church ỳ is to be beleued and ỳ no man may be surely beleued that agreeth not with ỳ fayth of this churche, albeit I haue bothe in my dyalogue & in sondry places of my three formar bokes of this present worke, wel and playnlye proued you: yet shall I finally before I finish this worke by such clere open markes and tokens shew yo u

with

A with euident reason and plain scripture furuished, that no childe shall after nede any thing to doubte therof.

But now consider in the meane while that Tindalles diffinicion or descripcion of the churche, by which he calleth it the noumber of all repentyng synners with all his other condicions adioyned therunto, is first full of darkenes. And whē it is opened, it agreed neither with one church nor other. And yet is it by an other poynt of hys owne false doctrine, vtterly destroyed, For he techeth plainlye, that whosoeuer doe after baptisme, sinne once of purpose willinglye, & not onely of weakenes & infirmitie, he shall neuer be saued, but all his repentaunce after, hough he trust neuer so muche in god, & haue after neuer so sure faythe in him, shal neuer serue him to saluacion, but he shalbe finally damned, as I shall shew you farther after. And then ye see playnly, that his diffinicion of hys elect church, is by his own doctrine destroyed, For the elect church cannot be ẏ nūber of al repenting sinners that trust to be saued in Christes passiō, if some such repenting sinners shall neuer be saued by his passion as Tindal playnly lyeth. And therefore, sith he hathe fayled of his diffinicion of the church, & therby lost & spilled all his purpose: let vs now consider whether he handle any more wisely the remenaunt of his goodly matter.

O what a saying is this

B

C

Tyndall.

This fayth haue they without all respect of theyr owne deseruinges, yea and for none other cause, then that the mercifull trueth of God the father whiche can not lye, hathe so promysed and so sworne.

More.

D I doubte not good readers, but ye remēbre well, that al the doctrine of Christes churche, is full of warning, that no man should putte a proud trust and confidence in his owne woorkes, nor once thinke that he can of himself alone withoute Goddes gracious helpe, doe anye good worke at all, and great cause hath to feare and mystruste all his own workes, for vnperfite cyrcumstaunces seldome perceiued by himselfe. And also that in all that a man may doe, he doeth but his onelye duetie, and that the beste worke were nought woorth to heauenward of the nature of the woorke it self, ne were it for the liberalle goodnesse of God, that lysteth so hyghlye to rewarde it, and yet woulde not rewarde it so, sauing for the passion of his owne sonne. All these thinges, and many suche other moe bee so dayelye taught and preached in the church, that I trust in good fayth that almost euerye good olde wyfe can tell them.

The true doctrine of christes church.

E

And therefore it appeareth well, that Tindall varieth not with vs for so farre but that he meneth a farre further thing where he sayth that the elect church trusteth so vtterlye to be forgeuen all synne and mocions vnto sinne, without anye respect of their own deseruing, & plainly meaneth therin (as in other places also he playnly declareth himselfe, whiche I haue in my formar bookes proued and reproued) not onely that menne shoulde not nede, but also that it wer sinne to go about any good woorke wroughte with grace in fayth, to deserue any thing toward the geatting of full and perfit forgeuenesse.

F

To this poynt cometh Tindalls holy feling fayth, that feeleth alwaye full of forgeuenesse, without any regard or respect of mans own endeuour to deserue it. Thys false feeling fayth hathe Tyndalle taken of Luther, when he and all the rable of their secte saye, that faythe of necessitie bringeth furth good workes as the fruites of the tree of faith. And yet they saye that good woorkes be naught woorth, and thereby make they the tree of fayth little better. For what good tree can that bee, whereof the good fruite is naught woorthe? But Tindall and Luther both lye loude in both the poyntes. For bothe maye a manne haue the righte faythe ydle and woorkelesse, and therfore deadde and fruitlesse. Deadde I saye, not in the nature and substance of beliefe and fayth, but deadde as to the attayning of saluacion. And also good woorkes wroughte in faythe, hope, and charitie, be verye profitable toward obtayning of forgeuenesse and geattynge rewarde in heauen, except the scripture of God be false, when it sayeth: that as the water quencheth fyre, so doth almes dede auoyde sinne, and except our sauiour himselfe saye false, where he sayeth: Geue youre superfluous substaunce in almes, and then loe, are ye all cleane. And in likewise, where he promiseth rewarde in heauen in soondrye playn places of scripture, for good woorkes done here in earth.

G

H

Good workes purchase heauen.

Eccle. 3.

Luke. 11.

Math. 10.

Luke. 16.

Nowe if Tyndalle aunswer, that the good workes be nothing worth of themselfe,

A selfe, nor without fayth, as he aunswereth me in hys aunswere to the thyrde booke of my dyalogue: then may euery chylde see that he is dryeuen to the harde walle, and fayne to seeke a shamefull shyfte. For what thing is aught worthy of it selfe to heauenward, without gods grace, and the great godnes of god? No fyerye charitie, though menne woulde burne for Goddes sake, coulde deserue heauen of it selfe, withoute the liberall godnes of God. For as Saynt Paule Roma.8. sayth: the passions of thys worlde be not worthy to winne the glory to come, that shalbe shewed vppon vs.

And if he saye that good woorkes bee B noughte worthy, because they be naught woorthy without fayth: So might he aswell say that fayth wer naught worthy, because it is naught worthy without charitie. So that ye may playnely see that he seeketh nothing but shyftes, whiche will yet serue of naughte when he hath altogether done.

For ye maye finallye perceiue, that Good woorkes are to be feared. though euery man may well feare that the woorkes whiche himselfe hath done, seemed they neuer so good, were yet for some lacke vppon hys parte, in the doing, so vnperfite in the depe secret sight of god, that they wer vnworthy to serue C him, or be any thyng rewarded, and also that were they neuer so pure and perfite, they were not yet woorthye suche rewarde, but of Goddes liberalll goodnesse: yet is it a verye false fayth and a pestilent heresie, to believe as Tyndall here teacheth vs, that God wyll saue suche as may woorke without anye respecte or regarde vnto their deseruing, as though he roughte not whether they dydde good or ill, but will saue all such as him list, doe they what they list, onely because him lyst, and that himselfe so D lysteth for none other cause, but onelye because he hath so promised and swore.

For surely, neither is the promyse the cause, as I haue in myne other booke shewed, but the goodnesse of god which caused him so to promyse. Nor also he hath not so swore nor so promysed neither, that he will saue manne without any regard of good woorkes, but hathe bothe promysed and swore the cleane contrarye, that but if we worke well if we maye, or repente that we didde not, Note. Psalmo.10. Math.25. and be in purpose to doe, elles shall our fayth stande vs in little stede, but greatlye aggreue and encrease the payne of our damnacion. And now that his faith is proued very playne false and fayth- E lesse, it is a worlde to see how ryallye he runneth furth in the prayse, as though it wer proued true.

¶ Tindall.

And this faythe and knoweledge is euerlastynge lyfe, and by thys we bee borne a newe, and made the sonnes of God, and obtayne forgeueneesse of synnes, and are translated from deathe to lyfe, and from the wrath of God vnto hys loue and fauoure. And this fayth is the mother of all trouthe, and bryngeth with her the spyryte of all trueth, whiche spyryte pourgeth vs as from all F synne, euen so from all lyes and errour noysome and hurtefull. And this faith is the foundacyon layd of the Apostles and Prophetes, whereon Paule sayth: Ephesians .ij. that we are buylte, and thereby of the householde of God. And this fayth is the rocke whereon Christe buylte his congregacion.

¶ More.

Loe what a prayse he hath made you of this faith, that seleth that folke should nede to doe no good woorkes. Howe he calleth it euerlasting lyfe, to come to the bare knowledge of that fayth that shall take awaye from vs all respecte and re- G gard of deserning any reward or thank the rather for anye good woorkes. For if menne might haue any suche respect, then wer it great perill lest men would falle the more to doe them. For other great perill I see none, considering that we be well taught to put no proude confidence in them, but referre al the thank put no proud confidence in woorkes. of them to God, by whose helpe & grace we doe them.

Nowe wotte ye well, that no good manne can denye, but that for lacke of suche woorkes menne shalbe damned, as Christe sayeth himselfe in the ghospell. H And harde it were, that the good nature Mat.25. of God beyng more readye to rewarde then to punyshe, would punyshe vs for the lacking, and not rewarde vs for the haupng, namely syth himselfe sayeth in thesame ghospell, that he shall geue men Math.25. heauen for their almosedede.

But Tyndall, as he denyeth the tone, so denyeth he the tother too, and with some fonde glose will auoyde the ghospell and all, and then goe boldely furth with his faythe and boaste it, and saye: this faith and knowledge is euerlasting lyfe. But all faithfull folke will saye again, thys faith and knowledge is euerlasting

A laſtyng deathe. For thys fayth hathe Luther, and frere Huſkyn bothe, and yet be farre from euerlaſtyng lyfe. For beſyde that abhominable hereſye itſelf, agaynſte all regarde of good woorkes, they bee not agreed in belief concerning the ſacramente of the aultare, the tone beleuyng it to bee verye breadde, the tother nothyng elles but breadde, and falſe both twayne. And Tyndalle followeth the falſer of them bothe. And ſo thys faythe deliuereth them not frolyes, beſydes that they bothe, and Tindalle with them, doe believe (if they lye not) that it is lawefull for monkes and freres to breake their bowed chaſtitie, and runne oute and wedde nunnes.

B Whiche poynte of falſe fayth, is no part of the foundacion that the Apoſtles bylded vppon, but Saynt Paule preached the contrarye, ſaying: that bowed wiedowes willyng to wedde, ſhoulde haue damnacion, becauſe they hadde fruſtrated and broken their former faythe, that is to witte, theyr fayth geuen to God in theyr vowe of abſtinence from all carnall knowledge of man, agaynſt which faythe they woulde nowe wedde, and geue a ſecond fayth vnto man in marriage. But nowe geeth Tyndalle foorthe with hys tale, and would ſeme to proue it true by ſcripture.

1. Timo. 5.

C

¶ Tyndale.

Chryſt aſked his Apoſtles. Matthew 17. whome they tooke him for. And Peter aunſwered for them all, ſaying: I ſaye that thou arte Chryſte, the ſonne of the liuynge God, that arte come into thys worlde. That is, we believe that thou art he that was promyſed vnto Abraham, ſhoulde come and bleſſe vs, and deliuer vs. Howe be it, Peter yet wiſte not by what meanes, but now it is opened thorowe oute all the worlde, that thorowe the offeryng of hys bodye and

D bloude.

¶ More.

Here is it neceſſarye that euery wyſe reader marke well and conſyder, the cauſe and purpoſe of Tyndalle, in bringyng in this confeſſyon of Saynte Peters faythe, where he ſayde: Thou arte Chryſte the ſonne of the liuynge God, that arte cummen into thys worlde.

Ye ſhall vnderſtand that Tindall and his maiſter Martine and hys felowes, for as muche as they be fallen from the right beliefe in manye great articles of our fayth: and conſidering that with ſuch ſlender proues as Tindall bringeth for hys parte, and thereto ſo playnly reproueth, euery good chriſten man that anye care hath of hys owne ſoule, wilbe ſore afrayde to put it in ieopardy of damnacion by falling in anye poynte from the fayth of Chriſtes whole catholik church for the woord of a fond wedded frere, or any fond felowe of his: he deuyſeth here to take away that feare, and to make me beliue at the leaſte wyſe, that ſo a man believe the thyng ſ Peter the confeſſed, it ſuffyſeth ynough for ſaluacio, though he believe no further articles beſyde. And thus far ſuffiſeth for hym to make folke the leſſe afearde to drawe towarde hym. But bryngynge vs once ſo farre forewarde, then will he forther for hys purpoſe ſaye, that not onelye no manne is bounden vpon damnacion to believe anye more: but that further it is damnable in ſome thynges to believe more, and that in ſome thynges it neyther auaileth nor hurteth to beleue any more. And therfore it is wiſedome to ſtay well our ſelf in the begynning. For Tindall ſayth, as I haue in my firſt boke ſhewed you, many thinges agaynſt dyuers of ſ ſacramentes, whiche he ſayth is deadly ſinne to believe. And here he putteth for fayth ynough, the faith that ſaint Peter confeſſed. And in his Chapiter aunſwered in my third boke of this worke, whether the apoſtles left any thing vnwritten, ſ wer neceſſarye to ſaluacion, there ſayth he, that to believe or not believe the aſſumpcion of our ladye or her perpetuall virginitie, and many ſuch other mo, is but a beliefe of an hyſtorye, and nothing doeth pertayne vnto ſaluacion.

E

F

G

whoſe opinion is moſt eronous.

H And hereafter in hys other Chapiter, how a chriſten man cannot erre, howe he may yet erre, in ſ Chapiter he ſayth, ſ the verye chriſten men cannot erre in any thing that ſhold be agaynſt the promiſes which are in Chriſt, and in other thinges theyr errours be not vnto damnacion, though they be neuer ſo greate. Wherof he by and by putteth enſample of the perpetual virginitie of our ladie, in the not belief whereof, he ſayth that a man being lead of ignorance by ſ woordes of the goſpel, to believe ſ ſhe wer not a perpetuall virgine, myght in caſe for lacke of the contrarye teachyng, dye in that miſſe beliefe, & yet take none harme therby, becauſe it hurteth not the redepcion ſ is in Chriſtes bloud. For though ſhe had none but Chriſte, I am (ſayeth Tindall) therefore neuer ſ more ſaued,

neyther

A neyther yet the leſſe though ſhe had had, and in ſuche lyke an hundreth that plucketh not a mannes ſaythe from Chriſt, they might erre and yet be neuertheleſſe ſaued, thoughe the contrarye wer written in the ghoſpell.

Loe, here haue I welbeloued readers, nothynge letted, partly to repete agayn hys woordes written in hys other Chapiter before, partelye to anticipate his woordes written in his other Chapiter. After whiche woordes of hys, I haue oute of bothe places taken into thys, to the entent that all be it I partelye haue, and partely ſhall, touche them in theyr owne proper places: yet ye ſhoulde ſee
B the whole ſumme and effecte of this tale concerning the ſaythe before your face layed together, whiche he draweth in pieces and pulleth into ſondrye partes, becauſe he would by his will fain ſteale away from vs in the dark, and leaue vs without any playne perceiuinge of hys vngracious mynde.

But now that I haue layde in effecte all his whole opinyon together as touching the ſayth (ſauing his onelye difference and diuiſion of hiſtoricall ſayth, & feling faith, which I ſhal reſerue vnto his proper place) I ſhal a little examine
C his ſayth of his, that ye may loke theron in the lighte, and ſee whether it bee ſufficient for your ſaluacion or not.

Fyrſt, in thys ſayth that ſaynt Peter confeſſed, is neuer a word of purgatori.

Nowe doubte I not but that Tindall when he readeth this woorde, will well and merelye laugh thereat, and ſaye no more there nedeth. For that ſaythe will he ſaye, will putte oute and quenche the fyre of purgatory cleane.

Then will we aſke him howe will he laugh at the fyre of hell, for of that fyre is there nothing ſpoken in that confeſſi-
D on neither, but that he myght for al that confeſſion wene well ynough that ther were none helle. If Tyndalle will ſaye naye, for he muſt nedes beleue that the thing from whiche Chryſt the ſonne of the liuing God, was cummen into the worlde to redeme mankynd, muſt nedes be hell, and that therfore Peters confeſſion includeth of neceſſitie the beliefe of hell: I aunſwere Tyndall agayne, that therein was no neceſſitie. For Peter might beleue at that tyme for any word that was in hys confeſſiō, that Chriſtes cumming was onelye to redeme vs, not from helle, but from the loſſe of heauen, from whiche he might thinke peraduen-
ture that all mankind wer baniſhed vn- C
to ſuch a place as was *Limbus patrū* though out of payne, yet ſuſpyring and ſighing after the ſight of god and ioy of heauen, and into ſuch eſtate as children lyue in, Unbaptiſed children.
that die vnbaptiſed. Which though thei entre not heauen, becauſe they dye the children of wrath vnreconciled: yet the merciful anger of god dryueth them not down into ſenſible payne, and to the feling of the infernall fyre. This ſayth myghte peraduenture Saynte Peter haue, for anye thynge ſpoken of in hys confeſſed ſaythe, yea and myghte haue therewyth alſo a beliefe, that for actuall ſynnes menne were punyſhed after
F thys lyfe, ſome leſſe whyle, ſome lenger, and yet none euerlaſtinglye, but euery manne at lengthe broughte vnto peace and reſt, though neuer no manne to the blyſſe of heauen, but onely by Chriſtes comming. And thus might ſaynt Peter haue rather a beliefe of purgatory then of hell, for anye woorde mencyoned in hys confeſſion, whereyn he confeſſeth not the belief of either other. Saynt Peter alſo nothing there confeſſed of Chriſtes paſſyon, deſcencion into hell, reſurrecciō, nor of his aſcenſion, which thinges be not onelye pryncipall poyntes of our fayth, but alſo ſome ſuch as Goddes promyſe ſpecially dependeth vpon. Unto whiche promiſes, Tyndalle reſtrayn- G
eth all our neceſſarye fayth. Howe be it, of trouthe, Tyndalle reſtrayneth it therein to fore. For then we be not bouden to beleue that the holye ghoſte wer equall with the father and the ſonne, for that was no promiſe made vnto vs. And yet are we bounden to beleue ȳ trueth, whereof is alſo nothyng ſpoken in Peters confeſſed faythe.

Therefore it will bee verye harde (if impoſſible be harde) for Tyndall to ſuſtayne that the fayth which Saynt Peter confeſſed than, were ſufficiente to H
ſerue euery chryſten manne nowe. And therfore lette no manne take anye boldneſſe vpon Tyndalles tale, to thinke as he would haue him, that onely the thing that Peter there confeſſed, wer ynough nowe to beleue, and that in all other thynges that ȳ church beleueth, which Chryſt and his holy ſpirite haue taught hys churche ſince, wer but thynges indyfferent, and nothing forced whether they wer beleued or not.

Tyndalle ſhalbe conſtrayned to come to thys euen by hys owne woordes, albee yt that he affyrmeth for falſe and

ſure

A fare somewhat more then he may make good. For he sayeth that Peter meant by his wordes, we beleeue that thou art he that was promised vnto Abrahã, holde come and bleſſe vs and deliuer vs. And yet he sayeth, Peter wyſte not by what meanes Chriſt ſhoulde deliuer vs. But nowe it is open he sayeth thorowout all the worlde, that thorowe the offering of his body and bloud.

Now if Peter at that time knew not the thing that muſt now nedes be beleeued, vppon payne of damnacion: ye may thereby ſee that the fayth whiche Peter confeſſed then, is not ynough nowe for
B euerì man to be ſaued by, but we be bõden to the beliefe alſo of ſuch thinges as God hath reueled and made open to bee beleeued vnto his church ani time ſince. Or elles muſt Tindall telle vs at what time God bade ho, and gaue vs leaue to beleeue hym no farther, whatſoeuer he would farther ſay to vs.

Conſider yet alſo, that Tindall agreeth, that the verye true chriſten of his elecꝛe vnknowen church, doe beleeue the article of the perpetualle virginitie of our Ladie as ſoone as they be taught it, and knoweledge their former erroure,
C whereby he graunteth, that he whiche doeth not ſo, is none of the electes. Then ſay I that thereupon it foloweth by hys owne wordes, that the article of the perpetual virginitie of our lady, is a neceſſary article of our faith.

And thus alway muſt Tindalle vpon his own wordes, confeſſe that all the articles reueled farther by Chriſte vnto his church, muſt be beleeued as firmely as the faythe that was by Peter confeſſed, or elles we be not onelye diſcharged of the beliefe of oure Ladies perpetuall
D virginitie, whiche Tyndalle is nowe yet braughte vnware to graunte for an article neceſſarie, ſith it is nowe taught and knowen, but alſo of the beliefe of Chriſtes death, deſcencion, reſurrecci-on, aſcencion, and of the Godhead of the holy ghoſt, with diuers other neceſſary poyntes moe.

But here it is to bee conſidered, that Saynt Peter in confeſſing Chriſt to be the ſonne of the liuyng God, dydde confeſſe the very poynte whereupon all the whole fayth hangeth. For in that poynt alone, he confeſſeth that all his doctrine muſt nedes be beleeued for true, and all his commaundementes fulfilled. And thereupon it foloweth farther, that ſyth Tindall wil beleeue no more of his doc-

trine then he cã find writen in the ſcrip- E
ture, whereas the ſcripture it ſelf ſayth, John vltimo
that all was neuer writen, nor will not
alſo beleeue and obeye Chriſtes church Math. 18.
accoꝛding to Chriſtes commaundemẽt, Luke. 10.
nor will not ſe muche as knowe it, but fondly frameth an vnknowen, whom he for lacke of knowledge can neither beleeue nor obeye: it foloweth I ſay, ỹ Tindalle beleeueth no piece of the fayth that ſaynt Peter confeſſed. And ſo he booeth but prattle & prate of feling fayth, without the feling of any fayth at all, or any true belief hiſtoꝛicall or other.

And yet goeth he furth in the boaſte of that article of the fayth, whiche as F
hymſelfe confeſſeth, was oute of Peter his confeſſion. For he ſayth that Sayne Peter was not ware of Chriſtes paſſion when he made that confeſſion.

¶ Tindall.

That offering of Chriſtes bodye and bloud, is a ſatisfaccion for the ſinne of all that repent, & a purchaſing of whatſoeuer they can aſke to kepe them in fauour, and that they ſinne no more.

¶ More.

Trueth is it that the paſſion of Chriſt G
and offering vp of hymſelfe vnto his fa- How Chriſtes offering vp of hymſelf is a ſatiſfaccion for al that repent.
ther vpon the croſſe, is a ſatiſfaccion for the ſinne of al that repent, ſo that we repent a right and effectually, by confeſſion, contricion, and by penitẽcial dedes, reuengeing our ſinnes vpon our ſelfe, with good woorkes of charitie, the more largely encreaced toward our neibours doing fruitfull penance, bringing furth the fruites of penance, and accoꝛdyng to the counſayle of ſaynt Iohn Baptiſt, Math. 3.
not fleighte fruites, ſimple, and ſyngle, but fruites good, greate, and woorthy, and yet not of themſelf woꝛthy, but ſuch as the ſatiſfaccõ of Chriſt maketh woꝛthy, without whiche we coulde nothing H
ſatiſfie, but with which we may, ſith his pleaſure is that we ſo ſhoulde, and not ſo take his death for ſo full ſatiſfaccion of altogether, that we ſhould therfore be careleſſe and ſlouthfull to dooe anye penaunce our ſelfe for our own ſinne.

Tyndall will ſaye to thys, that he can be contẽt, that we ſhould doe good dedes but not by way of penãce for our ſinne, and that we ſhould ſometime faſte, and otherwiſe afflicte our fleſh, to the entent to tame our fleſhe agaynſt the ſynne to come, but nothing to puniſh it the more for any ſinne that is paſte.

Nowe is thys teachinge of Tyndall much

A muche lyke, as though he would aduise vs bee neuer the better because thou hast be naught, doe neuer the better because thou hast done euill, runne neuer the faster furth in vertue, because thou haste long sitten still in sinne.

But saynt Paule agaynst Tyndales doctrine, ran furth ẏ faster, because he began later, & toke more payne for the faith, because he had been a persecutour of ẏ faith. And though he neuer thought thus: yf I hadde been soner conuerted I woulde haue done lesse good: yet had he this mynd, ẏ because he begā so late, he woulde dooe the more, and because he hadde been badde, he would be the bet
B ter, as hymself counsayleth other, as ye
Roma. 6. haue exhibited and geuen youre membres to serue vncleannes and iniquitie, from iniquitie to iniquitie: so nowe agayne exhibite and geue your membres to serue ryghteousnes, that ye maye bee sanctifyed.

¶ Tyndale.

And Christ aūswered vpon this rock, I will buyld my congregacion, that is, vppon thys faythe. And agaynste the rocke of thys faythe, canne no sinne, no helle, no Deuyll, no lyes, none erroure, preuayle. For whatsoeuer anye man
C hathe committed, if he repent and come to thys rocke, he is safe. And that thys fayth is the onelye waye by the whiche the churche goeth vnto God, and vnto the enheritaunce of al his riches, testify al the apostles and prophetes, and al the scrypture, with sygnes and miracles, & all the blonde of martyrs. And whosoeuer goe to god and to forgeuenes of sinnes or saluacion by any other way then this, the same is an heretyke oute of the ryght way, and not of Christes church.

¶ More.

Loe, these wordes of Tyndall seme verye gaye and glorious. But when ye
D shall well examine them, as gaye as the headde glyttereth with the preterte of Christes owne holye wordes, yet shall ye fynde the tayle of hys tale as poysoned as anye serpent. For where he boasteth and sayeth: Agaynste the rocke of this fayth can no sinne, no helle, no deuyll, no lyes, nor none errour preuayle. For whatsoeuer sinne any manne hath committed if he repent and come to this rocke he is safe: ye may not forgeat that he meaneth alway, that he which repenteth and cometh to the rock of this faith, is safe for all hys synnes, without confession or any endeuour thordwe good
E woorkes towarde satysfaccyon, and so hys whole tale is a false heresie.

Ye shall also consider, that hys tale hangeth euyll together, and the wordes by whyche he proueth that agaynst the rocke of thys faythe, there can no sinne, nor no Deuyll, nor none erroure, preuayle, dooe not prooue that poynte nothynge at all. For thoughe it wer true that he sayeth, that whatsoeuer synne a man haue committed, if he repent and come to the rock of this fayth, he is safe: yet myght the Deuill preuayle agaynst the rocke of that faythe, sith it myght be that the Deuill myght bryng a man ha-
F uing that faythe, into a deadlye synne, that he shoulde happelye neuer repent. And therefore, if Tyndalle will boaste that the Deuill cannot in anye persone preuayle against the rocke of that faith, but that the rocke of that faith shal saue anye manne that once geatteth vp theron: he maye not set (If) nor (And) thereunto: but he must tell vs then, that eyther whoso stande vpon that rocke shall not sinne at all, or elles that he shall be sure to repente his sinne, or finally, that sinne he neuer so fast, he shall be safe ynough whether he repent or not. For els may the Deuill preuayle agaynste the rocke of that fayth, by brynging a man that standeth on it, into mortall synne,
G which he shall neuer repent.

In lykewise where he sayth that none erroure can preuayle agaynst the rocke of thys fayth, that Saynt Peter there confessed: I would fayne witte whether he meane, that whosoeuer once believe it, can neuer fall fro that beliefe, nor by anye errour believe the contrarie, or els that a man maye falle fro it by errour, but then if he repente and retourne agayn therto, he shalbe safe. If he meane in the fyrste maner, he must then putte
H awaye hys (If,) and not saye, if he repente hys erroure and retourne agayn to the rocke of that faythe, then he shall bee safe: for as muche as by that meanyng he shall neuer falle in errour, and therefore shall neuer neede to repente. But then must he proue vs by scripture that priuiledge geuen of God to euerye man that hath once gotten that faythe, which poynt he shall neuer proue while he liueth, but that a manne that hath it, maye by hys owne defaulte, malice, or negligence, eyther at the instigacion of the Deuill, or of suche heretykes as are worse then ẏ deuill, fall agayn therfro,

as ma-

A as manye hath done ere this, that once
beleued ful right, til the spirite of pride,
enuy, & malyce, blowen into their hear-
tes by ỹ deuil or the deuilles instrumen-
tes, haue brought them into the wrong.

Nowe if he meane in the seconde ma-
ner, that is to saye, that a man whyche
hath that fayth may fall therfro, but for
al that the gates of hell cannot preuayle
agaynste any manne that once hath it,
because he that falleth from it shall be
safe, if he repent his errour and returne
agayne to it. If he meane thus, he sayth
nothing to purpose, except he say which
he shall neuer proone, that whoso haue
it and fall from it, shall be sure that he
B shall repente and retourne agayne, for
elles the gates of helle maye preuayle a-
gaynst hym for lacke of repentyng and
retournynge.

And then yet farther, if he saye which
he shall neuer proone, that whosoeuer
once haue that fayth, if he fall from it,
shall be sure to repente and retourne a-
gayne, and so shal be safe by repenting:
he must then, as I sayde before, putte a-
way hys (If) and not saye if he repent,
but he must saye boldely, that he surelye
shall repent and retourne, and so by re-
pentyng and fayth be saued.

And thus good readers, ye see that
thys manne fareth as one that walked
C barefote vppon a fielde full of thornes,
that wotteth not where to treade.

I woulde be verye lothe to misretake
hym, or wyllyngly to lette passe and
dyssimule any sense that he might mene
in hys owne woordes, by whiche hys
sayinge myghte be saued and be borne.
But in good faith, I see no farther thing
that he myghte possyble meane in hys
woordes, that helle gates shall not pre-
uayle agaynst the rocke of that faythe,
but thys that I haue alreadye shewed
you, syth he meaneth it of euery man,
D that helle gates shall not preuayle a-
gaynste the rocke of that fayth in anye
man, except he would meane that a man
maye fall from that faythe, and neuer
after repente nor tourne agayn, but yet
the gates of hel cannot preuaile against
the rocke of that faythe, because a man
cannot synne, all the whyle he keepeth
that fayth. And if he meane so, yet faith
he then as false as anye thyng can bee
1. Cor. 13. false. For Saynt Paule sayth playnly
that he maye kepe faythe, and yet falle
from charitie. Which thyng if Tyndall
glose and saye, that then hys faythe is
dead, and a dead fayth is no faythe, and
that therefore whyle he kepeth fayth, he C
cannot sinne, because that when he syn-
neth he kylleth hys faythe: I aunswere Dead fayth
that though fayth by synne ware dead, wareth not
it wareth not dead in the nature of faith dead in the
or belief, no more then the soule that dy- nature of be-
eth by deadlye sinne, wareth dead in the lieue.
nature of the soule, but is a quicke soule
still as he was before, though he be oute
of grace, as the dead fayth is oute of the
liuely woorkes of charitie, and is as S.
Paule sayde of wanton wiedowes, that 1. Timo. 5
the wiedow which liueth in delyces, is
dead euen whyle she liueth.

But now if he meane but so, that faith
is so strong of it selfe for our saluacion, F
that synne nor errour cannot preuayle
against it, because fayth wil alway pre-
uayle against them till some of them en-
tre in and kylle it: thys were a goodlye
boaste of him to say, that the churche be
none but electes, and all that be electes
haue the right beliefe whiche saynt Pe-
ter confessed, and they may be bolde and
sure that they whiche haue that fayth be
Goddes electes, and in hys fauour, and
euer shalbe by reason of that fayth. For
Chrysste sayde, that vpon the rocke, that
is to witte, vppon that faythe he woulde
buylde hys churche, and that agaynst G
the rocke of fayth, the gates of hell shall
not preuayle, that is to saye, agaynste
thys faythe can no synne, no helle, no
Deuill, no lyes, no errour preuayle, for
there shall no sinne, nor no errour pre-
uayle agaynste thys faythe, but if it kill
this faythe. Tyndall to putte a manne
in surette of heauen by the strengthe of
faythe, in this fashion, that none errour
shall preuayle against faith, as long as
the fayth preuayleth agaynst it, nor tyll
the fayth be the fiebler and be ouercum-
men & killed: doeth much lyke as though
he would say to you, be bold, I warrant H
you & feare no death, for you haue life in
you, and as lõg as your life lasteth, you
can neuer be dead, and likewise as long
as ye kepe the true faythe, ye can neuer
bee false heretyques, nor as long as ye
stand still in the state of saluacion, ye cã
neuer be damned. Here wer a goodly
tale, were it not? And sith ỹ neither this
may serue him nor any that I haue tou-
ched before, and vtterli I cannot diuine
what he might meane elles, takyng the
way that he taketh, in swaruing fro the
knowen catholike church, vnto hys vn-
knowen church of electes, whom he cal
leth all repentaunt sinners that beliue
the fayth ỹ sayne Peter confessed: I can

not

A not perceiue, nor I trowe no man elles, but that hys wordes will euill stande together. And yet when he hath thus wiselye handeled it, then as though the matter were well and sufficiently proued, goeth he furth with the boaste and sayeth.

¶ Tyndall.

That this fayth is the onely waye, by the whiche the churche of Christ goeth vnto god, and vnto the inheritaunce of all richesse, testifye all the apostles, and Prophetes, and all the scripture, with B sygnes and miracles, and all the bloud of martirs,. And whosoeuer goeth vnto god, and forgeuenes of sinnes, or salua-cion, by any other way thē this: thesame is an heretyke, oute of the ryghte waye, and not of Chrystes church.

¶ More.

Loe, here be lustye high wordes, eyther false, or elles of little effecte. For if he meane that no man maye goe to salua-cion by any other thing, without this fayth that sayne Peter profelled, then be they true. But then are they to no purpose spoken, nor haue no place in this matter, in whiche he reprouеth the knowen churche, in that they goe by confes-sion, contricion, woorkes of penaunce, C and worckes of mercye, towarde the remission of the dette of theyr payne, and satisfaccion. For hymselfe cannot saye nay, but that we doe all agree that with all that euer we can dooe, we can not geatte furth one inche to heauenward, More. without the fayth that sayne Peter confelled.

Now if he meane not that waye, but that we be playne heretikes and oute of Chrystes churche, if hauing that fayth that Sayne Peter confelled, we goe to heauenwarde with any other thyng besyde then testifye all the Apostles and Prophetes, and all the scrypture, and D signes and myracles, and all the bloude of martyrs: then Tindall is a starke heretike in so saying. For all these will testifye, that we muste beleue many thynges more then sayne Peter dydde there confesse, or elles we shall not onely bee discharged of beleuing the sacramētes of penance, confyrmacion, extreme vnc-cion, order, and matrimonye, but bap-tisme also, and the sacrament of the aultare too. For of none of all these dydde sayne Peter make any mencion in hys confessiō there, nor so much as of Chri-stes death neither, whereof as Tyndall saith, he had at that time no knowledge. C So that in Tyndalles affirmyng that the onely fayth there by Peter confelled, is sufficient, and the onely waye to hea-uen: we shall haue Tyndall himselfe to testifye ỳ Tindall himself sayth vntrue.

Yet would I fayne in good fayth find and bring it furth, if I could any thyng ymagine, that he myght seeme to meane ryghte, nor neuer will I wittinglye for the preferrement of my parte, construe myne aduersaries wordes wrong. And therfore, what if we might vnderstand Tyndall thus, as though he meant that the fayth there confelled by Peter, is for euery man sufficient, because that who-so beleue that Chryst is the sonne of the F liuing god, it cannot be but that he shal beleue also that he is true in al his wor-des. And therefore he that so beleueth, cannot fayle to beleue therwith, al that euer Christ shall teache him.

Albeit that thys will not verye fullye serue hym, and also hymselfe speaketh nothing of it: yet is this as help me god, the best glose that I can deuyse for him. But nowe doeth himself cast away this defence, when he sayeth in the seconde Chapter folowing, that ther is none er-rour noysome, but if it bee agaynste the promises, so that in all other thynges he graunteth and affirmeth playnly by er-presse wordes, that a mā may erre with- G oute anye perill, euen thoughe that the trouth contrary to hys errour be writ-ten in holye scrypture, whiche is a mar-ueylous word in mine eare. For by this ye maye see, that he agreeth that a man may beleue that Christ is Gods sonne, & yet beleue the contrarye of some thin-ges that Christ shall tell him, though he tell it hym in scripture. And therfore he will (ye see well) none of my glose, be-cause he will not stande in my daunger for it. And in dede, albeit hymself H shall for hymselfe neuer fynde a better, yet myne wil not sufficiently serue hym neither. For a man myght beleue that Christ wer Goddes sonne, and thereby beleue also al that Christ would teache hym. But yet might it be that he would beleue no more, then those thinges one-ly that Christ would teache hym perso-nallye present with hym by hys owne mouthe. For thoughe he beleued that Christ were Goddes sonne, and woulde beleue therefore all that he woulde tell hym: yet might he for all that mystruste and not beleue all other men, ỳ woulde eyther in worde or wryting, tell hym a

tale

A tale as told to thē bi chriſtes own mouth

Yea and this might he doe, although they preued it with miracles, if he were of Tindalles ſtomack, that can as the Iewes could, aſcribe Goddes miracles to Belzabub, and cal goddes high merueilouſe workes, illuſiōs and wonders of the deuill, as he calleth all the myracles wrought by god in his church ſince the apoſtles dayes.

Thys might one doe that believed Chriſte to be goddes ſonne, and to haue redemed vs alſo by hys blood. And thys B doth in dede both Tindall and Martyn hys maiſter, which believe of Chriſtes wordes no more then is written, nor of the written wordes, no more then they liſt, and the remenaunt but as they liſt, ſith they draw them to what ſenſe they liſt, agaynſt all the old holy doctours, & al the church of Chriſt. And thus it appereth that neyther my gloſe nor anye gloſe elles, can ſaue Tyndalles tale frō playne peſtylent hereſye, both in that he ſayeth, there nedeth no more to be believed, and alſo in that he ſayeth, that the C believe alone is ſufficient for ſaluacio, and that it is hereſye to ſay that beſyde the believe, any manne vnto ſaluacion ſhould nede any thing elſe. For though he put in for ſhame repentaunce thereunto, with Ifes, as ye ſe: yet ſhall ye perceiue as wel in hys chapters folowing, as in thys chapter after, that he putteth faith alone for ſuffycient, and repētāce as a ſhadowe that neuer can but folow it. And yet al his thinges euer ſo darkely, that he woulde fayne leaue himſelfe ſome ſterting hole.

But ſurely it is harde for him to ſtart D out fro theſe plaine wordes of his own: Whoſoeuer goe to Godde by any other waye, then thys faith that ſainct Peter confeſſed, the ſame is an heretike out of ẏ right way, & not of Chriſtes churche. For thys is no more to ſay, but whoſoeuer beſide the bare belief, with as bare repenting, adde confeſſion, or for ſinne puniſhe himſelfe by penaunce, or dothe the better after becauſe he hathe done euill before, and hopeth that God ſhall either reward hym the more, or haue the more mercye on hym, or in purgatory puniſhe him the leſſe: he is a ſtarke heretike. And of trouthe ſo he is in dede if this falſe tale be true, and al true mē, and all holy ſaintes, and all holy ſcripture falſe.

But now goeth he forth, not in ẏ proſe, but in the prayſe, and faith.

¶ Tindall. E

For this knowledge maketh me a mā of the church.

¶ More.

Which knowledge? the knowledge that a man nedeth no mo articles in his fayth now, then ſainct Peter confeſſeth then? and that he may not beſide repentaunce and believe, vſe any other way to heauen, that is to wyt he may not therwithall, vſe as a way to heauen or to remiſſion, any ſacramentall chriſt, or penitenciall workes, or dedes of charitye towarde ſatiſfaccion? The knowledge of this faith maketh Tindall a man of the church as he ſayth. But of whych church trow ye truly not of the church of Chriſte, which beſide that faith hath inſtituted the faith in hys bleſſed ſacramētes and dyuers other articles beſide, and which hath plainely declared that albeit the knowledge of hym and hys pleaſure by faith, be ſuch away toward heauen, that without it we can not cōe thyther: yet if we ioyne not to that G knowledge good deedes or purpoſe of good workes, neither cā that knowlege nor repentaunce neyther ſerue vs for a ſufficient way to heauen. And therfore Tindal is not by this knowledge made a man of Chriſtes true church, but ſyth he is content with the bare knowledge and ſetteth all good workes at ſo ſhorte, he is made thereby a mayne of the falſe church of the deuill, that is a lyar himſelfe and father of all ſuch lyars.

¶ Tyndall.

The church is Chriſtes body Colloſſ. i. And euery perſon of the church is a mē- H ber of Chriſt. Ephe. v. Now it is no mēber of Chriſte, that hath not Chriſtes ſpirite in it, as it is no parte of me nor mēber of my body, wherein my ſoule is not preſent and quickeneth it. And thus if a man be none of Chriſtes, he is not of the church.

¶ More.

Here Tindall runneth in tuglinge, by equiuocacion of thys worde church. For whereas hymſelfe hath before thys time, confeſſed in writing in this ſame booke to which I aunſwere nowe, that the church in many places of holy ſcripture in ẏ whole multitude that profeſſe the faithe of Chriſte, whether they be good or badde: here he fareth as though

A there were no manne of the church, but onely good folke alone in whom is the spirite of Christ, which an ensaple put of the body hauing some dead parte hãging theron, wherin were not the soule to quicken it & gyue it life, which therefore he sayeth is no parte of the body. But he forgetteth that sometime there is some member astonyed and lacketh both lyfe and feling, which yet by the reason that yt is not clene cutte of and caste awaye, receiueth after lyfe and feling agayne, as many a deadly sinner
B doth in ỹ bodye of Christes church take life agayne, that hath in sinne lien full longe deade.

But now is he yet of this minde, that the fayth which himself hath described, is the the thing that it ones gotten and had of any man, kepeth in the spirite of god so fast in his hart, that he ys surely a quicke member of the church that ys Christes body, and that he can not lese that faith nor that spirite at any tyme after that he hath ones gotten it, so that he haue it as he saith in another chappter after, felingly and not onely histo-
C rically e.

And whosoeuer haue not the fayth ỹ he describeth him, he reckeneth for an heretike, and onely hys fayth for ỹ trew, & the beleuers therof for ỹ trew church.

Now hys faith haue ye hearde often ynough, that only faith iustifyeth or at ỹ lest wise with repenting, and ỹ thrist or penaunce toward heauen, or remission of sinnes is heresy, and that to worship the blessed sacrament of the altar, is dishonour to god, and that there is no purgatorye, and that freres may well and lawfully wed nũnes, and a great rable of such deuelishe heresies moe, of suche
D maner suite & sort, that as our sauiour said vnto saint Peter at the confessiõ of hys faythe.

Math.16. Thou arte blessed Simon the sonne of Jonas, For flesthe & bloode hath not reueled thys vnto the, but my father that is in heauen: so wyll he say to Tindall, for cõfessing of thys false fayth of hys: Thou art accursed Tyndall the sõne of the deuill: for neyther flesthe nor bloode hath taught the these heresies, but thine owne father the deuill that is in hell. And thus well hath he quit him in this chappter.

¶ Here endeth the confutacion of thys chapter of Tindal, whither the church can erre.

¶ Here foloweth the next chapiter of Tyndall, in which he sayth that a true member of Christes church sinneth not, & that he is yet a synner. E

¶ Tindall.

How a true mẽber of Christes church sinneth not, and how he is yet a sinner.

¶ More.

NOw come we to ỹ special point wherein Tindall gyueth vs a F
glorius demonstracion of hys excellent highe witte and learning, farre surmounting the capacitie of poore popishe men to perceiue, howe it might be possible that any mã sinneth not, and yet for all that sinneth alwaye syll. But to thentent that Tindal shal haue no cause to saye that I deface hys gaye goodlye tale, by mangling of his matter and rehearsing hym by patches and pecys: ye shal fyrst concerning this poit, heare al hys whole chap. together, wythout any worde of his eyther ompted or chaunged, and after shall we cõsider and examine thepartes. These are therfore his wordes. G

¶ Tindall.

Forthermore, he that hath thys faith cannot sinne, and therfore he cannot be deceiued with dampnable errours. For by thys fayth we be (as I saied) borne of God. Nowe he that is borne of Godde can not sinne, for hys seede dwelleth in him, and he cannot therefore sinne, because he is borne of Godde. j. Johñ. iij. which sede is the holy ghost that kepeth a mannes harte from consenting vnto H
sinne. And therfore it is a false conclusion that maister Moze holdeth, how ỹ a man may haue a right faith ioyned wt all kindes of abomination and sinne. And yet euery member of Christ cõgregacion is a sinner & sinneth dayly, some more and some lesse. For it is writtẽ. j. Johñ. j. If we say we haue no sinne we deceiue our selues, and the truth is not in vs. And againe if we sai we haue not sinned, we make hym a lyar & hys word is not in vs. And Paule Roma. vij. saith that good which I would that do I not, but that euill which I wouldo not that do I. So it is not I that doe it (saith he) but sinne ỹ dwelleth in me. Thus are we sinners and no sinners. No sinners if thou looke vnto the profession of our repen-

A hartes toward the law of God, on our repentaunce and sorowe that we haue, bothe because we haue sinned and also because we be yet full of sinne still, and vnto the promises of mercye in our sauiour Christe and vnto faith. Sinners are we if thou loke vnto ỳ frailty of our flesh, which is as the weakenesse of one that is newly recouered out of a greate disease, by the reason wherof our dedes are imperfect, and by the reason wherof also, whē occasions be great we fall into horrible dedes, & the frute of the sinne
B which remayneth in our members bryngeth out. Notwithstanding yet the spirite leaueth vs not, but rebuketh vs and bringeth vs home againe vnto our possession, so that we neuer cast of the yoke of God from our neckes, neyther yelde vp our selues vnto sinne for to serue it, but fight afreshe & begin a new batayle.

¶ More.

Lo now ye haue heard hys whole holy sermon together, by which he teacheth vs, ỳ a true member of Christes church doth both euer sinne and neuer sinne.
C But as for the tone parte, that the true membres of Christe doe sinne, we shall not much trouble hym wyth the proofe (Albeit in that he sayth that euery true member sinneth and euer sinneth, as he sayeth in mo places then one: if he take sinne for actuall sinne as he muste here take it, or elles he speaketh lyttle to the purpose, men might peraduenture laye a blocke or twayne in hys waye, that woulde breake hys shinnes ere he lepte ouer it) But letting that part passe, let vs see how he proueth the tother, that a
D true mēber of Christes church sinneth not. Lo thus he proueth it.

¶ Tindall.

Forthermore he that hath thys faith can not sinne, and therefore can not be deceiued with dampnable errours.

¶ More.

Here he telleth vs ỳ no membre of the elect church of hys fayth can bee deceyued with any dampnable errour, & proueth it by that none of them can sinne. And in dede it foloweth, he cā not sine, ergo he cā not be dampnably deceiued, sith euery dānable errour is sinne. But now let vs se how he proueth hys antecedent, that no man hauing that fayth can sinne. He proueth it thus.

¶ Tindall.

For by thys fayth we be borne of god.
G Now he that is borne of Godde can not sinne, for his seede dwelleth in him, and he can not therfore sinne, because he is borne of God, the. iij. chap. of the fyrste epystle of John. Whych seede is the holye goost that kepes a mannes harte frō consenting to sinne. And therfore it is a false conclusion that Maister More holdeth, that a man may haue a right faith ioined with al kindes of abhominacion and synne.

¶ More.
F

Consider now good reader, that Tidall telleth vs here thre thinges, to proue therby ỳ who so great ones the faith that saint Peter confessed cā neuer sin after.

The first is, that by that fayth we be borne of god. The second is, that who so is borne of god, hath ỳ seede of god in hi.

The third is, ỳ who so haue the seede of God in him, can not sinne.

Upon these three he concludeth, that who so gete ones that faithe can neuer sinne after.

Let vs now consider the fyrst. where
G he sayth ỳ by fayth we be borne of God. And therin dare we be bold to tell hym, that though it be true that by faythe we be borne of god as he now saith: yet is it false ỳ by only faith we be borne of god, as he falsely meaneth, and in many places as falsely for trouth affirmeth, wher he woulde make vs weene that because we be borne of God & become hys chyldren by fayth, we were therefore borne of Godde by onely faith. As wisely as if he woulde saye, that because he was begotten by hys father, he was therfore begotten of hys father onely without any mother.

we are not borne of god by only faith.

H And thys hys foly, hymselfe so wel perceiueth, ỳ in many places he laboreth to couer it with sophistication, in vsing this word faith, for faith & hope togither, ye & somtime for charity therwith also, & thē would make vs wene wt such wise sugling, ỳ faith alone were fayth, hope, and charitie all three togither, because that elles the faith were but deade. And therin vseth himselfe as wisely as if he woulde say that the body alone eateth, drinketh, walketh, beleueth, loueth, & all to gether. And when hys foly were reproued, would then say that he called the body alone the body wyth the soule therein, because the bodye without the soule were but a dead body that coulde nothing doe.

A And thus ye se that he shall not neede to be deceiued by his first point, that we be borne of god by fayth.

Hys seconde point is, that euery man being borne of god hath the seede of god dwelling in hym. I wyll 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 spirite dwellen in good folke. But letting such disputaciōs passe, this wil I say, that if the seede of faith being only fayth abide in him, it is not a thynge that shal so surely kepe him from sinne, but that he may sinne deadlye, 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 deuill, and so may dye and go to the deuill.

B

But yet is the seede of faith alone, ẏ is to say the beliefe alone, a very greate occasion of retourning to God at hys calling again by the offer of his grace, & therby to geate againe both holsōe hope & charitie. But not so great an occasiō therof, but that the man may kepe styll hys fayth and hys beliefe alone, and wout hope or charitie either, by malice or negligence first fall to sinne, and after continue still in sinne, and refuse the grace of God if he wyll, as well as the deuill did in the beginning, and so doth euer still, and wil do styll in hel as long as god dwelleth in heauen.

Beleife alone is a great occasion of returning to godde.

C

Now if the seede of God in the christē man, be ment hys grace by which men come to faith, hope, and charity and do good workes withall, not without the consent and applyeng of their owne fre wylles therto, such folke as haue vse of reasō working with God for their pore parte toward theyr owne saluacion, wt the instrument that God of hys onely goodnesse hath made and gyuen them therunto, if he meane that thys seede of Goddes grace dwelleth still in man, to kepe hym from fallyng to sinne: I saye that it is very true, as long as man wil cleue thereunto and let hys owne wyll worke therewith. But whensoeuer he will withdraw hys owne will therfro, to folow the world, the fleshe, or ẏ deuil: thē like as hys wyl departeth frō grace, so doth ordinarily the seede of grace depart out of hym.

D

Now if he meane by ẏ seede of god, that ẏ spirite of God dwelleth in the Christē manne by any other speciall maner of dwelling, oboue suche dwelling as he dwelleth in other men by hys power & presence of hys godhed, then onely by hys fauour and grace, which other speciall maner if Tindal meane any such, I cannot conceiue, sith I make my selfe sure that he meaneth no such dwelling in vnitie of person, as the second person of the godhed dwelleth with the manhode of Christ: yet if he deuise & meane any other maner of dwelling, by which ẏ spirite of god dwelleth wt the faithfull mā, I say ẏ the spirite dwelleth in him & helpeth him to cōtinue such as longe as the man wyll by ẏ applieng of hys own wyll continue wyth the spirite. But I say that the man may by the frowardenesse of hys free wyll, at the mocion of the fleshe, or instigacion of the deuil, or enticement of the worlde, his fayth remayning, fall from charitye, and put ẏ spirite from him. As dyd the people of Gerasens, which seing Christes miracle wrought vpō the madde man, out of whō he did cast ẏ deuil, because he draue the deuill into theyr hogges and therby draue their hogges into the sea, though wel they perceiued what a mighty lord he was and of what goodnesse to, in ẏ they saw hym delyuer the man from the legiō of deuils, and therfore loued him somwhat of likelihod, and would haue ben glad to haue had hym dwell still wt theym: yet fearing that by the castynge out of mo deuils they might afterward happely lese mo of theire hogges, they prayed hym courteisely to geate hym quickly thense.

E

F

Math. 8.

G

Yet god, when man hath put hym out of hys dwelling, doth of his great goodnesse not alwayes vtterly leaue him for hys vnkinesse, but though if the mā dye ere god come in againe, god shal of iustice for hys vnkindnesse condēpne him, yet he houeth still about the dore of hys heart, alway knocking vpon hym to be by ẏ fre wyl of mā let in with his grace into the house of mannes heart agayn, according to the wordes of our sauiour in ẏ Apocalipse, where he sayth, I stāde at the dore knocking.

H

Apocalip. 3.

Howbeit a man may be so frowarde & obstinate in sinne, and when he hath expelled god out of his harte, may drieue him with sinne vpō sinne and dispightful circumstaūces so far of fro the dore, as some of these heretikes do (which in dispight of vertuouse vowes of chastity, runne out and wedde nunnes and lyue in lechery, and in dispight of the lenton fast,

A fast, eate fleshe vpon good fridaye, and in dispight of the blessed sacramētes of ẏ aultar, cast ẏ precious body of Christ out of the pix) that God shall iustely for the hougenes of their abominacion wdraw himself so farre, ẏ he shall paduēture neuer approch nere vnto thē again, nor neuer after offer thē hys grace. And thē must they nedes neuer cease falling tyll they cōe downe to the deuill. Thus finally concerning hys seconde point, faith alone may dwell in a manne, and deadly sinne togither. But liuely faith, B that is to wyt faith not alone, but coupled with hope and charity, and will of good workes, cannot dwel with deadly sinne, neither wyth manslaughter, aduowtrye, nor anye such like, but as the tone commeth in, the tother goeth out, whither the sinne be committed of malice, weakenesse, or frayltye, whereof Tindal very stiffely teacheth vs vntruly the contrary. And yet I say not that al sinnes be of one weyght, concerning the difficulty of returning to repentāce or the degrees of paine in hell, after the C finall impenitence or punishement in purgatory for lacke of penaunce here, but for ẏ if thei die before they retourne by grace and good wyll vnto penance, they be all perpetually dampned in hell the tone as well as the tother, though ẏ tone not so much as the tother, contrary to Tindalles aforesaid false conclusion, whose prose in that point specially dependeth vpon hys third article wherof the wordes be true and his vnderstāding false. For his thirde point ye wote well is this, that whosoeuer haue the seede of god dwelling in him cānot sin.

All sinnes be not of one weyght.

D This point ye remember he proueth, by the wordes of saint John in ẏ third chapter of his fyrst pystle. Which pistle is vndowtedly one of the moste heard & darke places of all the new testament, & wherof sundry great heresyes haue risen, and sondry mo there may, through suche maliciouse myndes as reade the scripture, to none other entent but to wrest euery worde vnto the worse part, & of the plainesse and simplicitie that ẏ apostles vsed in the maner of their wordes, take occasiō to tourne their earnest godly sentence, into friuolouse cauillacions, & sophismes, as not only diuerse heretikes haue done of old, but also Tindal hath now of new, bothrenewed their old & added sōe of hys own, more pestilēt & more foolish also, thē al ẏ old heretikes durst for very shame haue spokē of. And whereas all the olde holy doctours E vsed alwaye to make open and expound the harde & darke places of scripture, by such other as were plain clere & euidēt: these heretikes alway for the proofe of their heresies, seke out ẏ hardest places ẏ cā be soūd in scripture. And al ẏ plain open wordes in which can be no doubte nor questiō, thei come and expound by those places that be darke, obscure, and harde to vnderstand, much like a blind guide, that would when men were walking in a darke night, put out the cādel F and shew them the way by the lāterne.

The vse and custome of heretikes.

Thys way vseth Tindal vniuersally, as well in euery other thing that he taketh in hand to proue, as in this poynte speciallye, that he which hathe ones the fayth can neuer sinne, because he hath the seede of god dwelling in him.

For whereas it is euident and plaine by clere and opē textes of scripture, full & plentuouse in euery part thereof, that there is no man here (except some speciall reuelacion therof) so sure of his own finall saluacion, nor of his owne presēt estate neither, but ẏ he hath good cause to feare and temper his hope of goddes mercy with the drede of hys iustyce, lest his ouer bold hope may happe to stretch into presūpcion, and occasion of sleight regarding sin: Tindall would expoune them all against them all, by one darke texte or twayne taken in thys pistle of saynt John, by which he woulde make vs believe that saint John teacheth dyuers of the most pestilēt heresies & most repugnāt vnto god, & that in his iustice and hys mercy both, with the moste occasion gyuen vnto the worlde vnto the two most heighnouse sinnes, and most cōtrariouse in themself, that is to wit, H presumpciō and dispaire, that euer any heretike deuised.

Tēper Gods mercy wyth the drede of his iustice.

For he gathereth and affirmeth vpon saint Johns pistle, in his false exposicion. & also in hys forsayde beginning of this chapter, that saynt John teacheth them all these false heresies folowing.

Firste that whosoeuer haue ones the true faith, cā neuer after sin of malice or purpose, but ẏ all the sinnes that he can after fal vnto, shalbe but of weakenes & frailty, be thei murder, aduoutry, periury, sacrylege, incest or treason, or any other abhominable dede be it neuer so detestable sinne.

Secondly ẏ of al such sinnes he ẏ hathe ones at any time gotten the faith, shall haue euer after the grace to repent.

A And thirdly ẏ at the bare repenting wout shrift or penãce, he shall haue forthwith forgyuenesse of all sinne & payne, so that any satisfaccion shall not onely nothing neede, but is also as he sayth a dampnable thinge to doe it, for hope or desyre towarde any remission eyther of sinne or paine, and a dampnable errour to believe that God hath ordeined any punishement or payne either in purgatory after thys worlde, or by any afflicion in thys worlde, for any sinne that
B any man ones hauing the fayth cõmitteth and repenteth hym of, wer it neuer so abhominable.

For in hys exposiciõ of the fyrst pistle of saint John, he is cõe so much ferther then euer he came before (as farre as I remember) that there like as I haue shewed you before in ẏ preface, he denieth not onely purgatory but also al punishment: here he teacheth also that whoso geate ones the true fayth, which he calleth ẏ feling fayth, hath a sure vndowted knowlege ẏ he is in ẏ state of grace, & an electe that can neuer be dampned.

Now of these abhominable heresyes
C what bolde occasion of sinne men may catch, and how they repugne against ẏ iustice of god. I referre it vnto ẏ wisdõe of euery good christẽ reder. Thẽ techeth he on the tother side, ẏ whosoeuer after his baptisme had, & the story fayth, that is (sayth he) the fayth with which we believe the articles of the fayth as men beleue a story or a cronicle, do any deadly sin of purpose, that is to wit as he saith, not of weakenesse or frailty but of malice or wyllingly with a cõsenting to ẏ sinne: that a man shall neuer after bee forgieuen in thys worlde nor in none other. For euery such sinne (sayth he) is the sinne agaynst the holy ghost, which
D shall (sayth he) neuer bee forgiuen, notwithstanding any repentaunce and penaunce taken and done therfore.

The story fayth.

And to the proofe of thys pestilent heresy, he draweth the couert and obscure wordes of our sauiour Christ in ẏ ghospell of saynt Mathew the.xij.chap. and also the darke & harde wordes of saynct Paule. Which places of themselfe all olde holy doctours confesse for diffuse & almost vnexplicable, sauing that thei al expounde them contrarye to Tindalles heresy, by ẏ articles of the knowne faith of Christes catholike church, & by mani plaine open textes of holy scripture. Of which two thinges Tindal the tone dissimuleth, and the tother despiseth, & believeth the olde heretike Nouaciane
E the fyrst authour of that abhominable heresie, better then saint Ciprian, saint Hierom, saynt Austine, saint Ambrose, saint Gregory, & al the olde holi saintes that haue written against it, and better then the whole catholike churche of Christ of thys.xv.hundred yere, ẏ euer hath taught the contrary, & euer sith the first inuencion of that heresy haue continually detested & condẽpned it, as one of the most execrable heresies that euer the deuill deuised.

Heb.6.

For as Tindals other heresy fyghteth agaynst goddes iustice, so doth thys directly fight agaynste hys mercy, & putteth almost all christen people in vtter dispayre of heauen, if men were so mad to believe one heretike or twayn, better then all the olde holy saintes, and al the whole church of Christ.

F

Thys heresye as I began to tell you, Tindall amonge hys other afore remẽbred, laboreth to stablishe, not onely by the darke and harde places of scripture afore remembred, but also by certaine wordes in this fyrst pistle of sait John, where is no more colour to speake therof then of the man in the mone, as euery mã may sone perceiue that readeth him.

G

But now for our present purpose, to touch his heresies of this chapter of his, of sinning without sinne, I shall touch you the place in ẏ pistle of sainct John, wherby Tindal would proue you, that whoso geate ones the faythe which he calleth ẏ true faith and the feling faith, can neuer sinne deadly after. By which ye shal plainly se how playnly he misseconstrueth ẏ scripture, to the mischiefe of mennes soules. The wordes of saynt John be these.

H

Euery man that is borne of god doth not sin, for the seede of hym abideth in him, and he cannot sinne, because he is borne of Godde.

In the vnderstãding of these wordes, bary Tindall and we. And whither he or we misse vnderstande it, that lett vs now examine. First we shall I suppose agree together both, that to be borne of god is in ẏ scripture nothing elles, but to be the child of god, and to be borne of the deuill, is to be the deuilles childe.

We shal I thinke also agree together in thys, that to be borne of god or to be ẏ children of God, is not mente to be hys naturall childrẽ, as our sauiour Christ is by reason of his godhed, but by faith, hope, & charitie, & the sacramẽtes, & the

To be the child of god.

folo-

A folowing of Chriſte in good workes, and keping of goddes commaundemẽtes to be membres of hys miſticall body of hys electe church.

But herein peraduenture ſhall Tindall and we begyn to vary, not only for that I ſaye by the ſacramẽtes and good workes, of which Tidal wyl not heare. but alſo forth electe church ẏ is chriſtes miſticall body, wherof goddes children be membres here in earth. For albeit ẏ he is ſo wauering in hys wordes that he woteth not where to holde him, and
B therfore ſpeaketh ſo darckly ẏ he would be loth to be underſtanden: yet he wyll call as it ſemeth no man a membre of Chriſtes electe church, but him that is elected fynally to bliſſe and ſaluacion. And I cal here the electe church in this
The elect church. world, neither all that are choſen into chriſtendome and the profeſſion of the catholike faith, nor onely thoſe ẏ ſhall be finally ſaued, but all ſuche as for the preſẽt time ſtande in ẏ ſtate of grace. ẏ if they die before they fall therfro they ſhalbe ſaued. Of which folke many fall
C after from it, & ſo be dampned in dede, which folke before their fall be the children of God ſaye I. And when they be fallen into deadelye ſinne, then ceaſe they to the children of Godde, and become the chyldren of the deuill, tyll they be borne of God againe, by grace thorough penaũce, and become the children of god again. And in which ſoeuer of theſe two ſtates a man finally dieth in, in that he perpetually dwelleth, and is thereby for euer eyther the childe of god in hys church of the finall electes
D in heauen, or elles the child of the deuil in the church of the final reprobates in hel, according to the word of holy writ, if a tree fal ſouth or north, in what place ſo euer it fall, there ſhal it remayne.
Eccle.xi.

But here ſayth Tindall, that whoſoeuer haue ones the fayth which he calleth after the felinge fayth, he hath the ſeede of God, the ſpirite of god in him. And becauſe he hath the ſpirite of God in him, therfore he ſaith by the authority of the aforeſaid wordes of ſait Johan, that man can neuer ſinne deadly. So ẏ by that reaſõ, whoſoeuer haue ones the faith, is one of the finall electes.

Now ſe you in what maner Tindal taketh theſe wordes. But againſte hys taking, ſtand al the olde holy doctours of Chriſtes church, from the dayes of himſelf & hys apoſtles hyther to. Of all whom, let Tindall tell me the name of any one that euer did underſtande theſe
E wordes of ſaynct Johan in ſuch wyſe as Tindal doth, that whoſoeuer gate ones the right faith of Chriſt, and put therewith as great a feling therof with hope and charity therto, as euer holy Tindal himſelfe felt in his dayes, coulde neuer after fall into deadly ſin, or not ſo depe into it, that he might after be perpetually dampned in hell. Let Tindall I ſay tell me any one of the olde holy ſaintes, that in thys expoſicion euer tooke his part, and lette hym take all my teth
F and my tonge to.

Now if neuer any good mã underſtode ſaynt Johan ſo before, but all holy men clene the cõtrary, by what reaſõ loketh Tidall now, that we ſhould now begin to beleue him alone, in the underſtanding of theſe wordes of ſaint Johan, better then all good conning men this .xv. hundred yere before him.

Now is his expoſiciõ beſides this, not onely againſt the catholike faith of all chriſten people, and the plaine determinacion of Chriſtes church, but alſo a-
G gainſt many plaine open places of holy ſcripture beſide, which were in ſo plain & clere a matter almoſt a loſt labour to rehearſe. And yet leſt an vnlerned reder mighte happe anye thynge to doubte, I ſhall rehearſe you ſome.

What ſay we by the wordes of ẏ ſpyrite reueled vnto ſaint Johan, againſte the Biſhoppe of the church of Epheſus, whom where as God prayſed for many great vertues, in ſuch wiſe ẏ yt appered that he was at that time in grace & goddes right ſpecial fauour, yet ſaid he vnto him, I haue for al this a few thinges againſt thee, becauſe thou haſt left of thy
Apoca.ij
firſt charitie. And therefore remember from whence thou art fallen, & amende
H & do the good workes which thou were wont to doe. For elles will I cõe ſhortly to thee, and I wyl remoue thy cãdelſticke out of his place, except thou repẽt and doe penaunce. Doth it not heare plainly appere, that he which hath gotten ſo the faith, and that ẏ liuing faith to, that he worketh ſo well therewith ẏ the lyght of his faythfull liuely workes ſhine bright before the face of god, may yet by declining from that feruour of deuout workes, into ſome ſlouthfull ſlakneſſe though much of his vertue tary, fall yet ſo low at laſte, that god ſhall reiecte hym and caſt hys candelſticke, wherof the light ſhal be worne out, quite out of his place: If thys might not bee,

A God would not tel him it both myght & except he mended should. 1.Cor.10.

Doth not saint Paule saye he ẏ thynketh that he standeth, let him beware he fall not. It appereth there playne by the circumstaunces of the place, that he speaketh ther to them whom he rekened for good men and faithful. For to those that stande he gyueth the counsayle to beware they fal not. Which by Tyndal if they ones in faith fele themself stande they nede not, for they cannot fall deadly. But saint Paule there ment deadly falles, as bothe by hys wordes before and after appereth. B

He sayth also to the Romayns in the. x. chapter, They, that is the Jewes are broken of for their lacke of beliefe. But thou standest by faythe, bee not proude thereof but feare. Roma.10.

There sheweth saynct Paule effectuallye by a longe processe, that likewise as he which lacketh fayth may bi grace come to it, so he that hath it and stādeth in it hath cause to feare, because he may by hys owne defaut fall from it.

Saith he not also? The roote of all euilles is coustice, which while some folke coueted, they walked oute of the waye from the fayth. 1.Timo.5. C

He fayth also, Hymeneus and Philetus are fallen from the truth, sayeng ẏ the resurrection is past already, & they haue peruerted the faith of some ꝑsons. Here sheweth saint Paule playne, that mē may haue the faith and leese it and ẏ cā they not I suppose wroute deadly sin. 2.Tim.2.

Peraduenture Tindall wyl say, that he speaketh only of electes, and ẏ I cannot proue these textes to bee spoken of electes. Therto say I ẏ he calleth euery man an electe, that is only borne again of God by fayth, and that belieueth to be saued by the meane of Christ, and of such speake these textes, and therefore they speake of hys electes. D

Then wyll he peraduenture say, that he meaneth of a felinge faythe onely. I knowe not what he meaneth by hys feling fayth, but I wote well these textes speake of good fayth and liuely fayth, ẏ worketh wyth loue. If he fynde any other feling, lette hym tell vs.

And yet if there be any other feling of faith, then belieuing, louing, and working, the selfe same to, semeth by saynct Paule that it may be left of againe and lost, as appereth by the same wordes of hys in the syxte chapter vnto the Hebrewes, of whych wordes Tindall taketh hys chiefe holde of the tother part of his heresyes, that is to witte, ẏ who so sinne ones deadly after his baptisme, shal neuer after bee forgeuen. Sainct Paules wordes are these. It is impossible ẏ they which haue ones ben illumined, and haue tasted the heuenly gifte, and haue bene made partakers of the holy ghost, and haue tasted the good worde of God and the powers of the worlde to come, & be after all this fallen downe. should be renewed agayne by penaunce, for as much as they as much as in them lieth, crusifye againe the sonne of god, & haue hym in dersion. E F

Lo syrs whereas Tindal speaketh of feling fayth, saint Paule speaketh here of them that haue felte the taste thereof. And whereas Tindall speaketh muche of the worde of God, saynt Paule here speaketh of them that haue felt the taste of the good worde of god. And whereas Tindall speaketh much of being borne againe of the spirite, sainct Paule here in likewise speaketh of them that haue receiued the spirite. And yet for al that, they haue ben illumined, and haue felte the taste of the celestiall gifte, and bene partakers of the holy ghost, and haue felte the swete taste of the good word of god, & of the powers of the world to cōe: yet sayeth he contrary to Tindalles teching, that they maye for all thys fall downe so farre into deadly sinne that it is impossible for them to be renewed againe by penaunce. G

What hath Tindal here to say to saint Paule? Surely for the defence of thys foolishe heresy, nothing hath he to saye at all, that any good colour hath.

But when he shalbe faine to gyue ouer this, then wyl he comfort himself wyth ẏ that sainct Paule here semeth to further his other heresy, ẏ euery deadly sin after baptisme shoulde be irremissible. H

But out of that comfort shall I driue him shortlye. For I am sure the places of holy scripture written al by one holy spirite varieth not in sentēce. And wher as these wordes, as well appereth by ẏ olde holy writers, bee full of hardnesse and difficulty: yet ẏ the sentence cānot be such as may serue Tindalles heresy, that shall we, leauing al their exposicions which are all clene against hym, make him open & euident, by the plaine and clere wordes of the holye prophete Ezechyell, whose wordes lo be these in the. xviij. chappter. Scripture doth not vary in sentence.

If a synner repent him of all ẏ sinnes that Ezech.18.

A that he hath done, and kepe all my commaundementes, and deale iustely and righteously: he shall liue, and shall not dye. Of all the iniquites that he hath wrought I will none remembre: in the righteousenes which he hath done shall he liue. Is it my wyl (saith the lord god) that the wicked man shoulde dye, & not rather that he should be cõuerted from hys wayes and lyue? But truely if the righteouse man turne hymselfe awaye from his rightuousnesse, & worke wickednesse in any of all those abhominaB tions which the wicked man is wont to worke, shall he liue? Of all the rightuousnes that he hath done, shall none be remembred. But for the offence which he hath cõmitted, and in the sin that he hath done, for those shall he die.

Lo fyrs he is more then I promysed. For here be both his heresies destroyed at ones. For God here by the mouth of this holy man, promiseth without any maner excepcion, that whensoeuer the C wicked man wyll turne, he shalbe take to grace. And in likewise whensoeuer the righteouse man sinne, hys former rightuousnes shall not saue hym from dampnacion. And thys sentence our lorde hath set so sure, that he repeteth it againe in the. xxviij. chap. in this wyse. The rightuousnesse of the rightuouse Ezechi. 33. man shal not saue him in what daye soeuer he sinne. Also whensoeuer the wicked man turne from hys wickednes, it shal not hurte hym. And the rightuouse man cãnot liue through his rightuousnesse, in what day soeuer he sinne.

D Here haue ye good readers heard this sentence by the word of god in thys one holy prophete, dowble confirmed, and therby Tindalles dowble heresie dowble also condempned.

And yet lest Tyndal might say, why should you not as well expound & glose Ezechiel by sait Paule, as saint Paule by Ezechiell, namely sith saint Paule came after, & therfore of Goddes minde may tell vs ferther: it appereth I saye your lorde will not that these wordes of Ezechiel be glosed by any other wordes though thei be spoke by god himself, but that his other wordes if they seme contrary shal be rather expouned by these. And therof he gyueth vs open warning in hys wordes folowyng and saith.

Ezechiel. 33. Ye and though I would say to a righteouse man that he shall liue, and he then trusting in his righteousnes commit & doe wickednesse, all his righteousnesse shall be forgotten, and for the iniquitie C which he hath wrought, for ỳ he shal dy. But if I say to a sinner, Thou shalt die, and he then repenteth him of hys synne and doth iudgement and iustice, & that the same wicked man restore the pledge ỳ he hath of an other man, & also make restitution of stollen goodes, & walke in the cõmaũdemẽtes of life, & do nothing that is vnright: he shall liue, and shall not dye but be saued, and none of all the sinnes which he hath cõmitted, shalbe layed to his charge. Iugement & iustice hath he done, and therfore shal he liue & F not die. Lo good christen readers, here se we verye plaine, ỳ we were far vnwyse if we would folow the foly of Tyndal, either in bolde presumpteouse hope or foolish feareful dispaire, either wening ỳ after any feling fayth ones had, anye deede that we coulde after doe, could be no deadly sin or that for anye dede done after our baptisme, we could by penãce neuer be saued after. We may be verye sure, that as saint Paule plainely repeateth the tone, and is harde to perceiue G what he meaneth in the tother: so that he meaneth not as Tindall telleth vs, we may well know, not onely by al the olde holy doctours and saintes that expound saint Paule, in that he saith it is impossible to be renewed by penaunce, that it is impossible to be by penaunce renewed vnto ỳ state of baptisme. And Note this declaration. by that exposicion they destroye yet a thirde heresie of Tindall, concerning hys full remission of synne and paine & all forthwith as soone as he repenteth, but also be we well learned here by the prophete Ezechiell, that all though it may peraduenture be, that a man may goe forth in sinne so farre, that he shall H neuer haue grace of repentaunce after offred vnto hym, and for that cause ought euery man stande in great feare to synne howe great faithe so euer he feele, yet if we beginne ones to repent, Feare to sin. we maye be sure that Godde offereth grace and wil perfit our penaũce with encreace of his grace, and will perdone the death dew for our deadly sinne, but if we faile on our part to goe forwarde with hys grace, and that we foolishlye fall therfro. Now against all these euydent places of scripture plainly cõtrari to Tindalles exposicion, what thynge hath Tindal to defende his exposicyon wãl? If he name any mẽ, he shall name you none but a few knowẽ cõdẽned heretikes against al holy doctours & saites

and

A and the catholike fayth of all christen people. If he pretēd any places of scripture, he shall alledge a few darke harde and obscure, or nothing pertayning to the matter, against a great mani manifest, playne and euident, and clerely ꝓuing hys exposicion false.

Finally ye shall finde that the whole purpose of saint John in that pistle, nothing maketh in this world for Tidalls entent, but rather clerely the contrary.

For saint John entended there, not to
B shew them, that who so is ones good cā neuer after be badde, as Tindall sayeth he ment, but vtterly to giue all ẏ world warning, that be mē at one time neuer so good, yet whensoeuer after they doe nought they be nought, & by theyr euill doing lese their goodnes. And likewise as before while thei beleue wel & worke wel, they be al that while borne of god, & be goddes childrē, and haue hys seede in them: so whensoeuer they fall from fayth to heresyes, or from good workes to deadly sinne, then leese they the seede of Godde and be borne of the deuill and become hys children.

C And that saynct John in thys pointe meant none other then thus, the whole processe of hys pistle one parte compared with an other, doth more thē plainlie declare. For he sheweth that ẏ deuill is the father of euyll folke, and they hys children by folowing him in their synfull workes, as our sauiour saied to the Jewes, ye be of your father the deuyl, & his desires will ye doe. And the sonne of God (saith Saint John) came into thys
John.8. world & here appered, to dissolue & breke the workes of the deuill. And euery mā that is borne of god, that is to say, that is goddes child doth not sinne, because
D the seede of God abideth in him, & he cā not sinne because he is borne of god and is gods childe, as though he would say, for if he fall to sinne, then ceaseth he to be borne of God and to be goddes, child and beginneth to be borne of the deuill and to be hys childe.

And therfore it foloweth forthwō in the texte. By this be ẏ children of god & the children of the deuill open. That is to say, by thys may ye se who bee the children of god and who the children of the deuill. For he that is not rightuouse is not the childe of god, nor he that loueth not his brother. And after he saith, euerye man ẏ hateth hys brother is a manqueller, & ye know that no manqueller hath euerlasting life abyding in him.

Lo good reader, where as he sayd be- E
fore, that the childe of god cānot sin, because he hath the sede of god abiding in him: here he saith for al that, whosoeuer hate hys brother is an homicide, & therfore hath not euerlasting life abydinge in hym. Which is the thinge that he before called the seede of God, whether he ment thereby liuely fayth, grace, or the spirite of God. Of which three, the first two be the beginning and the entre into euerlasting life, which shall be perfited by glorye, and the thirde is himselfe euerlasting life of hys owne omnipo- F
tent nature.

And thus, haue he the seede of lyfe neuer so stronge and sure at one tyme while he is the childe of god: yet whēsoeuer he falleth after to the hatered of his brother, he leseth that lyfe by the cōmitting of deadly sinne, and becommeth ẏ chylde of the deuill.

To thys wyll Tindall peraduenture say, that I passe ouer and dissimule the waight of saint Johns wordes ẏ he allegeth, & that I winke and will not perceiue how plainely they proue hys pur- G
pose. For though it be true that whēsoeuer a man hateth his brother he is an homicide and sinneth deadly, and hath not euerlasting life nor the seede of god abiding in him: yet foloweth it not) wil Tindall say) that he that hath ones the the felyng, and thereby ys borne of God, and thereby hath the seede of God in him, may sinne deadely and leese the seede of Godde. For he cannot leese it but by sinne. And the seede of god ones being in him, he cannot because of that seede bee suffred to hate hys brother of purpose, and so to do deadely synne and leese the seede of lyfe, but euer is he by ẏ H
strength & vertue of that seede of euerlasting life, preserued from all fallyng into deadly sin. And that I proue (will Tindal say) by the playne & opē wordes of saynt John before alledged, wher he sayth, that he that is borne of god cānot sinne, because he hath the seede of God abiding in him. He sayth not as longe as he hath it, but he saith he cannot syn because he hath it. Signifieng plainely that he can neuer sinne, because he hath the thing in him that wyll neuer suffer any deadly sinne to entre. And the reason that is made agaynste me vppon other wordes of the same pystle, auoydeth (wyll Tyndall saye) myne exposycyon nothynge at all.

For likewise as it is made against a man

A man ones borne of god, to proue that he may be after borne of ẏ deuil: it may as well be made of any aungel in heauen. For if any aungell in heauē would fall from the loue of Godde into malice, he should be turned from an angell into a deuil. But likewise as that case can neuer fall, because the seede of god ys in ẏ aungell, which so kepeth hym and euer shall that he cannot haue that euil will so to doe: so doth the seede of God ones entred with ẏ feling faith into a soule, so preserue it and kepe it by the myghty
B power of that seede, that that soule cannot fall into that malicious wyll that may make any dede of hys to be deadly sin. And that this is so, I say yet againe that the wordes of saint John which I haue before alledged, doe very plainely proue, in that he saythe, that who so is borne of god cā not sinne, because he is borne of god, & because he hath the seede of god abiding in hym. And he sayth after in a nother place of the same pistle, ẏ
C he whych is borne of god, his generatiō (that is to wyt his being borne of God by the seed of god, wherby he is begottē
1. John. 5. and borne of Godde) doth preserue and kepe hym.

In this wise will Tindall peraduenture aunswere me. And surely I cā my selfe deuise no more effectuall wordes that he might speake for hys part, for in good faith if I coulde I would. For neuer wil I purposely leaue hys part any more faintly defended thē myne owne, as farre as my self cā se any thing that himself myght saye.

D But now to thys aunswere. We shall tell hym againe that betwene man and aungell is there almost as greate difference in this matter, as ther is betwene them in their substaunce and nature. For the blessed angelles that stode styll with god in the deuilles fal, were forthwith so surely confirmed in grace, that they can neuer fall into sinne after, nor do any thing wherof god wil cōmaund them the contrary. And of thys in them be we sure in faith, by the worde of god taught vnto hys church, & they sure in knowledge by hys promise made vnto them wyth hys worde, whych he by a meane to vs not imagynable continually speaketh vnto them, in the cōtemplatiō and beholding of hys almightye godhed. But as for man, we finde no such promise made vnto hym, that whē he is ones good, he can neuer after war nought. But we finde in scripture the contrary, as I haue by playn scripture
C proued alredy before.

We see also that the catholike faith of al christen people is to the cotrary. For al christē people except a few heretikes, both now belieue and all thys .xv. hundred yere before euer haue beleued, that good men and children of god may fall into deadly sinne, and become children of ẏ deuill, & yet arise by grace through penaunce, and be made the children of Ezechi. 18. 33.
god again. Many textes also of holy scripture playnly proue, that good folk
F may fall & perishe. And the scripture is Roma. 11.
full of good counsayl, aduising al good 1. Cor. 10. 16.
men to stande fast alway and euer lyue Psalme. 32. 33.
in feare of falling, but if any special reuelacion be gyuen to some certaine mā beside the comen ordinary course.

We find also playne ensamples, both in scripture & at our one eyes, of many vertuous children of God, ẏ haue fallē from that estate, and becomen by sinne the chyldren of the deuill.

For letting passe ouer Judas, ẏ from the childe of god and frō an holy apostle
G turned into the traytour of god & childe of the deuill of hell: we haue seene ouer many in our owne dayes, in whom we haue had experience of the like. As of frere Luther, frere Huskin, Otho the monke, Pomerane the preist, and frere Läbert. For as for Swynglius, I neuer heard of any good vertue in him. But all these other were the good children of god ones, at such time as grace and deuocīō brought them into religiō. And yet can now no good man doubte, but by the breche of their holy vowes & promise made to god, & running out in
H apostasy, & living in lechery vnder pretence of mattimony, & for theyr more courage & boldenesse in such bichery, to bere it to better out shameles with vngracious company, making a shamefull secte therof and an abominable heresie, they be now fallen from Christ, & haue expelled ẏ seede of god out of theyr hartes by sin very deuelish deadly. And yet dare I not despaire of ani of al these nor of Tidal himself neither. For al his owne rule, whereby he teacheth ẏ they which willingly sin, & of purpose maliciously impugne ẏ knowē troth, as thei & he do, shal neuer cōe to grace of amēdment nor ought not to be prayed for: yet dare I neither, I say despayre of any of thē nor of himself neyther, but hope yet and praye both, that God may amende them all, yf none of them bee deade in

theyr

A their sinne & gone to the deuill already.

1.Iohn.5. For then is there in them *peccatum ad mortem* that saint Iohn speaketh of, & vaine wer it thē & sinne also, any more to pray for them then for the deuill. *Quia in inferno nulla est redemptio*, and the wretches lie ther, now blaspheming god, & are his vnchāgeable enemies as is the deuill.

But these reasons & these examples I say, with the consent of all the olde holy expositours of sait Iohns pistle before, make vs to perceiue surely, that saynct Iohn did neuer meane by these wordes, after such maner as Tindal expouneth him now, that because the seede of God is ones in hym, therfore ther can neuer any deadly sinne enter after. For saynt Iohn himselfe in the same pistle cōsayleth euery good man to stande styll in hys goodnesse, & beware ỳ he fall not in to ydolatry, which he might haue bodē all Goddes chyldren care neuer for, yf they were as Tindal saith sure by their feling fayth, that thei coulde neuer fall therto, because the sede of god was ones wythin theym.

1.Iohn.5.

But as I sayd before, Tyndal in these wordes of saint Iohn taketh occasiō of the simplicity vsed in ỳ maner of speach in holy scripture, to make cauillacios & seeke out sophismes vpon euery worde. And where as saynt Iohn sayeth, ỳ the childe of Godde cānot sinne, meaning not precisely that he cānot sinne deadly by any maner meane, but ỳ it is a great occasion to kepe hym from sinne, & that he that doth deadly sinne, is not goddes childe but ỳ deuilles: Tindal affirmeth him plainly to meane, that he which is ones goddes childe can neuer syn deadly after. As though euery man ỳ would say, an honorable mannes childe & vertuously brought vp, cānot fall to shāefull vicious liuinge, for hys good education shall bridle him, & drede of shaming hymself & his frendes must nedes refraine him, might not meane by these wordes that the yong man should haue a great occasion to continue good, but must nedes meane that it were impossible for hym to be other then good, & that he neuer could after forget his biginge vp, & shake of shame and fall to nought.

Or if one would say, a mā that taketh hys wyfe for very loue, can neuer fal to aduowtry, the loue that he hath to her must nedes kepe him to her, nor she can not for verye shame begile him, for the loue that he beareth to her. Do not folk speake in such fashion? And yet though they meane that these thinges be great occasions to cōtaine the pties in faithfull matrimony, thei meane not that it can neuer happen other wise.

In such maner of wise meaned saynct Iohn in those wordes, when he sayd he that is borne of God sinneth not, for he hath the seede of God in him, & therfore he cannot sinne, because he is borne of God, he mēt I say, not that it is impossible for him to sinne deadly, but that it is a greate helpe and occasion to kepe hym from deadly sinne.

Yet will not Tindall let to sticke still in hys errour, & say ỳ saint Iohn plainly ment, that it is impossible for him to sinne that hath the seede of god in hym. For he sayth that he which ones hath ỳ seede in him, can not sinne after deadly by no maner mannes, because he hathe the seede of Godde in him ones.

To this I say that in the sample that I before did put, neyther the man nor ỳ wife that come together for great loue can fall to aduowtry, because the loue which is in eache of thē toward ỳ other, cannot suffer it. And truth it is as lōge as it lasteth & endureth in thē. But eyther of them both yet, may so farre fal in loue with some other, that the hote loue which they had betweene themself, may cole and clene be quenched, as is ỳ fyre with casting on water ynough.

Saint Iohn therefore writing those wordes, and vnderstanding as in dede he doth, not after a sophisticall fashion, that it were vtterly impossible for hym at any time after to sinne deadlye, that hath ones the seede of God in him, but well & resonably meaning after the common maner of speaking, that it shalbe a great occasion for hym to abide good still, and that as longe as the man kepeth that seede of Godde (whether saynt Iohn tooke it for liuely fayth, grace, or the spirite of god) & cleueth therunto, so long he cānot sinne deadly: saint Iohn I say so sayeng and so meaning, spake as became ỳ right Euāgelist of Christ. But Tindall telling saynt Iohns tale, & meaning therby as he would make vs wene that sainct Iohn ment, that is to wytte, that whosoeuer is ones borne of god, neyther shall sin after deadly nor neuer can, because ỳ seede of God is in him able to preserue the mā and to kepe out sinne, speaketh as wisely as if he woulde firste make me this argument: He ỳ turneth ỳ spit sitteth by ỳ fire, but he ỳ sitteth by the fire cā not be a colde,

be

A becauſe he hath a good fire by hym: ergo he that turneth the ſpit cānot be a colde. And whē he had made vs ones thys argument, would thē wene he had playnly proued, that whoſoeuer had ones turned the ſpitte, could neuer be a colde after in all his lyfe. For ſurely after Tindalles vnderſtanding of ſainct Johns wordes, the reaſon is muche like.

For likewiſe as while a manne ſitteth by the fyre he cannot be a colde, becauſe the fire is by hym ẏ kepeth him warme: ſo while the ſeede of God is in the man
B he cānot ſinne, becauſe the ſeede of god being in him doth kepe & preſerue hym from ſinne. But likewiſe as the brothe turner that ſitteth warme by the fyre, may let the ſpitte ſtande, and ſuffre the meate to burne, and walke himſelfe out in the ſnow till his teeth chatter in hys hed for colde, & neuer catche hete again but fall ſtarke deade on the grounde: ſo he that is ones goddes childe, and hath the ſeede of god in him, and therfore cānot ſinne deadely as longe as he kepeth it and cleaueth faſt vnto it, may by the
C folye and frowardneſſe of his owne free will expell the ſeede of God, and reiecte his grace, and neglecte his holy ſpirite, and fal to deadly ſin, & continue therin, & dye therin, & go to the deuill therin to.

And ſo as it is true to ſay, ẏ he which hath a good fyre by him cānot be a colde, meaning thereby as longe as he kepeth him by it: ſo is it true to ſay, that whoſo haue the ſeede of god in him cannot ſin deadly, meaning therby as longe as he kepeth it. And thus ment ſaint John.

And as he that would ſay who ſo ſitteth by the fire cā neuer be a colde, mea-
D ning thereby that he coulde neuer goe from the fyre & ſo catche cold after, were a very ſtarke fole: ſo he that would ſay that who ſo haue the ſeede of Godde in hym can not ſinne, meaning thereby that he could neuer after leſe that ſeed, by the folye or frowardneſſe of his owne wyl, and thereby ſinne deadly & be dāpned to, were much more then mad. And ſyrs thus meaneth Tindal, and would make vs all ſo wyſe, as to wene ẏ ſaint John ment ſo to, wherof we ſe playne ẏ cōtrary, not onely by many other plain places of ſcripture, but alſo by many other places of ſaynt John in the ſelfeſame piſtle, with al the old holy ſaites ẏ euer expouned that piſtle of ſait John.

And ſith Tindal ſo ſtiffely ſticketh in thys poinct, that the ſeede of God ones had in a mannes harte, dothe kepe hym for euer after from euery deadly ſinne:
G let hym tell vs wherefore it kepeth hym not for euer from euery deadely ſinfull deede. For Tindall ſayth himſelfe, that though the ſeede ſhall kepe him from al deadly ſinne, yet it ſhall not kepe hym from aduouwtry, nor manſlaughter, nor ſuche other horrible dedes, as pore vnlearned people in ſome countries be wont to call deadly ſinnes.

And therfore good chriſtē readers, I ſhal in this point ende with the good holſōe counſaile of ſaint John, by which in ẏ
F ſelfeſame piſtle againſte Tindaall, expreſſely he byddeth vs all be ware of all ſuch heretikes, as would make vs wene that ſome wer goddes wanton cokneis in ſuch a ſpecial wyſe, that whatſoeuer thei doe nothing coulde diſpleaſe him, & ſome other ſo littel ſet by & ſo far out of his fauour, ẏ no repētance, no penaūce no fayth, none hope, no loue of god and theyr neighbour, could bring thē in his fauour. Againſt which fonde & frantik imaginaciō, ſaint John, though he ſaie whoſoeuer cōfeſſe that Jeſus is the ſōne
G of god dwelleth in him & he in him: yet he warneth vs well and plainely, that he would no man ſhould begile vs, and make vs wene that with that confeſſyō & that belief alone he were a good man, but ſaith, bi this ſhal ye ſee who be childrē of god, & who children of ẏ deuil, for he that is not rightuous is not of God. And ſayeth alſo, lyttle children lette no mā begile you, he that doth rightouſneſſe is rightuous, and he ẏ doth ſynne is of the deuill.

Now may we clerely perceiue, that theſe onely wordes of ſaint John vtterly diſtroy Tindalles hereſy, grounded
H vpon his falſe expoſitiō of ſaint Johns other wordes. For when ſainct John ſaith here himſelfe, that the children of Godde and the children of the deuyll be manifeſt and open by theyr outward workes: how can that ſtand with Tindalles expoſicion and hys hereſye depēding therupon, by which he ſayth that the true membres of the electe church, may fall into the doyng of horrible dedes, through the frute of ẏ ſinne remaining in their members, & vpō great occaſiōs breaking out of their membres, & yet for al thoſe horrible dedes done by them, thei be the childrē of god ſtil, and neuer become the children of ẏ deuil for al the doyng of their horrible dedes, becauſe they do them not of malyce nor of purpoſe, but of frailty only & wekenes.

A Se se good readers openly that if Tidall in this his heresye, and false exposicion of saint John sayd true, then should sait John hymself say vntrue, wher he saith
1. John. 3. that by the outwarde dedes, the childrē of God and the childzen of the deuyll be made manifest and open. For they wer not open by the dede, if notwithstāding the mosse horrible dedes that coulde be deuised: yet theyr secret vnknowē faith and frailtye dyd euer kepe it secrete hid ¶ vnknowen, whether they were at the deede doing the childzen of God or the
B deuill. And therefore whereas Tindall would make vs wene, that himself and hys holy felowes hadde by their feling faith the spirite of god, in such a speciall maner entred into theire holy brestes, ẏ none of their abhominable dedes could be any deadly sin, because that ẏ spirite (saith he) dwelleth stil within thē: saint John saith in the very ende of that third chapter, who so kepeth goddes cōmaū-dementes, in him god dwelleth. And by that marke we know (saith saint John) that ther is dwelling in vs of the spirite that he hath gyuen vs. By whych wor-
C des he declareth clerely, that whē these holy heretikes breake his commaundementes, by those horrible dedes whych Tindall himself cōfesseth ẏ they do, and as all the worlde seeth frere Luther do, in wedding the nunne, with the breche of theyr both vowes agaynste the com-
Psal. 75. maundement of god, which hath in holy scripture expresse cōmaunded thē to kepe and fulfil their vowes: saint John I say declareth against Tindalles doctrin clerely, that whē we see such dedes in them, we may well perceiue by them that ther is at that time neuer a whit of goddes good spirite in them.

But now no man doubteth whether
D of ẏ two, better vnderstode saynt John, whether Tindal or saint John himself. And therefore good christen readers, whyle ye see that these holy fathers and authours of these heresies, preaching so saintly of their feling faith, bost theself and their felowes for the sure childzen of God, that because of the spirite can neuer sinne of purpose, and therfore neuer sinne deadly, but be certaine ¶ sure of grace and saluacion, and yet ye se for all thys, that being professed munckes and frers, they fal to the fleshely feling of nunnes, of longe purpose, and styl perseuer therin, ¶ finally diuers dye therin for ye may beleue here saint John, that ẏ they what they wyll they be the de-
uilles childzen in dede. and al theyr holi E doctrine is vtterly nothing ells, but very frantike blasphemy.

And therfore finally, whereas Tindal knitteth vp al hys mater with a quippe against me, and saith that because euery man that ones hathe the right faithe is borne of god, and therby hath ẏ seede of Godde in him, which preserueth him so ẏ he can neuer sinne, therfore it is (saith he) a false conclusiō that. M. More holdeth, howe a man may haue right faith ioyned with all kindes of abhominaciō and sinne: ye se now that his owne con- F clusion is so clerely proued false, that it letteth my conclusion nothing at all. And yet shal I further touch his quippe where it shall haue better place, after ẏ we shal cōe to the chapiters in which he shall open and declare hys vttermost, what he calleth faith. But fyrst wyll I consider a lyttle hys ferther progresse in this chapter, in which he goeth forth in this wise.

¶ Tyndall.

And yet euery member of Christes G congregacion is a sinner, and sinneth dayly some more and some lesse. For it is written. 1. John. 1. if we saye we haue no sinne, we deceiue our selues and the truth is not in vs. And again, if we say we haue not sinned, we make him a lier and his worde is not in vs. And Paule Roma. vij. saith, That good which I would that doe I not, but ẏ euill which I would not that doe I. So it is not I ẏ do it (sayth he) but sin ẏ dwelleth in me.

¶ More.

Lo now ye here his worshipful ridle, H in the first part whereof he hath already shewed vs, ẏ a true member of Christes church sinneth not, because it hath the right faith, ¶ so is borne agayne of God and hath his spirite, and because of that can neuer sinne. And nowe he sheweth vs in the tother parte of hys riddle, that euery true member of Christes church, for all ẏ he neuer sinneth, yet he sinneth dayly. And as he proued the firste parte by the wordes of saint John falsely take and vnderstanden, so doth he now proue vs the seconde parte by the wordes of saint Paule, vnderstanden ¶ construed as falsely as euer he construed sait Jo.

The reliques of originall synne.

For whereas saint Paule in hys pistle to ẏ Rom. speketh of ẏ pronity ¶ mocions in the flesshe remaining, as the reliques

of

A of original sinne, whereby we be ticled towarde great actuall deadely sinnes, and dayly fall into veniall: Tyndal as appereth by hys wordes next after folowyng, would we should wene that saint Paule meaneth that euerye true member may dayly fall into great horrible dedes as periury, manslaughter, & aduowtry, of weakenesse & frailtie, and ẏ al those abhominable dedes be no deadlye sinnes yet but veniall euerychone; because it is not the mā that doth it, but ẏ sinne that dwelleth in him. And while
B saint Paule saith the wordes of himself, Tyndall so layeth them forthe, that he would we should take it ẏ saint Paule himself, or at the lest wise if not himself, yet the sinne that dwelled in him, committed in very dede many such horrible dedes, as the deuill & the fleshe did moue and styrre hym to. And then was it wel lykely that he dyd ynough. For well ye wote ẏ deuill would not feare to set his fleshe on fire, and tempt hym to lechery & manslaughter both, while he fered not to tempt our sauiour himselfe, to glotony, couetise, and pride, deuil worshyp, &
C self slaughter to. And saint Paule himselfe confesseth, that for a medicine preseruatiue against pride, there was giuē hym the aungell of Sathan, the pricke of the fleshe, to dabbe him in the necke and make him stowpe and beate hym.

Math. 8. 2. Corin. 12.

And it appereth plaianely, that Tindall taketh saint Paules wordes spokē of himselfe, to signifye not only styring and incitacions toward deadly sinfull dedes, but also the very dedes cōmitted and done as he calleth it of frayltie, by the violence of those mocions. For if he
D meane not so, he layed those wordes nothing to his purpose, as it appereth opēly by those hys own wordes folowing.

¶ Tindall.

Thus are we sinners and no synners. No sinners if thou loke vnto the profession of our hartes towarde the lawe of God, on our repentaunce and sorowe ẏ we haue, both because we haue sinned & also because we be yet full of sine styll, & vnto the promises of mercy in our sauiour Christ and vnto our faith. Sinners are we, if thou loke vnto the frayltye of our fleshe, which is as the weaknesse of one ẏ is newly recouered out of a great disease, by the reason wherof our dedes are imperfet, & by the reason wherof also when occasions be great, we fal into horrible dedes, and the frute of the sine whych remaineth in our membres bre-
C keth out. Notwithstāding yet ẏ spiryte leaueth vs not, but rebuketh vs & bringeth vs home again vnto our professiō, so that we neuer cast of the yoke of god from our neckes, neyther yelde vp our selues vnto sin for to serue it, but fight a freshe and beginne a new bataile.

¶ More.

Lo good christen readers, heare haue ye heard a ful vnchristen tale of an euil christē man. For now se ye clerely that by playne expresse wordes, Tyndal tel-
F leth vs that a trew member of Christes church breketh out into horryble dedes when the occasions be great, and yet he saith that for al ẏ he sinneth not deadly. And this is ẏ thing, forthe profe whereof he bringeth forthe his fore rehearsed wordes of saynct Paule, by which he woulde make it seme, that saint Paule dyd himselfe so to.

And yet kepeth he hys accustomed guise as farre as he can, in coueryng himselfe and colouring hys matter frō knowledge. And therfore he cōmeth in
G with sinning and yet not sinning. And for the reading of that ryddle, he sayeth ẏ the true members of Christes church are sinners & yet no sinners. And amōg them he setteth himselfe, saieng of himselfe and hys felowes, we be no sinners if thou looke vpon the profession of our hartes toward the law of God, & on our repentance and sorow that we haue sined & also because we be yet ful of sinne styll, and on to the promises of mercy ẏ is in our sauiour Christe and vnto our fayth. And siners are we, if thou loke to the frayltye of our fleshe, by which we fail into horrible dedes, and the frute of
H sinne which remaineth in our mēbers breaketh out.

Here would I that Tindall shoulde somewhat more clerely tell vs what he meneth in this matter, whither he mene that a true member sinneth not deadly all the while that he resisteth, and doth not ẏ sinfull horrible dede, as for ensāple manslaughter, or aduowtry. And ẏ then agayne he sinneth not, when that after the dede done he repenteth and is sorye for hys euill deede, and is forgeuen of Godde through the promises of mercy in our sauiour Christ, for the repentaunce and sorow and for the faith. Lette Tyndall I saye tell vs whether he meane thus, or elles that hymselfe and hys other felowes the true mēbres

of

A of Chriſtes church, do not ſinne deadly in the very time neyther, in which they conſent to doe thoſe horrible ſinfull dedes, or rather in the time whyle they be in the doing, for conſent to the ſinne he ſaith they neuer doe.

By theſe wordes of his we be no ſynners, if thou loke to the profeſſiō of our heartes to the lawe of Godde, and vnto our repentance and ſorow that we haue ſinned, it may ſeme that he meaneth the fyrſt way, that is to wyt that they ſinne not al the while that they reſiſt ẏ mociō B to the dede, and that they ſinne not alſo, when that after the deede they take repentaunce and ſorow therefore.

Now if he meane to reade his riddle on thys faſhyō, then he ſoyleth hys ſtraūge riddle as blontly, as an old wife of Culnam did ones among ſcholers of Orenford, that ſogerned wyth her for death. Whych while they were on a time for their ſport purpoſing riddles amōg thē, ſhe beganne to put forth one of hers to, and ſaid, arede my riddle, what is that, I knew one that ſhot at an hart & killed an haddocke. And whē we had euery bo- C dy much muſed how that might be, and than praied her to declare her riddle her ſelf, after longe requeſt ſhe ſayed at the laſte, that there was ones a fyſher that came a lande in a place wher he ſaw an harte and ſhot therat, but he hit it not. & afterwarde he went agayne to the ſea & caught an haddock and killed it. And ſurely Tindal readeth hys riddle much like, if he vnderſtaunde by hys riddle, they ſinne and yet ſynne not. That they ſinne not while they reſiſt the mocions, nor when they repent the dede, and that they ſinne whyle they be in doing. For that is no more to ſaye but in one tyme D they ſinne, & in another they ſinne not. And when they ſinne then they ſinne, & when they ſinne not thā they ſinne not. Were not here a wyſe riddle wene ye & well declared, if he meane it thus? And that he ſo meaneth I ſaye it ſemeth by hys wordes afore rehearſed, and alſo by theſe that he ſayth, the ſpirite calleth vs home agayne. Whereby it ſemeth that he meaneth, we were ones gone from home and afterward be brought again.

The old wife of Culnams riddle.

Howbeit on the tother ſyde, he maye peraduenture meane by theſe wordes, we be no ſinners if thou loke to the profeſſion of our heartes toward the lawe of god, that euen ſtil in the very time in which thei goe about to bring their horrible deedes to paſſe, and in which they do theim to, yet profeſſe they the law of C Godde ſtyll with theire harte. And ſo may he ſeme to meane as well by other wordes in the chapters folowing, as by theſe wordes in thys preſente chapiter, where he ſayth, we caſt neuer of ẏ yoke of God from our neckes, neyther yelde our ſelues vnto ſinne for to ſerue it, but fight a freſh and beginne a new batail. By theſe wordes it ſemeth, & of trouthe ſo I trow he fully meaneth, as appereth by ſundry other chapters of this booke, and yet moſt eſpecially by his cxpoſitiō vpō the firſt piſtle of ſaint Io. ẏ though they ſinne in that they haue the mocios F of ſinne, the reliques of originall ſinne remayning in the flelhe, yet becauſe they be borne of God by the right faith, that is as Tyndall expounceth it, by the beliefe of the fayth confeſſed by ſainct Peter, that Ieſus is Chriſt the ſonne of God and our redeiner, and becauſe thei haue that beliefe, not onely thrōugh the wordes of menne preached vnto theim, whych fayth is as he ſayth hereafter but hiſtoricall, fainte, and lone goone, but haue it grauen in theire hartes by G God (which he calleth hereafter the feling faith) by whych faith he ſayth that they fele themſelf to believe in god, and put their whole hope and truſt of ſalua- cion in Godde, by the paſſion of Chriſt, without any reſpecte of any good wor- kes, and feele & be ſure that God loueth theim, and that they be in hys fauour, and be trew choſē membres of his elect church, and ſhall neuer be dampned, & by thys feling fayth be borne of Godde, & that therefore thei haue ẏ ſpirit of god in them, by reaſon wherof, they can neuer ſinne deadly, for ẏ ſpirite (ſayth he) ſhall neuer ſuffer theim to ſinne of pur- H poſe, but all the horrible deedes that they ſhall do, ſhalbe onely of weakenes and frayletie of the flelhe vpon great occaſi- ons, when the fruite of ſinne ẏ remay- neth in their membres breaketh out: for thys cauſe he ſayth that though the mo- cion of the flelhe toward horrible dedes be ſine, & therfore thei ſinne, yet becauſe of theire feling faithe, they kepe ſtill in their hartes theyr profeſſiō toward ẏ law of God. And when they haue done the dedes and taken a fall, yet caſt they ne- uer of the yoke of god of theire neckes, nor yelde themſelfe vnto ſinne to ſerue it, but when the rage is ones paſſed, thē riſe vp like luſty galiardes agayn, and fight a freſhe, & cry a new fielde a new, and begynne a new battayle, & then is

(faith

A (ſayth he) all forgeuen them quite, & thei cleane alloyled of god bothe from ſynne and payne, and no payn ſhall ſuffer any time after for the ſinne paſſed before, neither in purgatory nor in this worlde neither. And therfore neither in goynge about theyr horrible dedes, nor in the cõmittyng of them, he ſayth they neuer ſin deadly nor neuer can, be the dede neuer ſo abhominable. And ſuche as farre leſſe were deadlye and damnable in another manne, that were not ſo borne of god by ſuch a felyng fayth as they bee, nor had receiued the ſeede of God in him as they B haue, whiche ſede once hadde, can neuer ſuffer them to ſinne of purpoſe, and therfore neuer deadly after.

Albeit that as I haue often told you, Tindal partly for ỹ vncertainty of himſelf in his opinions, after whiche he griſped and longe felt about here & ther in the darke, ere euer he wel wyſt where he would reſt and ſettle himſelf, & partly becauſe he perceiued in his own conſcience his hereſyes not onely ſo noughty, but alſo ſo ſottiſhe that he was aſhamed of them, and therfore euer ſo laboured to ſet his wordes in ſuch obſcure and doutful faſhion, that he mighte haue alwaye ſome refuge at ſome ſtarting hole: yet of C very trouth in concluſion, when he ſaw the world war in ſom partes of Almayn ſo ſurely fired and confirmed in al kind of hereſies, that there coulde none error ſo fooliſh nor ſo frantike bee deuiſed, but a manne might be bolde to ſet it forth, & ſhold not faile to find fõd felowes ynow to folow it, hoping then that he ſhoulde litle and litle at length bryng the people of this realme vnto the ſame poynte, he hath finally ſo ſet forth ỹ matter in this boke of his aunſwer vnto my dialogue, and yet muche more openly in his expoſiciõ vpon the firſt pitle of ſaint Iohn, ỹ anye learned manne whiche aduiſedlye D readeth thoſe twayne, ſhall neuer after doubte, but that his ridle of the true mẽber of their electe churche ſynnyng euer and yet ſynning neuer, he meaneth very plaine and erpreſſely in ſuche maner as I haue now laſt declared you. And therfore let vs nowe conſider howe he maye maintaine his meanyng, and what good frute will folowe thereupon, in ỹ feling of ſuch holy members.

Sythe Tyndall agreeth, that bothe Luther and himſelfe, and all other the true members of the electe church, maie doe great horrible dedes ſuche as he denyeth not to bee in other menne deadlye and damnable: we muſte enſearch with E him and aſke of hym, what is the thyng that maketh ỹ ſame horrible dedes which ſhould be deadly in another, to bee not deadly in Luther or him, or any ſuch other true member of their elect churche.

He wyll peraduenture aunſwer vs & ſay, it is no deadly ſinne in thẽ, becauſe that god doth afterward vpon theyr repentance and ſorow taken for their ſin, forgeue them the death and al maner of payn dew to ỹ horrible dede by thẽ before cõmitted, & that therefore it is not deadly to them, becauſe by goddes remiſſion and pardon it is prouided that thei ſhall F not dye. This aunſwere of Tyndall is very ſlender, for it implieth the cõtrary of that it ſhoulde proue. For it declareth that the dede is deadlye, and that he ſinneth deadly. For els god did not pardon him the death vpon his repentance, yf death wer not dewe to his dede.

And I do not now lay to them ỹ time before their conſent vnto the dede, nor ỹ time of their repentance after their euyl dede, but the time in which their wil cõſented and agreed to doe it, and the time in which thei did it in dede, in this mene time (ſay I) thei ſinne deadly in dede.

Naye ſayth Tyndall, for afterwarde we repẽt, & by & by god forgeueth vs the G death, for his merci in our ſauior Chriſt and for our faith, and for hys promiſes.

Thys wiſe anſwer is much lyke, as though he woulde tel vs that one which hadde robbed a church wer a theefe, and yet not a thefe. A thefe becauſe he hadde ſtollen awaye the chalice, and yet not a thefe becauſe the king had genen him a pardon.

Tindal wyll yet happely ſaye, that ỹ thefe was not ſure before that he ſhould haue his pardon after, but Luther and he and ſuche other true mẽbers of theyr electe churche, be ſure by goddes promiſes, ỹ vpõ their repentance thei ſhal haue H their pardon. But then aſk we hym agayne, though he know by the promiſe that vpon repentaunce he ſhal haue perdon, how knoweth he and what promiſe hath he, that when he hath cõmitted horrible dedes, he ſhall haue after the grace geuen him to take ſuche repentaunce as the pardon ſhal folow.

Hereto ſhall Tyndall ſaye, that hymſelfe and his felowes doe fele by theyr felyng fayth, that they be borne of God, & that they haue his ſede within them, by whiche they bee well aſſured that they ſhal neuer do any ſuch dede, as thei ſhal

A spiritually dye for, but is very sure and feleth well by his felyng faith, that the spirite will call hym home agayn after, be he neuer so farre gone, and wil cause hym to repent, and so geat hym his pardone.

Of this opinion be they very surely, wherof ye see well foloweth no lyttle occasion of bolde settynge forwarde vnto synne. For yf a prynce wouldе promyse euery manne a pardon before hand, that would so surely trusse vpon his promyse as whatsoeuer he should doe he wouldе
B not let to come and aske it, no man douteth I suppose what plenty this promise would make of all kynde of vnthriftes. But as for god, though he haue made a true faithfull promise of pardone, to al true repentauntes and penitentes what minde or purpose so euer they had before (the truth of which promyse Tyndal yet mistrusteth in them that sinne willingly and of purpose, and playnely sayth ỳ they shall neuer haue pardone) yet hath our lords of his goodnes and wysedome left one bridle bound about mens hedes, to refrayne them from boldenes of sin, ỳ
C is to wytte, that they cannot after they? synnefull dedes repente agayn of themselfe without his speciall grace. Which though he doth of his goodnes commōlye offer, yet bee they not put in suretye before, that it shal bee so offred vnto thē. But that if they so boldlye make thēselfe sure therof before, that the courage therof geue them occasion to sinne, it may be the cause that god shal clereli withdraw it from them, and neuer offer it them after. And this vncertaintie of grace to folowe is the bridle that refrayneth oure boldenes, wheras Tyndal and his holy felowes the true members of Chrystes
D churche, feling by they? felyng fayth, ỳ after their horrible dedes done, thei shal vndoubtedly take repentaunce & so geat their pardon, haue this bridle of dreade cast of their head, & therefore are readye like vnbrideled coltes to rūne out at rouers, in all horrible dedes whether soeuer the occasions of they? wilde affections, & the sin (as Tindal saith) breaking out in their mēbers, lick to cary thē. For whē thei be caried out vpō occasiōs by ỳ deuil & the flesh, thē Tindal calleth it but frailtie & infirmitie, & no wil in no wise nor no malicious purpose. And therfore of this heresy, wout which thei cānot defend their other, ye see what good frute must folow. And yet suppose ỳ Tindals false heresy wer true, & that thei were as certain & sure of repentance, & therby of
C remissiō & pardō, as thei say thei be, this would not yet maintain his mater. For though ỳ a traitor wer so wel acquaynted wt the condicio of his king, ỳ he verely knew ỳ when he had al wrought that he could i his traiterous purpose against him, he shold yet after obtain his pardō: and therupon boldlye so dyd, vpon some occasion and hope of some high promocion, & afterward wer not deceiued but obtained his pardon in dede: yet had he bene for all, that a starke traytour in the meane while, & hadde deadly trespassed, thoughe the death folowed not, but ỳ fault wer fully forgeuen. And so much the more traytorous wretche, in howe
F much the prince wer of his nature more benigne & merciful. And thus ye se plainly ỳ Tindal to proue his rydle true, that though he synne he synneth neuer deadly, must seke some better shift then thys.

Marke this rydle.

Tindal wil say that his felowes and he do not sin deadli in the time of the doyng of such horrible dedes, because (as thei say) thei do them not of purpose nor willingly, nor do not consent vnto sin to serue it, but al the while ỳ they goe there about, and al ỳ while also in which they be in doing, thei refyst it in their willes,
G & haue stil in their heartes their professiō to the loue of the lawe, and be sorye ỳ thei shal breake it, & finally do breake it against their wil by great occasions geuen, which cary them forth to the doing of those horrible dedes, in a rage of ỳ syn breaking out of their members. Which horrible dedes after ỳ rage once passed, thei repent alway & forthwith be cleane forgeuen. Is not here good reader a goodly defence & a godly? And vndoubtedly this is their very defence, in defending thēselfe frō deadly sin, as Tindales own wordes as well in this chapiter as in other folowyng, do playne and clerely shew. But now seeth euery good
H christē man wel ynough, ỳ they be wyckedly occupied, in seking (as holy Dauid saith) excuses for their sin. For ther is no man ỳ doth any suche dede against hys wil, but albeit ỳ he resiste ỳ mocion of ỳ deuil & the flesh at the first, & cleaning to ỳ contrary stiring of god & his good angel, repugneth and striueth against the synne and is peraduenture lothe to bee broughte thereto, which doyng is verye good, and therby good folke finally cast of and ouercome all those temptacyons through the grace of god worcking with them: yet suche as in conclusion fal to ỳ

Psal. 140.

doyng

A doing of those horrible dedes which thei be tempted too, though thei be not fullie so euil as other that resist the deuyll nothing at all, but rather runne on a pace toward hel themselfe, then tarye tyll the deuyll come to cary them, yet do thei vndoubtedly through their own defaut fal from the grace willyngly, that holp thē while thei resisted. And as it wer a cowarde that had fought a while, would sodainly cast away both buckler & sword, and fall downe at his enemies fete, and yelde himself into his enemyes handes: so do these folk which commit those horrible dedes, after a while resisting, by which by goddes help they shoulde haue had the victorye if thei would haue perseuered in the fighte, thei chaunge theyr minde by the fault of their own frewil, through the delectacion of the synnefull dede, and so consente vnto thesame, and thē seke themself the way to come therto and the deuil helpeth them to finde it, & so breake thei willinglye Goddes commaundement, and fulfyll the pleasure of the deuil & the lust of the flesh. Which wilful falling from god and his grace, vnto the deuil and the flesh, what good man doubteth to bee damnable deadlye sinne? And therfore when Tindal telleth vs that Luther and he and suche other true members of their church, whā thei commit any such horrible dedes, do not commit them willingli, because thei do commit them vpon great occasions, and be caryed away spite of theyr teeth, with the rage of the sinne that breaketh out of their members: sauyng my charitie syr I beshrew their knauish mēbers, out of which their sinne breaketh foorth with such a rage. Let them cast on colde water with sorow, and quenche ẏ rage.

Good counsel

For without the default of their own frewil, al the deuils in hel cā neuer caste vpon them such an heat, that shalbe able to bryng them into that violent inuincible rage, to compel them vnwillingli to do such horrible dedes. For god hath ꝓmised as in playne scripture appeareth, that he will neuer so suffer them. God is faithful sayth saynte Paule, which shal not suffer you to be tempted aboue that ye may beare, but with the temptacyon shal also make you away to geat out, so that ye may well welde it. And whan sainte Paule himselfe, lest the greatnes of his high reuelacions myghte haue set hym vp in an high pride, hadde through goddes great mercifull goodnes the angell of Sathan the pricke of the flesh, geuen vnto hym to beate hym, and that in such wyse that he was fain thryse to cry to god to take it awaye, our lord agayn shewed him that it was not good for him to lacke it so soone, nor to haue it so sodeynly taken away frō hym, but shewed him ẏ his grace was sufficient. Whose strength in mannes feblenes so worketh with the frewil of him that purposeth to continue good, that all the deuils in hel shal neuer bee able to put him in suche a rage, that may carye hym towarde horrible dedes one here bredth forwarde against his wyll. And thus ye see ẏ Tyndal as touching his royall ryddle of sinning and synnyng not, is now brought to that point that he cānot read his own ryddle himself, except he will peraduenture saye that it is neuer deadlye sin, though it be done willingly, but if a mā consent to the synne, and than wyll vnderstande thereby, that he consenteth not to the sinne that cōsenteth to ẏ dede, but if he consent that the dede should bee sinne, and so that he which agreeth to do aduoutrie doth not syn, because he doth not consēt that aduoutry should be sin, but rather would it wer none. Excepte Tindal meane some such farre fet wyse inuencion, elles can I not in good fayth perceiue how he can help Luther & himself, & other holi heretikes the true members of their elect church, from consentyng to synne, whan they doe as he confesseth horrible dedes vpon great occasions through the rage of synne, budding and bryngyng forth the frute that breadeth out of theyr vngracious members.

The force of the grace of god workyng with the freewyll of man.

For yf he looke for any helpe of these woordes, where he saith that they yelde not them selfes vnto sinne for to serue it, as though other folke whan they do syn do entend to serue sinne, but thei for holynes of their felyng faith, in the doyng of their synnes do not entende to serue ẏ synne, but to make the synne to serue thē and doe them pleasure at theyr own lust and lyking: let hym for aunswere looke howe saint Austine mocketh in like case an olde philosopher, which being asked whi he was not ashamed to haue an harlot as other ribauldes had, answered for his defence that there was greate difference betwene his dede and theirs. For as for them they had not the harlot but the harlot hadde them. But as for hym he had the harlot and not the harlot him And ther was bi saint Sim, a ꝓper reasō and a trym. A fayre boast for a philosopher to haue an harlot at his wyll, that

A proper answer Itel you

A lay with euery man beſyde at her wyll. Now Tindall maketh here a lyke boaſt for to excuſe hym and his felowes, ſaying we fall whan the occaſions be great into horrible dedes, and the frute of the ſin which remaineth in our members breaketh out, but yet we neuer yeld oure ſelfes vnto ſinne to ſerue it, meanynge of likelyhode that ſinne ſhal ſerue them: as the harlotte dyd the fooliſhe philopher. But our ſauiour himſelf wypeth away clene al the worſhip of Tindales word, whan he ſaith plainely that whoſoeuer do ſinne, is by the doyeng become the bonde thrall of ſynne. And ſo by the veri true tale of Chriſt, Tindales falſe tale is auoyded. For whanſoeuer he yeldeth himſelf to do horrible dedes, whiche he ſaith they fall in vpon great occaſions, whan the fruit of the ſinne remaynynge in their miſcheuous members breaketh out at large, than forthwith for all their felyng faith, by their foule fleſhly feling in the doyng their filthye deuiliſh dede, they yelde themſelfes to ſerue the ſinne, and by the ſinne to ſerue the deuil, and ỳ deuil to ſerue them again. firſt here for a lytle while with a litle filthy pleaſure, & after in hell for euer with blowyng the fyre about them. For as touchynge Tyndales wordes folowyng, where he ſayth they wyll ryſe and fight a freſhe & begin a new battail: theſe wordes make nothing to the purpoſe, for they wer neuer able to ryſe agayn alone. And if god lift them vp, as many times he doth, yet wer thei not ſure ỳe ſo wold, for doth he not euer ſo to euery man. And of whiche ſort himſelf is, that cā he neuer tel what ſoeuer he bable. And alſo if he did alway ſo, & that they were alſo ſure before ỳ he would alway ſo do after, yet can it not ſerue Tindal in this poynt. For we ſpeake of the deadly ſynne in the time of his fall, and of the ſeruitude and thraldō that he lyeth in, all the whyle that he lyeth proſtrate vnder the deuils foote, and not that after that god hath gotten hym vp againe, and therefore thoſe wordes will not helpe. Howbe it of trouth Tyndales wordes wrytten a lyttell before, yf they were trewe as they be not, would make more for ỳ proſe of his purpoſe, where he ſayth that though thei fal into horrybbe dedes, vpon great occaſyons whan the fruit of the ſynne remaynyng in theyr fleſh breaketh out of their members, yet thei neuer caſt of the yoke of god fro their neckes.

Theſe wordes yf thei were true, wold make in dede ſōwhat for their purpoſe. For if it ſo were that for all the doing of their horrible dedes, they did neuer caſt of the yoke of god fro their neckes: than might it ſeme that in the tyme of the doyng they dyd not yet ſynne deadly, ſythe their neckes wer yet ſtil boūden within ỳ yoke of obedyence to ỳ loue of god, & ỳ thei had not ſhakē that yoke of. But of trouth thoſe wordes are vntrue. For whan thei do thoſe horrible dedes, which god hath vpon payne of eternall death, preciſely forboden them, and whiche no temptacion can cauſe them ſo to dooe againſt their wyll, but that they myghte by goddes helpe leaue it vndone yf they would, ſyth god neuer vſeth to denye the helpe of his grace, tyll man leaue of hys hold bi ſlouth or frowardnes of his own free wil, therfore I ſay whan they dooe thoſe horrible dedes through the frute of their ſinne breaking out of their beaſtly members, thei do by the diſobeing of his precept, ſhake of the yoke of God for the while, as an euil tached horſe ſhaketh of ſometime the bridle and runneth oute at large. And then againe if it happen that at goddes calling on, thei repent and do penaunce, and purpoſe to amend and be better, than is the yoke put on again, as an vnbrideled horſe ſometyme whan he is folowed ſtandeth ſtyll and ſtayeth at his mayſters whyſkelyng, and ſuffreth his bridle to be put on agayne.

God neuer denieth the helpe of his grace.

Nowe if Tyndall ſaye ſtyll, that becauſe of his felyng fayth, whiche whan he hath once gotten he ſaith he can neuer leeſe after, and that therefore he can neuer after dooe deadely ſynne, not euen while he is in the doing of ſuch horrible dedes, as he conſenteth that he may fall in through the frute of the ſin that breaketh out of his membres: I woulde aſke hym yet ones agayne, what is ỳ thinge that after ỳ rage paſſed he ſo ſore ſhould repente and ſorowe. For as him ſelfe ſayth, that thorough ſuch repentaunce he may haue remiſſion, why ſhoulde he be ſo ſorye for the deede, to the entente to be by ſorowful repentance made partener of pardon and merci and reſtored to lyfe, yf he committedin the doyng no maner of deadly ſinne.

If he ſay for ſorow ỳ he hath offended god, which greueth him for the loue & reuerence that he beareth hym, and not for any feare of hell, which feare is but ſeruyle & bonde, and therfore not mete lye for ſuche holye folke as Luther is and him ſelfe: I anſwere him if that he ſay

A ſaye true, that he conſented not, but all was done agaynſt hys wyll, God was not angrye wyth hym, nor offended by hym, nor hys ſynne no ſynne at all. For as ſaynt Auſtayn ſayth, yf it be done wout the wyll, it is not ſynne.

A ſaying of S. Auſtine.

Fynally if he ſticke ſtil in this point, that in ỹ doyng of thoſe horrible dedes, they liuely felyng fayth, which cannot (as they ſay) but worke wel, ſtandeth ſtil in them al the whyle that they be doyng thoſe horrible dedes, that they fal in vpo great occaſions, thorow the frute of the ſinne that breaketh out of their mẽbers, and that they therfore doe not thoſe horryble ſynful dedes themſelfe, but ỹ ſinne B that remayneth in theyr members, and that they reſiſt the dede al the while they be in doyng, & do not conſent nor agree there vnto, nor do it not with their hart, but onely wyth theyr members: it wilbe then a wonderous caſe in my mynde to conſider, what maner a meditacion and what maner conflict haue they in them ſelfe betwene their hart and theyr members, when the frute of the ſynne that remayneth in theyr fleſh agaynſte the profeſſion of theyr hart to the lawe of God, breaketh out of their membres into ſuch horrible dedes, as take theyr bodies that wer the members of God, and make thẽ C as ſaynt Paule ſayth, the members of a 1. Cor. 6. ſtynckyng harlot. Firſt when the dyuel vpon ſome ſyght of a wanton woman, putteth that ſuggeſtion in their hartes, they make no croſſe of lykelyhod neither on theyr forehed nor on theyr breaſt, nor any where about theyr body. For ſuche bleſſyng and croſſyng Tyndall calleth waggyng with fingers in the ayre, and dum ceremonies & ymage ſeruice. But like holy ſpiritual fathers borne againe of God and the ſpyrite, they reſyſt manfully firſt and a great while. But whan they reſorte vnto her, and talke with her more and more, and al againſt their wil ye wote well, for the dyuel driueth them D thyther, and he muſt needes go, whom the dyuel dryueth: then al the waye they go, they ſay to God and thẽ ſelfes, ywys though I go thither with my feete, yet I wyll not agree to go thither with myne hart lo. Nor I would not come at her at all good Lord, ſauing that vpon ỹ great occaſion that I hadde when I ſawe her ones. I then lyked her ſo well, that I am now caried thyther euen in a rage. But yet for all the rage, I wyl not caſt of thy yoke good Lorde, but I wyll carye thy yoke ſtyll about my necke to bedde with her, and put it aboute her necke to, and E yoke vs both together. And yet after all thys lo, when all the rage is paſſe that nowe haryeth me forth in an heate thorowe the fruite of ſynne, which remayning in my fleſh, breaketh out of my mẽbers, then wyll I repent it good Lorde, and be ſory therfore, & retourne agayne from her to thee, or els bryng her yoked with me to. And then wyl I pray thee of pardon. And then thou muſt nedes good Lord forthwith at the firſt worde, gyue me full remyſſyon of ſynne and payne, and all by oure holye father the Popes leaue, ſo that I ſhall neuer be punyſhed F therfore, neyther in hell, purgatory, nor in thys worlde neyther. And thys good minde good Lord will I keepe ſtyll and neuer let it fall out of my hart, ſo that al the while that I lye balling with Belle, and I am doyng that horrible dede with my body, yet will I neuer agree therto with my hart. Or if I mishap for wekenes and frailtie to conſẽt vnto the dede, yet will I neuer conſent to the ſynne of the dede, for it ſhal neuer be ſinne by my conſent. Or if I do conſẽt to the ſyn, yet wil I not conſent of purpoſe & of malice as the diuel dothe, but of weakenes and frailtie, as other holy folk do. Nor at the fartheſt I will conſent no ferther to the ſynne, but that the ſinne ſhall ſerue me, and not I to ſerue the ſynne in no wyſe, G I will be well ware of that. For I thãke thee good Lorde the ſeede of thy ſpirite that thorow my feeling faith is in me, cã neuer ſuffer my hart to conſẽt to be ſeruaunt to any ſinne, how horrible ſinnes and how many ſo euer my membres do. And therfore euen while I am in doing, the thanke be thine good Lorde I do neuer ſinne deadely, nor neuer ſhal, nor cã nor neuer am by any ſinne out of thy fauour, nor neuer ſtand out of the ſtate of grace for any ſinne that I do or can do, be they neuer ſo manye or neuer ſo horrible, and ſuch as one of theſe peuiſh po- H piſh papiſtes ſhall be dampned to the diuel, if they do but ỹ fiftenth part of ſome ſuch one, and all for faute of ſuche a feeling faith, and ſuche good meditacions as I haue.

Is not here a godly meditacion trowe ye? Forſothe I ſuppoſe ye ſhal not fynde ſuche another in all the meditations of Saynt Barnarde, as holy a man as he was. And I aſſure you Tyndal and his felowes, yf theyr holye herelyes be true muſt nedes in the doing of euerye ſuch horrible dede as Tyndall telleth vs tha

A they fall in by the ragious occasions of the sinne breaking out of their wretched membres, they must I saye needes haue some such maner of meditacion in their holy hartes, if they shall both doo those horryble deedes, and yet in the tyme of the dooynge neuer consente vnto the synne to serue it, but continuallye keepe still in theyr myndes the profession and purpose toward the law of God, and in al ẏ time of theyr horrible doing, neuer ones shake of the yoke of their bonde toward God, but both abyde bounden stil vnto God, and yet runne loose at large after the dyuell. These twayne bothe at ones without some suche meditacion cā neuer stand together.

B Finallye for conclusion of thys hys worshipful chapter of euer sinning and neuer synnyng, where as Tyndall as though he had clerely proued the thyng, wherof he proueth nothing, concludeth against me in this wise: And therfore it is a false conclusiō that M. More holdeth, how that a man may haue a ryght faith ioyned with al kinde of all abominacion and synne: I conclude agaynste Tindall that he concludeth clerelye the same. And yet conclude I farther for all that, that I concluded true, and that he concludeth false. And thus bicause that in this chappter Tindall is as it semeth C by his euer sinning and neuer sinnyng, set vpon reading of rydles for his recreacion: I put him my ridle to, that he and I be agreed, and yet we be not agreed, & that he saith as I say, and yet I saye not as he saith. For where as I sayde & true I said, that a right faith may stand and abide wyth all abominacion, meanyng thereby that the true right byliefe of all the articles of the catholike fayth maye be in a man, and yet he may (that byliefe still standing) fall in to manye deadelye synnes, without any wrong opinion taken against the right beliefe: now commeth Tindall and agreeth vnto that, so that he and I be therein agreed. But thā would he faine saue his worshippe wyth saying nay, and therfore he denieth that we be agreed. For he saith that ẏ thyng which I call the right faythe, is not the right faith. For though a man belieue, saith he neuer so right, wout any wrong opinion in anye article of the fayth, yet but if he haue true trust & full vndouted hope in God, and cheritie therewith also, which saith he must nedes ensue ther vpon, els hath he no right faithe. And so Tindall auoideth me not with any proue, that abominacion and synne can not stand with the thing that is in deede a right faith, but that abominable sinne can not stand with the thing which him selfe calleth the right faithe, bycause it pleaseth not him to cal a right faythe, ẏ byliefe that is right inoughe and hathe none article wrong therein for as farreforth as perteineth to the nature of onely faith, but if it be both faith, hope and charitie to, wherein among all learned men that heare vs both and see hys sotle shyft, he wynneth so much worship ther by, that he maye surelye be muche ashamed thereof, as often as he thyncketh thereof.

A right fayth may stand and abide with all abominacion.

D

But marke well good Reader, that he commeth foorth after, and saith, that him selfe and suche other his holy companions the true members of their elect churche, as haue the right faith and the feelyng faythe to, that is to wytte after hys owne doctrine full faith, full hope and charitie bothe, so surely that it can neuer fall from thē, may yet for al their right faith fall into abominable synfull deedes, vpon great occasions breakyng out of the frute of the synne that remaineth in their synnefull members, & may for a space perseuer in those horrible sinfull deedes, and yet all that while theyr right fayth doth cōtinue, and their abominable synnefull deedes to gider. And so by Tindall him selfe al abominacion and synne may stand to gether with the right faithe, that is not onelye wyth the ryghte belyefe alone as I affirmed, but with the right beliefe and wyth good hope and charytye to, as Tyndall saith, whyche I saye is playnelye false. For surely the thyn soteltye thereof, my groce witte can in no wise perceiue. And thus good Christen reders for conclusion, ye nowe clerely se to what foolish cōclusion he hath brought him self in cōclusion, and all thys chappter of his wh hys royall ryddle of synnynge, and not sinning, is royallye runne to ryghte noughte.

(.C.)

E

F

G

H

A ¶ Howe a christen man cannot erre, and how he may yet erre.

¶ Tyndall.

And as they sinne not, so thei erre not. And on the tother side as they syn, so they erre, but neuer vnto deathe and damnacion. For they neuer synne of purpose, nor holde anye errour maliciously sinning agaynste the holye gost, but of weakenes and infirmiti. As good obedient children, though thei loue their fathers commaundementes, yet breake theym ofte by the reason of theyr weakenes. And as they can not yeld thē
B selues bond vnto synne to serue it, euen so they can not erre in anye thynge that shoulde be against the promises whyche ar in Christ. And in other thinges their errours be not vnto dampnaciō, though they be neuer so great, bicause thei hold them not maliciouslye.

¶ More.

I Shall good Christen readers make no long woorke about this chapter. For sythe the hole somme thereof is
C (as ye see) nothing els in effecte, but ẏ the true members of Tindals elect churche, doe often erre and yet neuer erre, euen in lyke maner, as they often or rather alway sinne and yet neuer sinne, which his manyfold folishe heresies in euer sinning and neuer sining, I haue many maner wise plainly refelled and confuted in the chapyter nert before: I may therfore and wil take a great deale the lesse laboure and busynesse in thys.

I will therefore but put you in remēbraunce that al his matter standeth one
D ly in thys, that his true members of his electe churche, after that they haue ones gotten the true faythe that saynt Peter confessed, vnderstāding the same in such erronious wyse as Luther and Tindall teache them with many plaine pestilent heresies therein, as I haue before openly and clearely declared you, and when that they haue ones attained that faith, not with an hystorical maner as a man maye beleue a storie, but with a feelyng fashion as the child belieueth that ẏ fire is hote, bycause he hath burned his finger, as Tyndall wyl tel you in a nother chapter after, who so (saith he) hath ones E in such a fashiō attayned and gottē that faith, that is to wyt, whosoeuer is ones enfect with those heresies, in such a fast feeling fashion, can neuer after erre dānably. And why? For two causes sayth Tindall. One, bicause that lyke as they can not synne of purpose, but of weakenes and infirmitie, so can he neuer erre in ani thing at al, that should be against the promises that are in Christ.

Another cause is, bycause what other errour so euer such a true faithful electe member of his electe churche happen to fall into, so that it be not against ẏ pro- F mises that are in Christ, can not be bāpnable be it neuer so great, althoughe the truth that is contrary to that errour, be written (saith Tindal) euen in the verye gospel it selfe. And why cā it be no deadly synne? bicause sayth Tyndall that an elected member of hys, can not holde it maliciouslye.

So that by this ye mai clerely se, that Tindal affirmeth & teacheth for a truth, that in all other thinges bysyde the promises, a true mēber of his elect churche may sometyme erre, but neuer malycyouslye, and that is to wytte neuer but of weakenes and infirmitie, as himselfe hath often all ready declared. And therfore they can not in any suche thing syn deadly nor dampnably, be the thing ne- G uer so great, and also written in the veri gospell as he saith after to.

By this also ye may clearely see, that cōcerning the promises ẏ are in Christ, he saith that a true member cannot erre at all, neither maliciouslye nor of frayltie. For syth he graunteth errour of infyrmitie in other thinges onely ẏ touch not ẏ promises, ye may clerely perceiue that cōcerning the promyses he holdeth that a true member of his elect churche, cannot erre at al in any maner of wyse, neither of malice nor purpose, nor frailtie, nor weakenes, nor infirmitie. So ẏ H as he putteth in all other pointes, onely malycyous errour to be deadlye synne and dampnable, so putteth he concernig the promises, euerye maner of errour to be deadly sinne and dampnable, be it of purpose & malice, or of infirmitie, frailtie, or weakenes, & for that cause a true member of hys electe churche can neuer fall therein.

For if he ment not thus, he wold not so deuide these two kindes of errour, one aginst the promises, & the other against other thinges, as ye see him do, but yf it

A wer holden of malice, and that therfore the true member of his elect church may erre in the tone kinde, so it be not malycyously, bicause that els it is not dampnable nor deadlye synne. But in ẏ tother concernyng the promyses, he can neuer erre at all. And why? but bicause that euery errour therin were deadly synne & dampnable, and that one of his heresies is as ye haue hearde before, ẏ a true mẽber of the elected church cã neuer synne deadly. And this ye see therefore is hys plaine doctrine, whyche what trouth it hath we shall now plainely shewe you.

Let vs first beginne with errours agaynst the promises in Christ. And therin let Tindall tell vs firste wherefore a true member of his elect church, cannot B erre in ani thing that is against the promises that be in Christ, in such wyse as they may in other greate articles of the faith, that be no promyses. What hathe he other to saye, but bicause that euerye manet errour thoughe it be not holden malicyously, is yet deadly synne & dampnable, if it touche any promise, and that none other errour is deadly sinne or dãnoble, which toucheth no promise, but if it be holden malicyously.

Then must we muste further aske him whereby he wotteth and wherby he proueth, that euery maner errour in euerye C article of any promise that is in Christ, is deadly synne and dampnable, though it come but of weakenes and frailtye, & none errour in anye other artycle, be it neuer so great, is dampnable and deadly, but if it be holden of malice.

We must aske him wherby he knoweth that it is ynough for his saluaciõ, to beleue the promyse of God in Christe, that thorow Christ he shalbe saued, and beleue not that Christ and the holi goste be one equale God wyth the father, by which three persons & one God, he shall be saued. For that Christ is one God e- D quale wyth the father, it is no promyse made vnto vs, nor that the holy ghoste is so neither, but it is a thing by God tolde vnto vs. And I marualle much by what meanes Tindal can proue vs, that ther is anye lesse peryll in not beleuynge of Gods other wordes, then in the wordes of hys promises, sith he bindeth vs to beliene them both a like.

The cause of our saluacion is not the beliefe of the promise, nor the truth therin neyther, of any proper nature of that beliefe in the promise, no more then the natue of our good woorkes, is able of it selfe for our saluacion, but the ordinãce E of God, that it pleaseth hym to saue vs, for our obedience of his cõmaundemẽt, both in the beliefe and the woorke. For as he could if it so pleased him, bring vs al vnto the blisse of heauen, without any good worke at all, so could he if he lyste, bryng vs all thither without any fayth at al. For he coulde bring vs thither wout any knowledge gyuen vs therof, tyl we came thither and had it. So it appereth clerelye, that the cause of the saluacion standeth al in the obedience of gods commaundement, whereby he byddeth vs, & by his bidding byndeth vs, to captiue our vnderstanding into the obedyence of faith, and beleue hys promyses. Wherein standeth the cause of oure saluacion.

Now if this be thus (as of trouth it is) what dout is there, but ẏ we be as vpon F lyke rewarde, so vppon lyke peryll and paine, bounden to beleue al other thinges that God telleth vs, as well as the thinges which he promiseth vs.

And therfore if Tindal wyl to the cõtrarie looke to be beleued of any man in this poynte, he muste accordyng to hys owne rule, bring forth plaine and open scripture, by which God hath told vs by writing, that if we beleue ones his promises, care for no more. For as for all other thinges that be no promises, he wil that we be at libertie to beleue as we list so that ther be no malice in vs. And whi G at more libertie of beliefing God in his other wordes, then in his promises? I cã not perceiue what cause Tyndal can ymagine, but if he be so madde to thincke that God will in all his other tales that him lyst to tel vs, though they be writtẽ in the very gospell as Tyndal sayth after, haue vs yet at libertie in beleuynge hym, bicause him selfe woulde be at lybertie to tel vs for his pleasure somtime true tales, and sometime suche as Tyndal telleth, that is to wit vntruth & lies.

Surelye this is a marueylous tale of H Tyndall in my mynde, and a marueylous difference that he putteth bytwene the belief of the promises, and the belief of al the other artycles of the fayth. As though the belefe of the promises onely, were so farre aboue the belief of anye other artycle, when euerye man that any wytte hathe, maye well and clerely see, that the belefe of the promises doe so depend vpon some other artycles, that the belefe of those articles gone, the belefe of the promyses and all together were gone. As who so were (as manye haue bene) so mad to beleue that ther wer no

God

A God at all, with him were Gods promi-
ses quyte gone. And hys synne were as
greate that erred in not beleuing there
were any God, as his that bileuing ther
were a God, erred yet in that he beleued
not that euer he made anye promyse to
man. And yet in Gods promyses Tyn-
dal meaneth onely the promyses of God
made vnto mankynde, for so farre goo
Math.16. saint Peters wordes, *qui in hunc mundum ve-
nist*, is Tyndals exposicion to. And ther-
fore as for Tyndall, ye see well, so that
he beleue that his elect churche of man-
kinde shalbe saued, he may without any
peryll chuse whether he wil beleue that
euer any angel is eternally saued or not
Luke.7. notwithstandyng that Christe sayde of
saynte Johns the baptist, that the leaste
B in heauen was greater then he. Yet be-
cause it was but a tale tolde by ỹ mouth
of Christ, and not a promyse made, and
specially sythe it was no promyse of a-
ny gyfte gyuen to man: Tyndall maye
dystrust it and denye it yf he lyst, yf hys
wytte haue any suche weakenes, and so
that he doo it not of malyce, for all that
it is playnly wrytten in the very gospel,
and there told by Gods owne mouth.

Concernyng yet the promyses made
to mã, let vs consyder which thinges be
promises, & which thinges be not ỹ very
promises, but other articles beside. That
C we shalbe saued thorowe Christ and by
Christes passion, is a promyse. And yet
that Christ him selfe was the same very
person, by whom that deede shoulde be
done, is more properly a tale then a pro-
mise. And it mai be that a man beleuing
the promise that mankinde shalbe saued
thorow Christ, may yet erre in not bile-
uing that Jesus the sonne of Mary was
that Christ. And of trouth either in that
errour or very nere to that errour, be al
ỹ whole secte of Jewes. So that it is as
great peryl not to beleue god in his tale,
D when he sayde: thys is my welbeloued
Math.17. sonne in whom I muche delyte, as not
Gene.22. to beleue hym in hys promise made vn-
to Habraham, that of hys seede shoulde
suche a sauyour come. For it is not all
one to promyse that of hym shoulde one
come by whome the worlde shoulde be
saued, and to tell him thys is the manne
that in my promyse I spake of. For a
promyse & a tale be not both one thinge.
For thoughe euerye promise be in deede
a tale, sythe no man can make a promise
but if he tel it: yet is not euery tale a pro-
Euery tale is not a promise myse, as euerye chylde perceyueth. And
therefore saynt Peter tooke a sure way,
when he sayde: Thou arte Christe that C
arte come into thys worlde, takynge it
for a principall poynte to beleue Gods
tale. For the tale that thys was he whi-
che as oure Sauyour sayd, the father in
heauen hadde hym selfe tolde vnto Pe-
ter, that tale Peter confessed, that Jesus
was Christ whyche was then commen
into the worlde. But the promise which
was the sauing of the world that should
be wroughte in hym, that thyng saynte
Peter spake not of ther, as a thing bele-
ued & looked for afore, nor of the meane
of the saynge that it shoulde be by hys
passyon, that thynge Saynt Peter (as F
Tyndall sayth) at that tyme knewe not
of, so that the tale and the promyse were
not all one.

But surelye concernyng the byliefe
of Goddes promyses, Tyndall seemeth
to fare as the Jewes doo. For lyke as
manye of theym beleue, that thorowe
Christe the worlde shall be saued, and
yet they leese the frute of that beliefe, bi-
cause they wil not know who is Christ:
euen so Tyndall sayethe, that he bylee-
ueth Christes promyse made vnto hys Math.28.
churche here in earthe, that hys holye
spyryte shalbe therewyth vnto the worl-
des ende, and teache it and leade it into Iohn.16.
euerye trouthe. But he leseeth yet the
fruite of that beliefe (if he beleue it as he
sayethe he dothe) bycause that he wyl not G
knowe whych is Christes church here
in earthe. But lyke as the Turkes in
steede of the true sauyour of the worlde,
worshyppe the false deceiuer Mahomet,
so Tyndall in steede of the true catho-
lyke churche of Christe (of whych chur-
che Christe woulde that euerye manne
shoulde learne the trouthe, whyche the
holye ghoste by Christes promyse tea-
cheth, and euer shall teache vnto it, and
whych churche must for that cause nee-
des be a congregacion knowen) Tindal
taketh not only a secrete scattered com-
pany vnknowē, but also a rable of false H
malycyouse heretickes, teachinge to the
doctryne of Goddes spyryte abydynge
by Christes promyse in hys catholycke
churche, euen cleane the contrarye.

And also where as Christe when he
tourned the breade into his owne precy-
ouse bodye, and the wyne into hys bles- Luke.22.
sed bloude, and commaunded the same
to be done for euer in hys churche after
in remembraunce of hys passyon, and
dydde in soo commaundynge make a
faythefull promyse, that hym selfe
woulde bee for euer wyth hys churche

in

A church in that holy ſacrament, and for a perpetuall memorie of his bytter paſſion that he ſuffred for vs, wouldē gyue his owne fleſhe that ſuffred paſſion, and his own bloud that was ſhed in his paſſion, to abyde perpetuallye with vs, according to his owne wordes ſpoken vnto his churche, when he ſayd, I am with you al daies vnto the ende of the worlde: Tindall wyll not now believe that promyſe at all, but as I haue in my firſte booke by his owne wordes proued you, maketh mocks and mowes at that bleſſed ſacrament, and calleth it but cake breade, & reſoneth it rather for ſtarche full like a ſtarke heretike God wot, and ſaith it is neither body nor bloud at all.

B And thus where he ſo highly magnifieth the beliefe of Gods promiſes only, ſetting all other articles of the faithe as thinges of a ſecond ſorte, him ſelfe believeth as ye ſee the promiſes as lyttell as the tother.

But now let vs go farther in his wordes, and ſee for what cauſe he ſaith, that none other errour in any thing ſaue the promiſes can be dampnable, be they neuer ſo great. Lo thus he ſayth.

¶ Tindall.

C In other thinges that be not the promyſes, theyr errours be not vnto dampnacion, though they be neuer ſo gretae, bicauſe they hold them not maliciouſly. As nowe if ſome when they reade in the newe teſtamente of Chriſtes bretherne, wouldē thinke that they were oure Ladies children after the byrth of Chriſte, bycauſe they knowe not the vſe of the ſpeaking of the ſcrypture, or of the Hebrues how that nigh kinſmen be called brethren, or happelye they myght be Joſephes children by ſome firſt wyfe, neyther can haue any to teache him, for tyrannye that is ſo great, yet coulde it not D hurt him, though he died therin, bicauſe it hurteth not the redempcion that is in Chriſtes blod. For though he had none but Chriſt, I am therfore neuer ẏ more ſaued, neyther yet the leſſe thoughe he had had. And in ſuche lyke an hundred that plucke not a mās faith from Chriſt thei might erre and yet be neuer theleſſe ſaued, no thoughe the contrarye were wrytten in the goſpell. For as in other ſinnes, as ſoone as they be rebuked they repent, euen ſo here as ſone as thei were better taught, they ſhould immediately knowledge theyr errour and not reſyſt.

¶ More. E

Here haue ye good Readers the reaſon and the cauſe, wherfore the true mēbers of Tyndals churche can neuer ſin deadly, though they erre in anye article that is no promyſe, be the article neuer ſo great. The cauſe is (ſayth he) bycauſe that like wyſe as in all other ſynnes, as ſoone as they be rebuked they repent, euen ſo as ſoone as thei be better taught, they repent their errour, and beleue the trouth, and reſiſt not, and for that cauſe it is no deadly ſinne in the meane ſeaſō, before they be rebuked and taughte better, although they died in thoſe errours, were the articles neuer ſo great, and the contrary trouth written in the goſpell, ſo that they be none of the promiſes. F

This is the hole ſumme and effecte of this hole chapter, though he trifle wyth other things betwene. And therfore wil we firſt aſke him by what ſcrypture, or by what reaſon, he proueth that euerye perſon which is elected to be ſaued, ſhal repent as ſoone as euer he is rebuked of any ſynne that he doth.

He wyl ſhew peraduēture, that Dauid dyd ſo, and happelye ſome other to. That wil be a veri bare argument. Dauid was an electe perſon, and he dyd ſo, ergo euery elected perſon doth ſo: Thys argument wyl be very like the forme of G arguing, that ponge chyldrē vſe in grāmer ſchooles. *Aſinus meus habet aures, & tu habes aures, ergo tu es aſinus meus.* Myne aſſe hath eares, and thou haſte eares, ergo thou arte my Aſſe.

First I ſuppoſe that Tindal wil him ſelfe agree what ſo euer he ſaythe here, that ſuch rebuking at which hys electe perſon ſhall alway ſo ſoone repent and returne, had nede to come after the rage paſſed, as him ſelfe ſayth, that when the rage is paſt he ſhall repent. For if ſuche a rebuker come while ẏ rage is on him, H while the man is forward vpon hys vyage, and as Tindal ſaith vpon his great occaſions caryed forthe with concuppyſcence, thorowe the frute of the ſinne that breaketh out of his mēbers, the rebuker maye fortune at ẏ tyme to ſpeake twyſe ere he go backe againe with hym. Yea & what ſo euer Tindal ſay, whē the great rage is paſſed to, yet is there many a mā in heauē ẏ hath after baptiſme fallē full oftē to ſinne, & not repēted alway at the firſt rebuke, but notwithſtanding manye rebukinges & much calling vpon, bothe by their frendes & good goſſyp fathers,

haue

A haue yet lyen longe therein, and for all that haue after amended and proued ful vertuous men, and elles God forbydde. And thys poynt is so open and euident, not onely in scripture, but also at euery mans eye, that I nothing feare but that euery wise man, will in this point take Tyndals tale for a verye false inuented folye. And then sithe he maketh thys poynt the grounde of the tother, that is to witte that euery elect person shall in lyke wise at the firste teaching, as soone as he is better taught, repent euerye errour that he holdeth, it shal well folowe that the second is as false and as foolish as the first, and so is it in very deede.

B For it may be full well that a ryghte good man maye be mysse ledde by suche as Tyndall is, and thorow suche folkes false perswasions, may fall in errours, and heresies mo then one, not onely byside the promises, but also in the prompses to, extending some to farre, and cutting some to short, as Luther, Huskin, and Tindall doe, and theyr vntrue doctrine may be so deepe entred and rooted in the good simple soule, ỹ when he is by better men better taught, he shal not repēt his errours at the first nor at ỹ secōd time neither, but defende them manye a tyme and oft, and yet shal at legth with C helpe of Gods grace, applye his wyl rather indifferently to perceine the truth, then frowardly to sticke still in heresye, and so shall fall into the ryghte waye agayne, and verye clerelye see that those blynde heretyckes hadde ledde hym in darkenes before.

For els yf Tyndall sayd true, that euery elect person woulde be reformed at the first, it must folowe that who so euer did not when he were better taught, retourne and be reformed at the fyrst, were a finall reprobate and shoulde neuer be saued. And then were it vayne to talke with him ofter thē ones, if he wold D not tourne at the first as sone as he wer ones well taught. For by Tindals tale, he that is elect shal by and by assent vnto the trouth, as soone as it is told hym, and forthwith repent his errour.

If the old holy doctours and sayntes had bene of Tindals minde, they should haue left in heresie many a man whom they coulde not conuert at the first, and yet conuerted them after very wel. And truelye if sayncte Ambrose had taken it for an vndouted token of inuincible malyce in heresye, when soeuer hym selfe was not at the fyrste teaching beleeued and obeyed, it is very lykelye that he neuer C shoulde haue conuerted sayncte Austyne to the trouthe, from mo errours then one.

For though saint Paul counsail Titus, that the man which were an heretyke, he shoulde after one warnynge or twaine eschew: yet nient he not to forbyd hym the oftener callyng vpon hym after wyth good and holesome counsayle.

For as saint Chrisostom sayth, if the diuel do not dispaire to tourne a man at last from God vnto himself, though he misse his purpose often times before, and that so farforth that he letted not to as- F sail Job againe and againe for al the patience that he founde in him, and all the praise also that God gaue him hym self, it were a greate shame if a good manne should dispaire to cōuert a synner from the diuel to God, because he cānot bring it to passe at ones. And yet by Tyndals doctrine, if a sinner dyd not repēt at the firste rebukyng, and he that were in errour leaue hys erroure at the firste true teaching, we must nedes perceiue therby that he wer none elect, & consequently that he were a plaine reprobate, that finally should be dampned what soeuer were said or done vnto hym, and that it were therefore in vayne to go any moze about to tourne him againe to God, but G leaue hym stil to the diuel, were not this wene you (good readers) a godlye wyse waye?.

I dare boldly saye that Tindall hym selfe yf he shoulde meete with a man of the true catholyke faythe, and shoulde fynde hym fast therein when he would teache hym hys heresyes, thoughe he coulde not at the firste teachyng nor at the seconde neyther, bring him from the trouthe, yet would he not leaue hym so by hys wyll, but would assaye hym ofter, and preasse vpon hym styl, not without hope to wynne him and begile him H at the laste. Nowe saye I then to Tyndall, that hys hope of the mans chaunge to hys secte, eyther because hym selfe shall in the labouryng of hym to drawe hym to it, playe the dyuelles parte, and thyncke that thoughe an electe shall tourne from euyll to good alway at the fyrste moeyon, and that therefore yf he tourne not at the firste, it is in vayne to go anye moze aboute hym, yet a reprobate, thoughe he tourne not from hys present good state vnto sinne at the first, shall tourne after well ynoughe, & therfore he wyll labour hym styll to his sect:

And

A And then in thinking thus, Tyndal taketh ỹ catholike faith for good, and hys owne ſect for nought. Or elles if he take the catholike faith for falſe, from which he goeth about to gette the man, and hys owne ſect for good, to which he laboreth to bring him: then I ſay that ſith he will not leaue of whē his doctrine is reſiſted at the firſt, he condempneth plainely the hole tale that he telleth here. For if euery perſon elect, ſhall as he ſaith here, repent hys errour alwaye at the firſte, as ſoone as he is taught the truth, then this man that at the firſt after the truth ones taught him by Tyndall, did for all that reſiſt it, made Tindall ſurely to knowe, that he was none of the electes, and that
B he therfore was a reprobate of God, that finally ſhould be dampned with the dyuel, and ſo ſhould Tindall leeſe no more labour about him.

And thys were thus after Tyndall, though the mannes errour were but in ſuch articles as be no promyſes. For yf it wer in any of the promiſes, that Tindale ſhould finde a man after baptiſme beleue as the church believeth agaynſte the hereſyes that he believeth, that is to witte believing agaynſt Tyndall, that Gods promiſe of ſaluacion in the bloud of Chriſt, doth not quite put awai chriſt
C and all penitenciall workes toward ſatisfaccion, and all punishment for anye ſinne repented, to be ſuſteyned eyther in this world or purgatorie, but that ſo to believe and truſt in Gods promyſe, is a dampnable errour againſte Gods promiſe, if Tyndall I ſay finde ſuch a mā, he ſhould by his owne tale here perceiue that man forthwith for a deſperate heretike, bycauſe that if hym ſelfe ſaye true, that none elect perſon can after his baptiſme euer fall into anye errour concerning any of the promyſes, then ſhoulde
D him ſelfe knowe that he whom he found in that errour concerning Goddes promiſe, were a fynall reprobate, and then ſhould let him alone and leeſe no labour in turning if him. And ſauing my charitye, I beſeeche hym hartelye that he dothe not ſo.

But thus good Chriſten readers, ye may wel perceiue, that there is no truth in Tindals tale. And that the proſe of al his whole concluſion in this chapter, ỹ none electe can fall into anye errour agaynſt the promyſes, and that all other articles they repente theyr erroures as ſoone as they be taught the truth, & that they repēt al their other ſinnes as ſoone as they be rebuked, hangeth all by the E mone ſhyne. And that neyther of bothe his hereſies, toward the proſe wherof he woulde make thys concluſion ſerue, of which twoo, the tone is that none electe perſon can after hys baptiſme ſynne of purpoſe nor willyngly, and the tother that neceſſarily dependeth therevpon. that who ſo euer after baptiſme breake anye of Gods commaundementes wyllingly and of purpoſe, ſhall neuer after be ſaued. can take here none ancre holde at al. But as they be both twaine by the blaſt of the diuels mouth blowen out abrode, againſt the ſtrōg rockes of Chriſtes catholike churche, and the myghtye mageſtie of God, ſo be they both twaine there fallen to wracke, and ſhatered all F to ſytters.

Two of Tindals here lieg.

Yet for bicauſe that Tindal in ſuche thinges as be no promiſes, in al whyche thinges he ſaith be they neuer ſo greate, the elect may erre and die in that errour for lacke of good teaching and yet neuer be dampned therefore, bicauſe they hurt not the redempcion that is in Chriſtes bloude: bicauſe Tindal I ſay for his enſampls of ſuch kinde of thinges as be no promiſes, putteth the perpetual virginitie of our Lady, it is good to conſider in what maner he handleth it.

¶ Tindall G

If ſome of them (that is to wytte the true numbers of the elect church) when thei reade in the newe teſtamēt of Chriſtes brethren, woulde thincke that they were our Ladies childre after the birth of Chriſt, bicauſe thei knowe not the vſe of ỹ ſpeaking of ỹ ſcripture, or of ỹ Hebrues how that nigh kinneſmen be called brethren, or happely they myghte be Joſephes childre by ſome firſt wife, neither can haue anye to teache him for tyrannye that is ſo great, yet coulde it not hurt him though he died therin, bicauſe H it hurteth not the redempcion that is in Chriſtes bloude.

¶ More.

Conſyder good reader, howe manye thinges here fall vpon Tindals head at ones, by hys owne fonde handelyng of thys enſample.

Fyrſte it is folye for him to put, that for tyrannye nowe any man ſhould lacke teaching, ỹ thoſe children wer not borne of our Ladyes bodye, ſythe that article is as well and commonlye knowen, as any of the promiſes, and as longe hath bene

A ben knowen and as fully and as commonly beleued thorow Chrystendome, as ani other article of the christen faith.

And none article is there almoste in the christen faith which hath not had mo heretikes agaynst it, then this artticle of our ladies perpetual virginitye, so that it is now so well knowen, & that solucion also of nyghe kynred called brethern amonge the Hebrewes, that Tindale neuer neded to cũber his boke therwith. Besides this, him selfe & his owne doctrine destroyeth his owne solucion. For he saith that we be bound dē to beleue none article, but if it be proued by plaine scripture. Now though he teache now the trew members of his elecre churche, the thyng that euery child can tell already, that amonge the Hebrewes the nere kynsmen were called brethern: what hath he taughte them therby? any other thing, thē ỹ the scripture doth not proue, that our lady had euer any mo chylderne then Chryste. He doth not yet by ỹ scrypture teach his trew membres, to perceiue that she had no moe, but onely that the scrypture saith not playne the contrary. But then doth he by his owne rule beside. teache them that they may beleue at theyr lybertie yf they lyste, that she had mo chilDren in dede. And forthermore he teacheth them, that they shoulde in no wyse take it for any sure artycle of their bylyfe, that she was a perpetuall virgyn, and neuer hadde mo children after Chryste. This poynte he teacheth playnly after his mayster Luther, as ye haue herde al redy thorough out his hole tytle, wherin he laboreth to proue that the apostles haue lefte nothing vnwritten, the belyefe wherof were necessary to saluacion. whiche false assercion of his, I haue in dyuers places of my formar bokes clerely confuted, and in the end of my thirde booke haue answered & auoided al his hole chapiter therof. But now sith in this present place, Tindall hym selfe graunteth, that the cause why an electe person shall be saued, though he happen to erre & think that our lady was not a perpetual vyrgyn, is because that he shall repent that errour when he is taught the contrary: plaine it is to any man, that him selfe therin confesseth now, ỹ it is a necessary article for saluacion, that to euery man at the leste wise to whom it is opened & taught, sith the cause of his saluacion which before byleued the contrary, is by Tindall hym selfe the repēting of his formar errour.

Nowe then it is so that Tindall doth in sundrie places, confesse and agree that this pointe can not be proued by plaine and euident scripture. Ergo he confesseth here plainely, the contrary of that he so fastely before hath affirmed, whyle he taught that there is nothyng to be beleued for a suertie, but if it be proued by plaine and euident scripture, and that the apostles haue lefte nothing vnwritten, whiche men are bounden to bileue vpon paine of damnacion. This doctrine of his mayster and his owne hath he as ye now se by his own handling of this matter, here vtterly destroied and dampned. Nowe yf he wyll happely for shame, labour to seke some shyfte, and say that he meaneth no more but to put this difference betwene ỹ articles of the faith in the promyses, and all other articles, that none errour in any of the other is dampnable, tyll the man that myght byleueth be better taughte the trouth, and that then he is bounden to byleue them, whether they be in scripture or not, but in the byliefe of the promyses, euery errour and ignorance also is dampnable ere euer they be taught. For no man shall be saued but if he be taught them and haue the faithfull byliefe of them: thus must Tyndale nedes say for aught that I can se, or elles must he confesse, that one pece of his doctrine plainelye destroyeth a nother, concerning his difference betwene the promises and other articles. But yet abideth still against hym, that sithe he confesseth the perpetuall virginitye of oure lady, to be now that it is taught necessary to be beleued, whiche is not written in scripture: stil I say stādeth it stifly agaynst hym, that he hath destroyed all hys principal grounde, where about hys mayster and hym selfe haue taken so great labour to make men wene that nothyng was necessarylye to be beliued, but yf it were cuydently written in holy scripture. But now concernyng his dyfference, betwene the necessitie of the bylyefe of the promyses, and the belyefe of the other articles, we shall tell hym that it wylbe peraduenture harde for hym to proue his sayinge trewe, specially takynge the promyses as himselfe taketh them. For in the beginnynge vppon the fyrste preachynge of saynt Peter, when there were so many so sodainly christened therupō, wherby can Tindale proue ỹ all thei were fully

Actum. 2.

taught

A taughte the faith of the promises before they wer baptised, or that none dyed ere euer thei were taughte any farther, or ỹ yf they died foorthwith vpon theyr baptisme, that then theyr christendom stode them not in stede for lacke of farther instruccion of the promises. Concerning whiche I dare bee bolde to say, that they were neuer taught the doctrine that Tidal calleth so necessarye, that he techeth the lacke of that faith in the promyse to be damnable. For they wer I say neuer taught, that they muste beleiue that the
B promyse should saue them, and geat thē of al their sinnes at any time after their baptisme committed, at their bare repētaunce, alwaye full remission of synne and payne, & all in purgatory or in thys worlde eyther, and without any regard of any good woorke at al, or of any purpose therof, other then bare repentance and fayth in the promises. I dare well saye thei died all that were then baptysed, ere euer thei heard any thing of this point of fayth in ỹ promises, which was neuer thought vpon by saint Peter nor
C any of his felowes then, nor yet no man elles, till it was deuised by the deuill, & put forth by heretikes whē charity waxed cold many a winter after. If Tidal make vs many questions of thē that were so sodainly christened so manye at once in ỹ beginning: we wil yet be bold to tel him that many children dye nowe sone after ỹ thei come from christenyng ere euer thei be washed out of the chrisō, of which I suppose that som were neuer taught fullye the faith of ỹ promises ere they died. If he say to this ỹ thoughe thei were not taught it actually, yet by the gifte of God in the sacramente, it is taught and infūded into their soules ha
D bitually: thē wil we ask him whereby he proueth then his difference, betwene the faith of the promises and of the other articles, but if he proue vs that only ỹ fayth of the promises is infused, and of the other articles not. Whiche when he proueth you, beleiue him, and in the meane while, beleiue ỹ his euaciō is not worth a flye. If he wil say that the children baptised, and so foorthwith departyng, haue no fayth at all, but be saued onely by the faith of theyr frendes, and by that our lord hath receiued them to the sacrament of baptisme and by the sacramente of Baptysme, hath receyued them to grace and glorye: without anye fayth of theyr owne: then geueth he to the sacramente agaynste all hys other doctryne, a greate efficacye of grace, and
E maketh it not onelye a sygne. And yet graunteth he then belyde, the thing that denyeth, that is to witte that some may bee saued being ignorannte, not onelye of some of ỹ promises, but also of thē all.

Besides this, if we would graūt him the thyng that he can neuer proue: yet were he neuer the nere. For thoughe it were true that without beliefe of all the promises, no manne might be saued, but that the bare ygnorannce of any of them were damnable, and that the ignorance of any other article wer not damnable, nor the contrarye beliefe tyll they were opened and taught: yet sythe men were (as Tindal hath here confessed) boūden
F vpon paine of damnacion to beleiue the perpetuall virginitie of our ladye, and to repente theyr formar errour to ỹ contrarye as soone as they be taught it, not withstandyng that it cannot be proued, by playne and euident scripture: then muste Tindall graunte ỹ it is lykewyse of euery other like article, ỹ is to say of euery article which is true and must bee beleiued when it is taught beside ỹ promises, though it can not bee proued by scripture, no more then the article of the perpetual virginitie of our Ladye.

Then ask we Tindal howe knoweth
G he those articles which be necessary articles of the faith, of which artycles the contrarye belief were damnable after ỹ trouth of those articles taught, the same articles not being written in scripture. Dothe Tindall knowe them by anye other meane, then by the churche, sythe they bee not taught hi by scripture? For it were hard that he shold in such a matter beleiue the authoritie of any one mā, but if that eyther God byd hym beleiue hym, or ỹ for lacke of scripture he proue the trouth of his doctrine by miracle, or by miracle proue hymselfe to be appointed by god to teache hym, by reasō wher of he might be beleiued, thoughe he proue
H not euery particuler poynte of hys doctryne by a seuerall miracle, excepte as great or greater miracles bee done, or haue bene done by some that teacheth or hath taught the contrarye. In whiche perpleritie God wyl eyther neuer bring vs or neuer leaue vs.

The artycles of our faith vnwritten are knowen only by the church

Therefore conclude I, that Tyndal muste nedes graunte, that he knoweth not those articles but by the churche. Which church hath proued it self by myllions of miracles, & whiche church god byddeth hym beleiue, and sayth he wyll

Luke.10. Math.28. John.16.

dwell

A dwell therewith alwayes, and sende his spirite to teach and enfourme it, and lead it into euery trouth. Of this church therefore muste Tyndall learne those artycles, or elles cannot bee bounden to beleeue them, and to repente hys formar errours to the contrarye, but yf he saye that himselfe haue them by special reuelacion of God, priuatelye shewed vnto himselfe. And then yf he saye so, he muste either beleeue them alone, or elles yf he will be beleeued in them, and haue other menne beleeue them with him, thē muste he proue vs them by scripture or myracle. And syth I dare aunswer for him B that i such articles he lacketh those two, there is no remedy for him but he muste nedes confesse that he is taught the suretie of those articles, and learneth which they be, only by the church of Christ.

Then aske we Tyndall forther, which is that Churche of Christ, by whiche he is taught to knowe those necessary artycles from al other, the belief whereof is not necessarye to saluacion. He can not saye that he learned it of any vnknowen churche, for no suche company caune he know for the church, but he muste nedes confesse that he learneth to knowe those articles by the knowen church. And thē C by which knowen church let him name any whiche he wyll, except the knowen catholike churche which himself impugneth, and he shal name a company of no credence in that poynt. For by his owne agrement thei muste lacke scripture for those articles (for of suche articles we speake) & they haue no miracles. Wherfore finally when he hath all done, thys article alone of the perpetual virginitie of our Ladye (the contrary erroz whereof after the trouth taught, himselfe confesseth to be damnable) driueth hym of verye fyne force, to confesse ỳ the church by whiche he knoweth the vndoubted D trueth of this artycle, sythe he knoweth it not by playne and euydent scripture, is not his own secrete vnknowē church of electes, whiche as ye see hemselfe can not yet well describe vs, nor any knowen churche of heretikes, but the verye cōmon knowē catholike church, whiche himself goeth al this while about to impugne & destroy. In whiche only church Christ hath promised to dwel & abide, to teach it euery necessary trueth vnto the ende of the worlde, and vnto ỳ only faith of whiche church, he hath promised and geuē ỳ gift of worthig miracles. Whiche myracles sythe we clerely see perseuer & continue in this churche onely, we may C clerely thereby see, that this church onlye is that churche also, to which onely the tother promyse of the holye ghostes perpetuall residence and inspiracyon was made.

To this poynte is Tyndall now good christen reader driuen of necessitie, but yf he wyll saye that thys whole multytude of the knowen catholike church, is not the very churche, but onely the good men and electes that be within thesame.

Nowe if he wene to escape out so, he shal be soone set in. For then at the least wyse he knowledgeth, that there are no F good menne out of this churche, nor no manne hath any true sure faith but it be learned of this churche, or of some membres of the same. And then sythe hymself and his felowes bee out of this churche, both wilfully synne departed out, and after worthely cast out: themselfe be none of them of whom the trouth can be learned. Also to saye that he therin beleueth onelye the good menne of the knowen churche, that thyng hath hymself made impossible to serue hym, for they bee by him the onelye electes, whiche maye by his owne doctrine though thei canne do no deadly synne, doe horrible dedes yet, and so seme very nought. And in this cō G mon knowen church, the cōmon knowē fayth or beliefe is all one, both with the good and the badde, though the lyuynge bee diuerse. If Tindal dare denye that, let hym looke in the workes of saint Austine, saint Hierome, saint Cipzian, saint Ambrose, saint Basile, saint Gregorie, saint Chrisostome, and all the other olde holy doctours and saintes, of euery time this fiftene hundred yeare, & he shall not for very shame say nay, but ỳ against Luther & him those holy saintes had the same faith ỳ the cōmon catholike lay people haue yet vnto this day, as for ensample, ỳ it is an horrible abhomina- H cion, ỳ ani monke or frere should wedde a nunne. Wherin if Tindal dare saye ỳ I lye, let Tindale as I haue often sayde bringe foorth of al the old holy saintes, some one that saide the contrary, which I am verye sure he cannot. So that finally, Tindall is comen againe to the same poynte, that he muste in fayth and beliefe of suche articles, beleue the common consent of the whole churche, & not take his doctrine of any one man or any fewe, that would in faith vary, swarue, and fal from the cōmon faith of ỳ whole catholike churche, not though there fell away

A away parcell meale, so many that they left the church for the fewer parte.

For god shall for ỳ knowledge of his true church euer more among many other thinges, specially puide twain. One that they whiche depart out therof shall neuer agree together in one belief. Another, that the light of miracles shall neuer shyne amõg any of theyr churches, but only ī his old true catholike church remayning. And therein shall they styll cõtinue, without any wõders wrought in anye of the false counterfayted churches of heretikes, vntyll that Antichrist shal come himself, which as help me god B very greatly feare is now very nere at hande. But when he is once comen, our 2. Thessalo. 2. lord be thanked he shall not very lõg endure, ere Christ shall hymselfe with the blast of his blessed mouth, blow ỳ proud beaste to nought.

Two thinges whereby the true churche may be knowē

Nowe good christen reader, sythe it is proued playnly vpon Tindales owne handlyng of this article of our Ladyes perpetual virginitie, that Tindal could not haue learned the trouth of that article of any manne, but yf he learned it by C credence geuen to the common knowen churche, whiche he wyll not knowe for the very churche, but impugneth it, and syth hymselfe graunteth also, that the contrary errour of that article is damnable after ỳ trouth taught, forasmuch as his owne elected parsones ỳ so haue erred before, cannot bee after saued, but by repentaunce of that erorour: he must nedes confesse also, that of all other like articles, whiche come in question, & are not in the scripture either spokē of at al, or not playne and euidently proued, the sure trouth and certaintie canne not be had by no man, but it be fyrst commonli learned of thesame churche, by credence D geuen therunto, for the trust of Christes promise made thereto, that hymself and his holy spirit would for euer be resident therin, and teache it euerye necessarye Math. 28. trouth, that is to wytte euerye trouth, to Iohn. 16. the belyefe whereof, he woulde haue hys people bounden.

Nowe foloweth it further good christen reader vpon thys, that Tyndall is in thys matter so caughte in a nette of hys owne makynge, that he must eyther lye toumblynge styll therein lyke a foole, and the more he stryueth therewith the more alwaye meshe and entangle hym selfe faster and faster therein, or wyselye geue vp hys heresyes and renounce hys formare errours, and from hencefoorth vtterlye knowleedge and C confesse, that agaynste his whole purpose he is vppon hys owne wordes clerelye conuinced and concluded, not onely that the verye Churche is the common knowen church, which hitherto he hath denyed and stykly stryueth against, but also that in the sacramentes, vowes, fayth, and good woorkes, and finallye euerye thynge wherein the catholyque knowen churche and hymself haue ben Luke. 10. at variaunce, he must learne the trouth of thesame churche, and therein believe that churche and geue credence therunto. Whiche if he dooe not endeuour himselfe to doe, but resiste their doctryne, F God whiche hath commaunded hym to believe and obey the churche, shal neuer worke with hym toward the belief.

And thus good christen readers for ỳ finall conclusion of this chapiter, here ye maye playnely see, that I myght well yf I wold with this same chapiter make an ende of all the whole matter. For ye well remember that all oure matter in this boke, is betwene Tindal and me no thing els in effect, but to find out which churche is the very churche. For syth he seeth himselfe plainely bounden to geue credence to that churche whiche so euer be it, he therefore in all his booke bringeth it into darkenes, & laboreth to make it vnknowē. because he wolde not by the knowledge thereof, haue hys heresyes knowen and reproued. G

And nowe ye see that as oure Ladye would, by hys foolyshe handlyng of the article of her perpetuall virginitie, he is quyte ouerthrowen, and hath it plainlye proued vnto hym vppon hys owne woordes, that the verye churche is none other, but thys that he denieth, that is to wytte the common knowen catholique people, clergye, laye folke, & all, whyche whatsoeuer their liuynge bee (amonge whome vndoubtedlye there are of bothe sortes many right good and vertuous) H dooe stande together and agree in ỳ confession of one true catholyke fayth, with all olde holye doctours and sayntes, and good christē people besyde that are all ready passed this fyftene hūdred yere before, agaynste Arrius, Otho. Lamberte, Luther, and Wicliffe, Zuynglius, Huten, Husse, & Tindal. & al ỳ rable of such errorius heretikes. And ther fore as I saye, sauing that I wil go farther to shewe you somewhat of hys farther folly, elles might I well euen here bothe ende this presente chapiter, & also The very and true churche.

this

Thys whole worke, wherein with a fewe of hys own wyse wordes, Tyndall hath confounded hymselfe, and stroyed all hys whole matter. For as touching hys accustomable rayling in the ende of hys Chapter, with which he wold seme to touche the catholyke churche, it is all so cleane agaynst hymself, and so clerely describeth and depeynteth hymselfe and hys own felowes, that if we would labour sore to fynde oute what cyell we might say by them we could find no better thyng to put vs in remembraunce of euery poynte of their mischieuous matters, than Tyndalles own wordes ỹ he wryteth here hymself. Lo thus he sayth.

B Tyndale.

But they whiche maliciously maynteyn opinions agaynst the scrypture.

Here shoulde he say as for ensaumple they that mayntayne that freres maye wedde nunnes. Or that that cannot be proued by scrypture. One of these thinges is as ye haue herd, the perpetual virginitie of our ladie, which himself hath cõfessed in this same chapiter, ỹ the true membres of hys elect church, must nedes beleue after ỹ they be once taught it. And then if themselfe be bouden to beleue it, they be bounden to stand therby C and mayntayn it. And so speaketh Tindall cleare agaynst himselfe. or suche as maketh no mater vnto the scripture. He meaneth suche thynges as were not of necessitie requisite to bee wrytten in scrypture, and therefore he wryteth like hymselfe. For there is not one article of the fayth that of necessitie neded to be writtẽ, but ỹ god could both haue taught them & kept thẽ without wryting. As he hath taughte and kepte some, as for ensample the perpetuall virginitie of ours D lady, whiche Tindall hath both denyed and confessed, & denyed agayn, and woteth neuer where to holde him, the deuil so troubleth his braynes. and to saluacyon that is in Chryste, whether they be true or no. The churche hath none suche as make no matter to saluacion. For euery thyng that God wil haue beleued, pertayneth to saluacion, syth the contrarye belief is disobedience to God that so taughte it hys churche, because he woulde haue it believed. And that the perpetuall virginitie of our lady is of such sorte, Tyndalle hath hymselfe openlye and playnelye agreed, and yet woulde he nowe secretly steale backe again, Not wittingly peraduenture, but that the deuill pulleth hym backe by his C coate skryte vnware.

and for the blinde zele of thẽ, make sectes breaking the vnitie of Chrystes church, for whose sake they oughte to suffer all thinges, and rese agaynste their neyghbours (whom they ought to loue as thẽselues) to slea them: such men I saye, are fallen from Chryst and make an idole of theyr opiniõs. For except they put trust in such opinyons, and thought them necessarye vnto saluacyon, or with a cankred conscience went aboute to decepue for some filthy purpose, they woulde neuer breake the vnitie of fayth, or yet slea theyr brethren. Nowe good reader, F consider who make sectes, ỹ is to say: fordryng partes and diuisyons, and breaketh the vnitie of Chrystes churche, whether the catholike church that was agreed al of our mynd, believing purgatory, and the equal godhead of Chryste with hys father and the holye goste, and the blessed body and bloude of Chryste in the sacrament of the aultare, & al the other holye sacramentes, & the perpetual virginitie of our lady, & prayed vnto her and other holy saintes, & did reuerence to theyr relykes, ymages, & kept holy daies and fa- G stynge dayes, and believed all berye fast and firmely that it was abominable sacrilege for a frere to wedde a nunne. In al these thinges & many other good thinges mo, wer al good christen people agreed in one by ỹ spirit of god without any variance, as appeareth playnly both by the olde continued bokes of seruice vsed in ỹ churches thorow christendom, & by the bokes of the olde holye doctours and sayntes in euerye age of tyme, saynge onely when suche heretikes as Arrius, Wickliffe, Luther, Lambert, Huskyn, Husse, & Tindall, & such other lyke, here & there, some in one time, sõe in another, & the bery worst in our tyme, haue been by ỹ deuil stryed vp to stroy ỹ true faith, H & bary frõ the catholike corps of christẽdom, and make new fond sectes of theyr own foolish braynes. And where he speketh of kylling and sleing their brethrẽ, hymself can tell wel ynough ỹ good christen princes & other bertcous people, did in the begynning greatly forbeare such heretikes, till that they wer finally fain in auoyding of their sedicions trouble, and for the repressyng of theyr inemendable malice, to folowe thensaumple of sayne Paule, and as he betooke some of them to the deuill, to the punishment of 1. Tim. 1. theyr bodyes in helpe of their soules, or

A ceasing of their sinnefull blasphemy: so by temporall lawes and bodily punyshmēt, to finish the infinite malice & intolerable trouble of those heretikes, for the saufgard of god people in peace & tranquillitie. Whiche comon peace & quyet if the heretikes had not perturbed, they had been themselfe much more easily handled. But as Tindall knoweth that this is true, so knoweth he well agayne that the heretikes haue been those, that did in christendom begyn to fyght, kyll, & slea, before that themself wer killed & slayne, or any thyng foughten withal, and that they beganne to be kylled and foughten withal by their own importune malice, whereby the catholike people wer constrayned and compelled to kyll them in the necessary defēce of innocentes. And that thys is true, Tindal knoweth very well, bothe by the stories aswell of England as of other places, and also by the experience of his own dayes in Almayn thorow the cruell insurrection there of hys owne felowes the heretykes of hys owne secte. Whiche rose there, and robbed, burned, and kylled, not one naughty knaue or two in a town as good kinges and princes doue these horrible & incorrigible heretykes, and yet sometyme scant once in tēne yere, and in some good towne not once in tenne score yere, but whole goodly monasteries they burned vp and destroyed, and some where al the churches almost thorowe the whole cūtreye, robbed, spoyled, and bare awaye all that euer they founde, despighted the Saynctes, ymages, relikes, the crucifix, and the blessed sacrament, robbed, mayhemed, and murthered many good vertеous people. And by goddes good sufferaunce, they ceased not at the cleargye, but feelyng smarte, went farther & fell to their lordes landes. So that they ỹ winked and cared not for Goddes part, wer fayne to wake within a whyle and care for theyr owne parte. And then they fell vpon the heretikes agayne, and killed of them aboue three score thousande in dyuers places all in one summer. Synce whiche time in Swycherland, euen this last yere Zwinglius sette his heretykes in a rage agayn, to pylle and spoyle the true catholikes of his own cūtrey. But god gaue the victory to his faithful folk that wer full loth to fight with them, sauing that verye force draue them to the fielde, where they bare ouer theyr enemies. And Zwynglius hymselfe tharch heretike of all, was there deadly wounded and taken, and after that burned vp. Such fayre fortune had Tyndales maister there, of whom he toke hys heresies agaynst the blessed sacramēt. And therfore, where Tyndal speaketh of kylling of heretikes, whome he calleth hys christen brethren, he knoweth it wel himself that hys owne vnhappy felowes, the heretykes I say themselfe, beganne fyrste that guise. And as they beganne it, euen so they kepe it styll. And surelye there is no doubte, but that Tyndalle hymselfe hath lōged long, and yet euer loketh for, that as the Lutheranes & Zwinglianes haue begunne to ryse & ruffle in rebellion in soondry partes of Almayne, so he mighte see hys disciples allaye some fete here. But I trust in Gods grace & in the kynges goodnes, their heartes shall all faint ere thei come therto. And if ỹ deuil wer so strong with them as to styre thē vp, I would wish Tindall among them & frere Barns too. For I little doubte if they dyd, but both captaynes and compayny (as Zwinglius and hys bushmēt came thorely to mischiefe) if God sytte where he sate, should haue like lucke.

Swinglius death.

Now is this a playn conclusion, that both thei that trust in their own workes

Loe what a perill here were, if a frere shold put any trust in chastitie & keping of hys vow. But and if he trust in lechery with wedding of a nunne, then is he safe ynough, because that worke is not hys owne worke, but the worke of the deuyll, and of the synne that breaketh out of hys membres. And they also that putte trust in theyr owne opinions, bee fallen from Chryste, and erre from the way of fayth that is in Chrystes bloud, & therfore are none of Chrystes church, because they be not buylt vpon the rocke of fayth.

Thys doth hymselfe and his felowes that are heretykes. For the articles that the whole catholike churche putte trust in, be not the opinion of anye man, but the sure doctrine of God. Whereof the certayntie of the trueth dependeth vpon the promyse of oure sauioure hymselfe, which hath promised that the holy ghost shall teache hys churche, all trueth and leade it thereunto. And therefore if it be true (as in dede it is) that they whiche trust in theyr owne workes, and make ydoles of theyr owne opinions, & breake the vnion of the churche, and make sundrye sectes, and kylle their christen brethren, be fallen from Chryst, and from the waye of faythe that is in Chrystes bloud,

A bloud, and therfore are none of Chriſtes church, becauſe they be not buylte vpon the rocke of fayth: then muſt it nedes folowe, that Luther, Lambert, Zwinglius, Huſkin, & Tyndall, and all other of theyr ſondry ſectes, be fallen frō Chriſt, and erre from the way of faith that is in Chriſtes bloud, and therefore are none of Chriſtes churche, becauſe they putte truſt in their own vayn inuēcions, and make vdoles of their own falſe opiniōs. For whiche they breake the peace & vnitie both of the churche and of the fayth, B by makyng of ſectes and ſowing ſedicion and diſſencion, to ſtyre vp rebellion and inſurreccion agaynſt their neyghbours and their gouernours, and thereby cauſe the robbery, pillage, ſpoile, and murther, of their good catholike chriſten brethren. And doe put alſo their truſt in The workes wherin hereſyes putte theyr truſt. their own workes, not in faſting, praying, almes, or any good worke, but in deſtruccion of monaſteries, caſtyng oute of religion, expulſion of chaſtitie, with wedding of nūnes, & liuing in lecherye, prophanyng of churches, pollutyng of aultares, blaſpheming of ſayntes, raſhing downe their ymages, caſtynge oute their relikes, diſpighting our lady, defiling the crucifire, and finally, mocking C & mowing at the bleſſed ſacrament. And thus abuſyng themſelf, they declare (loe very clearely) that they be not buylt vpō the rocke of faith, but with the breath of damned ſpirites be blowen down to the deuill. I pray God amend them, and ſet them on that rocke agayne. And here an end of this Chapiter, in which ye ſee lo, to what pleaſaunte paſſe firſt his royall ridles of ſinne, and not ſinne, erre & not erre, and afte thys royal rayling of making ſectes, breakyng of vnitie, killyng D of chriſten brethren, truſtyng in theyr workes, is by the perceiuing of his own woordes finally brought vnto, and euery miſchief ý he layeth agaynſt the knowen catholike churche, eche after other fall in his owne necke, where that fagot lieth ſo ſurely bounden on his ſhoulder, that as long as he liueth with al the ſhiftes he can find, he ſhal neuer well ſhake it of.

¶ Fayth is euer aſſaulted and fought withall.

¶ Tyndall.



Oroner, thys fayth which we haue in Chriſte, is euer fought agaynſt, euer aſſayled and beaten at with deſperacion, not when we ſinne only, but alſo in all temptacions of aduerſitie, into whiche God bryngeth vs, to nurtre vs and to ſhew vs our own heartes, the hipocriſie & falſe thoughtes that here lye hidde, our almoſt no fayth at all & as little loue, eue then haply whe we thought our ſelues moſt perfect of all. For when temptacyons come, we cannot ſtande. When we haue ſynned, fayth is ſieble. When wrong is done vs, we cānot forgeue. In ſickenes, in loſſe of goodes, and in al tribulaciōs we be impacient. Whē our neighbour nedeth our helpe that we muſt depart with him of ours, then loue is cold. And thus we learne & fele, ý ther F is no goodnes nor yet power to do good, but of god onely. And in all ſuche temptacions our fayth periſheth not vtterly, neither our loue and conſente vnto the lawe of God, but they be weake, ſicke, & wounded, and not cleane dead.

¶ More.



Hys Chapiter hath Tindalle put in for no great effect, but onely with a comely floriſh, to ſet oute and furniſh hys hereſies of the Chapi- G ter nexte beefore. Wherin he techeth that in ý true mēbres of his elect church the fayth doth neuer fayle but euer continueth, and that therfore thei doe neuer ſinne deadly, how horrible dedes ſoeuer A fond opinion. they doe, as he confeſſeth that they dooe many, & yet ſinne neuer deadly, becauſe they doe them not of malice nor of purpoſe, but of frayltie onely & of wekenes, thorow the fruit of the ſinne that remaineth in their fleſh, & breaketh out of their ſely weake and frayle membres.

Now for ý farther garniſhyng of this hys horrible hereſie, hath he brought in this Chapter, in whiche he neyther pro- H ueth any thing therof, nor any thing goeth about to proue, but onli falleth to prechyng, & telleth vs ful holily that ý faith is euer foughten agaynſt, as though no man had euer heard that before. Whereas euery chyld well woteth, that ý fayth is alway aſſaulted and fought againſt, whether he ſpeke of hys own falſe fayth & hereſies, or of the true catholike fayth of Chriſt. For like as the true catholike fayth is, and euer hath been, oppugned and aſſaulted by the deuyll and all hys

A disciples, such heretikes as Tyndall is, from the begynnyng vnto thys present tyme: so hath euer hys false faythe and heresies been impugned, assayled, and condemned, by God and al hys prophetes, by Christe and all hys Apostles, and all hys holy doctours and sayntes, and by all the whole corps of christendome, from the begynnynge hetherto. And thys conflycte and battayle shall neuer cease, till Christe shall finally reformme the world and finisshe it, and deliuer the kyngdome to the father.

1. Cor. 15. And as for euery mans fayth priuately, who knoweth not (though Tyndalle tell vs not) that the deuill daylye laboureth to quenche it, as he laboureth to destroy hope & charitie, & al other vertues.

B

For this we nede not to lerne of Tindall, neyther that men by temptacions learne to fynde and feele, that there is no goodnesse ne yet power to doe good, but of God onelye, if Tyndalle meane that as the trouth is, that all goodnes cometh of god, and that man hath none nor none coulde haue, neither man nor aungell but by goddes gyfte, nor coulde haue yet any power to doe good, if God woulde withdrawe hys grace. Howe be it, if he meane in this place, as he sayeth with his maister Martine in many places, ỳ man hath no power by the fredom of his will to doe any good in woorkyng himselfe with goddes grace, and in resistyng of temptacion too, and woorking with god in the keppyng of himself from sinne, but must nedes in al such thinges sit styll himselfe astonyed & amased in a recheleſſe slouth, and lette god worke alone: then saye I that Tyndalles holye sermon is very damnable heresye.

C

Mannes free will worketh with goddes grace.

Nowe where that in all the sinnes ỳ he rehearseth, he sayth that our faith peritheth not vtterly, nor our loue and cõsent vnto the lawe of God, but that they be weake, sycke, and wounded, and not cleane deadde: I saye that hys tale is to lyttle purpose. For if by fayth he meane the beliefe, then is it of necessitie lost at all in no deaddely synne excepte heresy. For the ryght beliefe and other deaddelye synnes, maye stande together well ynough. For a man maye believe truely and doe falsely, believe ryghte and liue wrong, believe wel and be naught.

D

And yet may he be an elect person and fall from the true fayth, that is to saye: the true beliefe, and leese it vtterlye, believyng lyes and heresies, and fall from grace for the tyme, and yet after that, with helpe of grace fynde the fayth and fall thereto agayn, and finally dye therin. And if Tindall here by the name of faythe, vnderstande hope and trust in god, as he iugleth cõtinually with that word, for suche equiuocations & dyuers vnderstandinges of one word, serue him for his goblettes, hys galles, & hys iuglyng stycke in all the proper poyntes of hys whole conueyaunce and hys legerdemayne, but as I sayde, if by fayth he meane hope: I graunte that it dyeth not alway with the sinne, nor goeth not therewyth awaye. But it wareth by Tyndalles doctryne oftentymes ouergreate. For by the dredeles trust of their teaching, the man falleth into boldenes of sinne. In whiche when he hath fearelesse long continued, he wareth forgetfull and careleſſe, and setteth not by synne, till sodeinly ỳ deuil out of his high heart & haute corage striketh him into cowardous drede & vtter desperacion. For the outrageous encrease of their hope, is no very right hope, though it be a greatter hope then it should be, no more then the heate of a feuer is a right natural heate, though ỳ body be more hote then it was in helth. And therfore in such affections the soule sometime falleth from one cõtrary qualitie into another, as the body in an agew changeth frõ colde to heate, and from heate sometyme into colde agayne. Of whiche maner of chaunges of the soule, whom the deuil dryueth out of one vice into his cõtrary, may be wel verifyed these words of holy scripture. They shal frõ colde water of the snowe, goe into farre passyng heate. And yet I say that with these sinnes, a true mẽber may lese all hope & fall in dyspayre, and after by grace come vnto hope agayne.

F

Note.

G

Iob. 24.

Now where he sayth ỳ loue & consent to ỳ law of god, is not lost by a true mẽbre of ỳ elect church: I wot not whether Tindales loue remayn or no, but I am sure ỳ by sinne christen charitie goeth awaye. For neither charitie nor grace cã stand together with sinne. For as sayne Paule saith, what felowshyp can there be betwene light and darknes, betwene Christe & Belial. I saye also ỳ all his gay godly tale that he telleth vs here, of his electe membres with their holye feeling faith, to whom he would appropre some speciall priuiledge of keppyng still fayth, hope, & charitie, with al their heaup hepe of horrible deuelish dedes, I say that as farre footh as in his wordes is any trueth, his priuiledge is not proper

H

2. Cor. 6.

to the

A to the members of his elect churche, but comon to the very finall electes, & to the finall reprobates too. For bothe the tone and the tother maye synne and repente, and amende, and synne agayne, and amend agayne ofter then Tyndalle hath fingers on his handes & toes on his fete too. But he that finallye repenteth hys sinnes in a right fashiō, is an elect foresene to god from the beginning. And he that finally dieth impenitent, as diuers wedded freres dye in their lechery: or he that after Tindales doctrine repenteth without care of shrifte, & dyeth in a false heresie against his holye howsell: suche folkes be finally reprobates, foreknowē vnto god before ẏ world was wrought, B that they would finally for impenitence fall vtterly to naught. And the other part of hys tale, whiche cannot be verifyed in the reprobates, that is to wit the keping of charitie still in the dooing of horrible dedes, cannot be verifyed in the electes neither. And so is hys tale on euery side foolish, false, and naught. For ẏ semely setting furth whereof, to make it appeare fayre and likelye, because he can neither bring reason, scripture, nor other good authoritie: ye shall nowe see C what ensaumple he bringeth furth.

An elect foresene.

A reprobate foresene.

¶ Tyndall.

As a good child whom the father and mother haue taught nourtour and wisdom, loueth his father and all hys commaundementes, and perceiueth of the goodnesse shewed him that his father loueth him, and that al his fathers preceptes are vnto his wealth and profite, and that hys father commaundeth hym nothing for any nede that his father hathe therof, but seketh hys profite onely, and D therfore hath a good fayth vnto all hys fathers promises, and loueth al his commaundementes, and dooeth them with good will, and with good will goeth to schole. And by the way happely he seeth company play, and with the sight is taken and rauysshed of his memorye, and forgeatteth hymselfe, and standeth and beholdeth, and falleth to playe also, forgeattinge father and mother, all theyr kyndenes, all theyr lawes, and hys own profite thereto. Howe be it, the knoweledge of hys fathers kyndnesse, the faith of his promises, & the loue that he hathe agayne vnto hys father, and the obedient mynd, are not vtterly quenched, but lye hydde, as all thynges dooe when a man slepeth, or lyeth in a traunce. And as sone as he hathe played oute all hys E lustes, or bee warned in the meane season, he cummeth agayne vnto hys olde profession. Neuer the later, many temptacions goe ouer his heart, and the law as a ryghte hangeman tourmenteth his conscience, and goeth nye to perswade hym that his father will cast him away and hange hym if he katche him, so that he is lyke a great while to runne away, rather then to retourne vnto hys father agayne, feare and dreade of rebuke, and of losse of his fathers loue, and of punishment, wrastle with the trust whiche he hath in hys fathers goodnesse, and as it were, geue his fayth a fall: but it ryseth F agayne as soone as the rage of the fyrst brunt is paste, and his mynde more quiet. And the goodnesse of hys father and hys olde kyndenesse cummeth vnto remembraunce, eyther of hys owne courage, or by the coumfort of some other. And he belieueth that hys father wil not cast him away or destroye hym, and hopeth that he will no more doe so. And vpon that he geatteth hym home dismayed, but not altogether faythlesse. The olde kyndnesse wil not let him dispayre. Howe be it, all the worlde cannot sette hys heart at rest vntill the payn be past, and vntill he haue heard the voice of his father that all is forgeuen. G

¶ More.

I neither haue yet euer heard, nor neuer looke to heare, anye very wise word in all Tindalles workes. But yet heard I neuer a more piuish processe then this his holye preachynge is, nor therewith more pestilently perillous, while he pretendeth to make this Chapiter of fayth, and then iugleth it into trust and hope, and yet woulde make vs belieue, that neither nother at any tyme faileth anye man that once hath gotten thē, nor that any man which once hath the fayth that himself describeth, and therby is once a true member of his elect church (as euerye man is by hys doctrine that once attayneth that fayth) can at any time aferlese it nor fall awaye therefrom, and for that cause can neuer doe deadlye synne, though he doe neuer so many damnable dedes, or (to call them as himself calleth them) horrible dedes. For as for damnable, happely Tindalle will saye they bee not be they neuer so horrible, because the seede of god, that is to wit, their feeling fayth, can neuer suffer suche true membres of his elect church, doe those horri-

A ble dedes willinglye or of purpose, but onely for weakenes & frailtie, for which they can be (saith he) no deadly sinnes in those blessed bodies, be the dedes neuer so deuelish.

And now to proue vs this wonderful strange parador, this opinion inopinable, to be very plain, ope, euident & clere, he farnysheth it with saũples so feble & so dimme, that the faint sight of our sore eyes can scant attayn to perceiue, howe the saũples any thing touch the matter.

For where he should to make vs clerely behold it, put hys ensamples in great and horrible dedes, suche as hymself before in another Chapter confesseth that B his holy mẽbres doe: he forgetteth here now such horrible dedes as would make the readers abhorre the doers of them, and speaketh fayre & easely that they bee feble sometime in temptacion, and than they cãnot stand, & that after they haue sinned their fayth is faynt, & when they should help theyr neighbour, theyr loue is cold, and they be not pacient in tribulacions, & when they suffer wrong, they cannot forgeue loe, and when men take away their godes they be angry, so they be lo. Lo how angry Tindall is with his true membres of hys elect church, & C how sore he layeth their sinnes to theyr charge. And yet because we should take theyr faultes for muche the sleighter, he ministreth al ẏ matter & maketh it much the lesse, by resembling & likenyng them to a good little chylde, as though theyr faultes were all but chyldishnes, & as it wer a babe that wepeth and wareth angry with the knight, for catchyng away his bread and butter, & would complain to hys mother, and bidde her goe take a rodde and beate the knight. But sith ẏ Tindall now goeth about to play ẏ master, and sette all the catholike church a- D gayn to scole, and would haue vs learne suche hard lessons as we neuer heard of the lyke, as that men may comonlye doe mischieuous dedes without any deadly sinne, because they doe thẽ not willingly where no body compelleth them: lette hym at the least wyse, sith he will make vs all young children, teache vs our lesson as a good maister teacheth his yong children. And lette hym not teache vs our lesso in a small ragged hande, wherin a ponge begynner can scant perceiue one letter from another, but lette hym teache vs in a fayre great letter of some terte hande, that is more easye to learne vpon. And therfore we shall praye hym to lette passe ouer for thys onde hys long C chyldishe ensaumple of hys good chyld, whiche for all the nurtour yt hys father and hys mother, and all the wysedome that he learned of them, and all his loue to them and to theyr commaundemẽtes, and all the truste in hys fathers promyses, for which he goeth with good wille to schole, fynding yet by the waye some companyons that fall to playe, is rauished of hys remembraunce, and forgetting father and mother, & all theyr promises, and al theyr kindnes, and al their lawes, and all the wisedomes ẏ he learned of them, & all the nurtour that they taught hym, standeth styll and looketh F on them. and after falleth to worke with them at some suche prety playes of likelyhod as children be woont to playe, as cheristone, mary bone, bokle pit, spurne poynte, cobbe nutte, or quaypting: let vs leaue I say this good child at his game, tyll he be fette eyther home with hys father, or to schole with hys mayster with three strypes for hys tarying and trewaũting by the way (which is more mete for such a child, thẽ after his lustes played out, Tyndalles tragicall proceste of G remembraunce of hys olde profession, with temptacions ouer hys hearte, and the lawe hys right hangman, tourmenting of conscience, feare of destruccion, and almost desperate drede of hangyng) Now let Tindal therfore in stede of this chylde, take for ensaumple some of the true membres of his own elect church ẏ hath ẏ feling faith of his own false heresies, & not a litle child, but a great slouen slouche, that oute of hys boyes age is twentie wynter stepte into hys knaues age. Then let Tindall put in him for ensaumple not as he doeth here, the beyng angry with them that doth him wrong, H or lacke of due loue to the liberall helpe of hys neyghboures nede (with whyche mynde, and softe ensaumples of infyrmitie, fieblenesse, imperfeccion, & frayltie, Tyndall couereth and kepeth a syde the hatefull hearyng and beholdyng of theyr abhompnable dedes) but lette him putte for ensaumple that hys true membre, thys Jacke slouche that we speake of, is so frayle and so fieble in temptacions, that thorow the fruit of the synne remaynyng in hys flesshe, and as Tyndall sayeth, breakyng oute at hys membres, he falleth into horrible dedes (for that is Tyndalles woorde) as into aduowtry with his mother, poysoning his father, and murtheryng hys brother, in sacri-

A sacrilege, and incelke as frere Luther doeth with hys nunne, fall to mockyng of almightie God, as Tindall dooeth in the blessed sacrament.

Now sith we haue for ensaumple taken no little pretty sinnes, but great and horrible dedes, and haue also taken for ensaumple, no little pretty boye, but an olde great knaue-fytte and mete for the matter, as in whom may well and conuenientlye be verifyed all Tyndales tragicall tearmes of temptacions and tormentry, destruccion, hangman, and galowes, & altogether: let vs in thys abhominable beast nowe, and in these horrible crymes, as in a great tert hand, loke
B vpon our lesso that master Tyndall teacheth vs, and see whether ther be writen therin the thyng that he would haue vs learne, or whether ý (sith we haue nowe such a boke with so great large letters, as we can spell vpon and dooe together our self) it shal peraduēture appere ý he went about before with a small ragged hand, to begyle vs & make vs reade false.

Be remembre good readers ý he sayth, that his true mēbres vpon great occasions, as vpon the sight of such thinges as deliteth them, bee rauyshed of their memory, and forgeat themself (as his little good child doth at the syght of the playe)
C and so continueth still in the folowyng and fulfilling of hys lusse, as it were a man in hys slepe, or one that laye in a traunce, and neither is hys faythe losse in all that while, nor hys loue to the law of God, but though they lye hydde, yet they continue styll both twayn, and his hope and his trust in god also. And therfore though our Jack slouche do al those horrible dedes that we dyd putte for ensaumple: yet beeyng a true membre of Tyndalles elect church, because of hys feeling fayth which so lyeth hidde in his heart that he feleth nothyng thereof, he
D consenteth not in hys mynde to none of those dedes, nor doeth none of them willingly nor of purpose, or at the least wise not maliciously (for that word into hys olde tale putteth Tindall of new in hys false exposicion vpon the first epistle of saynt John) and therefore in hym there can none of all those horrible dedes bee damanable or deadly sinne.

We might here lette Jacke slouche alone, and aske Tyndalle whether another slouche of hys acquayntaunce hys own mayster Martine Luther, not onelye a true member, but also one of the chiefe membres of hys electe churche, hath lyen all thys whyle a slepe, by the
E space of so manye yeres together, syth he fyrst ranne oute of hys ordre in apostacie, and after wedded his nunne, and yet continueth with her still. This frere and hys nunne, dranke well of lykelyhod ere they went to theyr bryde bedde, if they lye still and slepe yet.

But forasmuche as Tindall will not agree that frere Luthers lecherye with hys nunne, is any euyll dede at all, but very well done and vertreously: therefore thoughe we nede none other ensaumple agaynst his frantike heresie to the eares of any good christen man, yet for Tyn-
F dall hymselfe we must leaue Luther lying still a slepe with hys lemman, & returne agayn to Jacke slouche, whose dedes Tindall wil graunt and agree to be horrible, though he denye thē to be damnable because of Jackes feeling faythe, whiche though he feele it not because he lieth a slepe, kepeth in him still yet ý loue to goddes lawe, and suffereth him not to consent vnto the sinne, nor to dooe anye such dedes willinglye nor of purpose, or at the leaste wise not maliciously.

Let euery man here against Tindales foolishe tale and shamelesse inuencion, take testimony and witnesse of his own witte, whether he that by the deuylles entycement defowleth hys mother, poy-
G soneth hys father, and murthereth hys brother, and mocketh almightye God, and suche other horrible and abhomynable dedes often tymes, dooeth deliberatelye with long deuice and studye bestowed about it, doe this geare willingly, and consent thereunto, or elles doeth all vnwillynglye, as he were a slepe or in a traunce. Let Tyndall tell vs what he will, he shall (I wene) fynde no wyse man in thys poynt agree, that these beastes dooe theyr detestable dedes vnwyllinglye withoute consente vnto synne.

Nowe touchynge Tyndalles tother goodlye refuge, that the horryble dedes of his true membres of hys elect church
H bee neuer deadlye synnes, because they dooe them neuer of no malyce: thys is (be ye sure) a very comely deuice, which euery wise man ye wot well must nedes allowe and commende. For in oure ensaumple of Jacke slouche, what indifferente iudge woulde not holde the good man excused of all those abhomynable dedes, if it myghte appeare to the court, that the defoulyng of his mother was not for any despight or malice borne to hys father, but of vnnaturall affection and

A very beastly lust. And also that the poysoning of hys father, grew not of anger or euill wille to hys persone, but of loue and longing for his substance, and such other excuses like, for all his other detestable crymes, whereuppon it myghte appeare, that none of them all rose of anger or euill wille, but some of pryde, some of couetice, some of lecheri, or such other ribaldous appetite. What coulde his iudge in such case say to hym for very pitie, if ỳ poze man sayd once he wer sozy, but stroke his head, & bidde him go home & be a good sonne, & doe so no moze. And therefoze, for almuche as the same B Jack slouche doth none of those detestable dedes of pure malice to ani other body, but of some kind of affection toward hymselfe, hys loue is not vtterlye quenched, & therfoze he is one of Tindales electes, that sinneth neuer how badde so euer he be. For wheras finally Tindall teacheth vs, that his true membzes of his elect church doe neuer sinne deadly, because ỳ after the lustes haue played out al their lustes, then they repent agayn and remember themself & their fathers formez kindenes, and be sozy: thys is a fayze tale of a tubbe tolde vs of hys electes. For euery man wel woteth that C thus doe the finall repzobates, and be by due repentance diuers times in their lyues restozed agayn to the state of grace. And then by this tale of Tyndalle, wer ther no dede damnable noz deadly sinne in any man, wer it neuer so abhompnable, but onely those last sinnes in which he dyed impenitent. And then were all Tindalles hygh descripcions and differẽces of electes & repzobates all bzought D to this poynt at the last, that their dedes bee al one, and their fashions and their faythes, and their loues to the lawe of God alyke chaungeable thozow the remenaunt of their liues, sauyng that the tone sozte dye repentant, and the tother sozte impenitent. And thys is thesame thyng that we saye. And so is Tyndall after all his long foolishe varlaunce, at last maugry hys teeth agaynst his purpose, compelled to saye thesame that we haue alwaye sayde, and he alwaye denyed.

But then saye we one thing farther, that whereas the electes be by his owne agrement the penitentes onelye, and the true reuentantes: neither himself which repenteth not hys abominable heresies, but stubburnelye standeth by them and sayth he will dye in them, noz hys mayster Martine Luther, whiche notwithstanding that the lustie hath oftentymes played oute his lust, will not yet leaue his lecherie, but lye still with the nunne and defende for lawefull matrimonye, their fylthie lyfe that is afoze God and al good men a very beastly bichery, shew themselues clerelye to be any of the true penitentes, but vtterly to be such, as but if they repente better ere they dye, shall elles bee none of Goddes finall electes, but very wzetched repzobates accursed out of goddes company, & miserable mẽbzes of ỳ deuils damned church in hell. E

Yet saith Tyndall farther in the ende of all thys Chapiter, that albeit the old kindenesse of the father cannot lette the F good chyld vtterly dyspayze, for all that he hath played at spurne poynte by the waye in goynge at scholewarde: yet all the wozld cannot sette his heart at rest, vntil the payn be past, and vntil he haue herd ỳ voice of his father ỳ al is forgeuẽ.

These wozdes would I haue Tindall apply me wel to his godly purpose, and turning the saumple of his good chylde into some olde shzewe, and the playing at spurne poynte, into some detestable dede: lette Tindall then tell vs, where, what voyce, and by whom, his true mẽbze of his electe churche shall heare that G voyce of remission. If he meane anye wozde spoken in scripture already, then is he sone spedde, and shal not after his sinnefull cryme committed, fall at any great conflicte in himself betwene hope and dispayze, his fayth almost catchyng a falle for feare, and at last with muche woozke rysing agayne. All this geare is sone done, if ỳ voyce of his father grauting remission set his hearte at rest, and that voyce be his wozd wzitten in scripture, for then he heard the wozd befoze he did the dede. And that wozd being such, H if it were vnderstanden as Tindall teacheth, that furthwith at the bare repenting without shzift oz penaunce, al wer forgeuen, synne, payne, and all, bothe eternall and tempozall, both in hell and purgatozy, and in this wozlde too: that wozde were than I say, already befoze the dede, not a forgeuenesse onely of the sinne passed, but a lycence almost also of all horrible deedes to bee done. And if he meane to heare the voyce of his father afterwarde, not wzitten befoze, he muste heare it by the mouthe of hys ghostelye father vpon his humble shzyfte and confession, which Tyndall calleth the craft and inuencion of Sathan.

And

A And this is loe, the conclusion of Tindalle in thys hys Chapiter, of hys false fayth euer assaulted, whiche is as ye see now taken here with assault, piecemele on euery side wounded, spoyled, & bounden, and quicke of feelyng as any blain or botche, but vtterly dead of grace, sent downe vnto the deuill.

¶ Tyndall.

¶ The maner and order of our eleccion.

B Euen so goeth it with goddes electes. God chooseth them fyrste, and they not God, as thou readest, John. 15. And then he sendeth furth & calleth them, & sheweth them hys good wille whiche he beareth vnto them, and maketh them see bothe theyr owne damnacyon in the lawe, and also the mercye that is layde vp for them in Chrystes bloude, and thereto what he wil haue them dooe. And then when we see hys mercie, we loue him agayn, and choose him, and submitte our selues vnto his lawes to walke in them. For whē we erre not in witte, reason, and iudgement of thinges, we cannot erre in will and choyse of thynges. The choyse of a C mannes wil doeth naturally and of her own accord, folowe the iudgement of a mannes reason, whether he iudge right or wrong. So that in teaching onely resteth the pith of a mannes liuing.

¶ More.

D This Chapiter depēdeth vpō the Chapter before, in which he cōpared his true mēbres of his electe churche vnto hys good chylde, whom hys father taughte nurtour and wysedome, and sent him to schole, and he like a mycher and a trewant, played at buckle pitte by the way, and when the game was done, fell almost in despayre of life for feare of hāgyng, if hys father caught him: And yet soone after wel and wiselye recoumforted hymselfe, with the remembraunce of hys fathers olde goodnesse, and so came home agayne lyke a good little boye, and hearde hys fathers boyce of forgeuenesse, whiche sette hys hearte at rest, and than he went to supper merelye, and than the mayde putte on his biggen and brought him to bed, E and than he cared for no more, but was merye in the mornynge, and readye to goe playe the boy agayn as he didde before. And nowe thereto Tyndalle ioyneth this Chapter saying: Euen so goeth it with goddes electe.

Yet syth he resembleth Goddes electe vnto the little boye, he should haue put into the saumple of his little childe, that hys little childe sometime whan he hath played the little young trewaunt, for al his remembraunce of hys fathers goodnesse, is for feare of hys fathers anger gladde to goe to some other frendes of F hys fathers, and praye them to brynge hym home, and helpe to skewse hym and keepe hym from beatynge. And than he shoulde haue begunne this Chapiter as he doth now, and say: Euen so goeth it with Goddes electe. For if the saumple of hys good childe maye preue al the remenant for him, than may it preue this one piece as well for vs, that the elect after hys offence, seketh vnto Sayntes as hys fathers frendes, and prayeth them to helpe to entreate for hym, for so dooe many times such good children ye wote wel as Tindall putteth his saumple by. To seeke vnto sayntes.

But we will not nowe for thys tyme trouble Tindall muche with that matter. I woulde that in this Chapiter all G wer wel saue that. For surely this chapter is very naught, and hath in it the secret sede of Tindales chief poysō, wherby he laboureth after Luther, vnder colour & pretext of Goddes eleccion, to destroy the free will of man, & ascrybe all thyng to destenye. Whiche thing is not in it self so false, but Tyndall proueth it as foolishlye, as ye shal perceiue anone.

But fyrste considre howe darkely the manne walketh in his way still. For yet he handeleth it of that fashyon, that he woulde not we shoulde see, whether he meane by hys woorde electe, the man that is electe for the tyme, after the maner of anye of those eleccions that I de- H clared you before in the begynnyng of my fourth boke, or whether he meane of those electes that are of God before the beginning of ẏ world foresene, to be such as by his gyft, and grace, and good will workyng therewith, in folke of age and wit therto, should, and would dye in the state of grace and be saued, and therfore be called sometime finall electes, sometime eternall. Thus whiche kynde of electes hymselfe meaneth, Tyndalle leaueth vndeclared, and will we shall

geasse

A geasse at hys mynde vppon hys vncertain woꝛdes, to the ende that he might euer haue some refuge into a Cartyng hole, and whan he were playnly confuted and repꝛoued, crie out vpon me than and say that I misse take hym.

But I am content to take hym therefoꝛe, that waye that maye bee the stꝛongest foꝛ hymselfe, and that way that his woꝛdes gathered out of dyuers of hys Chapiters, some befoꝛe and some hereafter, shewe most lykely that he shoulde meane, whan they bee considered together. And that is as me semeth, that he meaneth of those electes that are called
B the finall & eternall electes, all be it that the place of scꝛypture in the .xv. Chapter of saynt John which Tyndall alledgeth here foꝛ hys electes, lyttle maketh foꝛ hys purpose concernyng that finall oꝛ eternall election, not onely because the woꝛdes of Chꝛyste spoken there to his apostles, cannot conuenientlye serue foꝛ those whiche swarue from the true doctryne of Chꝛystes catholike churche that the apostles taught, into false heresies: but also foꝛ ỹ our sauiour in those woꝛdes when he sayde vnto them, you haue not chosen me, but I haue chosen you, and appoynted you that you shall
C goe furth and bꝛyng fruite, and youre fruite shall abyde, he spake there not of theyꝛ small election to saluacion, which election himselfe foꝛesaw in his godhead
Eternall election. befoꝛe the woꝛlde was made, and which election therfoꝛe is called eternall. But he spake there of that electyon onely, by whiche he chose and elected them to bee hys apostles and messengers, to be sent about the woꝛlde to pꝛeache his gospell, as playnly appeareth by those aforesaid woꝛdes, I haue chosē you, & appoynted
D you to goe & bꝛing in fruite, & finally is
John.6. the same election, whereof he spake whā he saide: Haue I not elected and chosen you twelue, & loe, one of you is a deuill? And therfoꝛe as I saye, the man layeth the scꝛypture very farre frō hys matter.

But nowe takyng hym as he woulde say, if hys wit would serue hym, ỹ is to wit, that by his woꝛd electes, he meneth the finall & eternall electes: let vs see & consider what high doctrine and befoꝛe vnheard, master Tindall teacheth vs of them. He sayeth that after that God hath chosen them (and telleth not whan, whether after theyꝛ cummyng into the woꝛlde, oꝛ befoꝛe the woꝛlde wer made, so that he leaueth it by those woꝛdes yet in doubte, whiche electyon he moueth, whether vnto saluacion in the churche
E tryumphaunte in heauen, oꝛ onely into the church here militant in earth.)

god he sayth sendeth furth and calleth vpon them, and sheweth them his good will which he beareth vnto them.

Now here falleth Tyndall in two faultes. One is, that these woꝛdes of hys cannot be verifyed vpon all electes, sith many dye in theyꝛ cradles, and many in theyꝛ chꝛisomes, but if he reken all those foꝛ none electes, because they can vnderstand no pꝛeachyng. Another faulte is, that the thyng whiche he semeth here to appꝛoper vnto the electes, be comō both to the electes & repꝛobates. Foꝛ all thys
F god doth to them too, ỹ are not hys electes, but vnto such also as wilbe, & therefoꝛe shalbe, finall repꝛobates. Foꝛ God
1. Tim. 2. of his goodnes willing as the scꝛypture saith, all men to be saued, sent hys sonne into this woꝛlde, to call vpon the whole woꝛlde. And he sent hys apostles about the woꝛlde, as a loꝛde and God indyfferent, without acception of persones as
1. Peter. 1. Acts. 10. sayde Saynt Peter.

But than goeth Tindall farther and sayth, that God maketh hys electes see bothe theyꝛ owne damnacion in the law,
G and also the mercy ỹ is layde vp foꝛ thē in Chꝛystes bloud, and thereto what he will haue them doe.

These woꝛdes menne woulde wene wer but well and playnely meant. Foꝛ they may seme to good playn meanyng menne, to be well and playnely spoken, and as well and plainly meant. But yet as ye shall shoꝛtly see in these woꝛdes, that god maketh hys electes see his mercye, as playne woꝛdes as they bee, and as innocent and as simple as they seme, yet in them meaneth Tindall couertlye to come furthe with his poyson of false
H pꝛeachynge the pꝛedestinacyon of God, with destruccion of the free will of man concerning any maner of deuour of thē selfe toward the belief and fayth. Foꝛ he meaneth here, that God alway maketh the electes to see these thinges, without ani wil of their own ani thing woꝛking with God toward the sight thereof, and that all the repꝛobates that shalbe damned foꝛ lacke of the beliefe, bee repꝛobated and reiected, and left vnchosen, and kepte from the sight and perceyuyng of the thinges to be beleued, without anye demerite oꝛ euyll desert of theyꝛ owne, only because god list not to make thē see.

And ỹ Tyndall thus falsely meaneth by those fayꝛe playne woꝛdes, ye shall farther

I farther perceyue by other wooꝛdes of Tindalles owne wꝛyting, afterwarde in his aunſwer to the firſt Capter of the third booke of my dyalogue. Foꝛ where as I there ſhewed, that the very bookes of the ſcripture it ſelfe, cannot make mẽ believe the ſcripture, noꝛ verye ſurelye knowe whiche wer the verye true ſcripture of God, and which wer ſcriptures counterfet, ſayynge that the catholyke churche teacheth vs to know the ſcripture, and the ſpirite of God, with mans owne towardneſſe and good endeuour, wooꝛketh in man the credulitie and belief by which we both believe the church in teaching vs whiche is the ſcripture, and alſo by which we believe the thynges that are wꝛitten in the ſcripture: to this becauſe I ſayd there, that whan we heare the ſcripture oꝛ reade it, if we bee not rebellious but endeuour our ſelfe to believe, and captiue and ſubdue our vnderſtanding to ſerue and folowe fayth, pꝛaying foꝛ Goddes gracious ayde and helpe, God than wooꝛketh with vs, and inwardly both enclyne our hearte into the aſſẽt of the thing that we reade, and after a litle ſparke of our faith once had, encreaſeth the credẽce in our incredulitie: Tindall to this in mockage of mens endeuoure towarde the beliefe, and in ſkoꝛnyng that we woulde captiue oure vnderſtanding into the ſcrupce of faith, aunſwereth me with an hydeous exclamacion, and crying out vpon my fleſhlines and folye, ſometh oute hys hyghe ſpirituall ſentence in thys faſhion.

The churche teacheth vs to knowe the ſcripture.

¶ Tyndall.

O howe betle blinde is fleſhly reaſon. The wille hath none operacion at all in ỹ wooꝛking of faith in my ſoule, no moꝛe than the chylde hath in the begeattyng of hys father. Foꝛ (ſayeth Paule) it is the gyfte of God and not of vs. My wit muſt ſhewe me a true cauſe oꝛ an appaꝛaunt cauſe why, ere my will haue any wooꝛking at all.

¶ More.

Nowe perceiue you good chꝛyſten ꝛeaders, what an vnchꝛiſten mind this euil chꝛyſten manne hath in thoſe wooꝛdes, that ſeeme ſo fayꝛe and playne in thys pꝛeſent Chapiter. Foꝛ though he ſpeake not oute ſo playnelye in this Chapiter, as he doeth after in hys aunſwere to my thyꝛd booke as ye haue here heard: yet that he falſelye meaneth in eyther place alike, ye may yet moꝛe playnly perceiue by his wooꝛdes, that in this Chapter im mediately folow, which are ſuch as may be aſwell ioyned to his foꝛeſayd wooꝛdes of his aunſwere vnto my thirde boke, as to the wooꝛdes vnto which they be knitte in this pꝛeſent Chapiter. In whiche, whan he hath ſayde ỹ god maketh hys electes ſee their damnacio in ỹ lawe, & alſo the mercy that is layde vp foꝛ them in Chꝛiſtes bloud, and therto what he will haue thẽ doe, it foloweth thã furthwith.

¶ Tindall.

And then when we ſee hys mercie, we loue him agayn, and chooſe him, and ſubmit our ſelues vnto his lawes to walke in them. Foꝛ when we erre not in wit, reaſon, and iudgement: we cannot erre in will & chopce of thinges. The chopce of mannes will dooth naturallye and of her owne accoꝛd, folowe the iudgement of a mannes reaſon, whether he iudge right oꝛ wꝛong, ſo that in teaching only reſteth the pith of a mannes liuing.

¶ More.

Nowe truſt I good ꝛeaders, that it is ynough that we perceyue and ſee what Tindall entendeth in thys Chapiter of the oꝛder of our election, and that foꝛ all his great exclamacion, we be not yet ſo betle blynd, but ỹ we ſpye well ynough which waye this wily ſerpent walketh, and that he goeth about vnder colour of the pꝛaiſe and commendacion of goddes pꝛedeſtinacion and oꝛdinaunce vtterlye concerning faith, to put away the wooꝛk of mannes free will, and yet ouer that, though ſo what moꝛe couerly, of trouth concerning all other good wooꝛkes too.

And albeit that he ſeeme here to geue mannes will in maner like place, in the act of our loue toward god, as he geueth god in the wooꝛke of our belief and fayth in vs: yet whan he is well perceiued, he bꝛingeth all to ſuche inuitable neceſſitie, that both in the tone and the tother, and in all maner of good wooꝛkes, he taketh vtterlye away all maner of merite from the good menne and electes, and geueth vnto the euill people and ꝛepꝛobates an excuſe foꝛ themſelf, & an occaſion to lay the weght of their iuſt damnacion, to the vniuſtice of gods eternal oꝛdinaunce and moſte righteous pꝛedeſtinacion. And yet are all hys reaſons in this greate matter ſo ſmall, that a man may not well wit whether they be moꝛe wicked oꝛ moꝛe witteleſſe.

Nowe, albeit that I ſhall purpoſe to treate of thys matter moꝛe at long with

Tyndall,

A Tyndall, when I shall come to the confutacion of hys fonde aunsweres made vnto the third and fowerth bokes of my dyalogue: yet can I not prefentlye forbeare somewhat to shew you of his abominable error in this poynt. And yet in good faith me semeth no very gret nede, his folies after his wordes of both ỳ places brought furth and layd together, be now so playn and euident of themselfe.

For who is so betle blynde, that seeth not clerely the darke deuelishe heresie of thys hygh spirituall heretike, that saith it is a betle blynd fleshly reaso, to thinke that the good endeuour of the mans part in willingly cōforming himself toward the fayth, & captiuing and subduing hys reason and vnderstandyng into the obsequie and obedient seruyce of beliefe, shoulde bee no maner helpe nor furtherance towarde the geattynge of anye christen fayth, but ỳ the will hath none operacion at al in the working of fayth in mannes soule, no more then the child hath in the begetting of hys father. For here ye see well that we speake of such as are of age and haue the vse of reason.

B prea the operacion of the will of man is a gret furtheraunce to fayth.

If mannes will had no more part towarde the attayning of the beliefe, than the chylde hath in the begeattyng of his owne father, I see not wherfore our saiour shoulde call vppon the people and bydde them dooe penaunce, and beliue the gospel, as he doeth in the first Chapter of Saynt Marke.

C

Mark.1.

For though it be very true, that without Goddes help and Goddes grace preuenting and foregoyng: no manne can beliue: yet if there were nothynge in the manne himself, wherby he might receiue it if he would with grace, whiche God of hys goodnes offreth, apply himselfe towardly to the receiuyng therof, and wherby on the tother syde he might frowardly refuse it, or of slouth and negligence so sleightly regard it that he wer worthy to lese it: if ther were (I say) no such thing in the man whereby he himselfe might somewhat dooe therin with god, our lord would not call vpon men, and exhorte them to beliue, and prayse them that will beliue, and rebuke them that wil not beliue, as he doth in many playne places of the scripture.

D

But nowe agaynste God and his holy scriptures, it is a worlde to see what sēdre thynges Tindall alledgeth. First he sayth, that it is a betle blynde fleshlye foly, to reken that the good endeuour of man should be any thing worth toward ỳ attayning of fayth, because that fayth is the gyfte of God. Is not here an hygh reason? Who denyeth that faythe is a gyft of god? But what letteth that, that a man maye not by hys towardnesse endeuour himself to receiue the gift of god by Goddes goodnes freely offered vnto him, or by hys frowardenesse, slouth, or negligence, leese and forgoe the gyfte of God? Is it any thing against the nature of gifte, to be as willingly receiued and taken, as it is offered and geuen? If a man would gene Tindall a cup of gold, would Tindall call it no gift, if himself did with good will put furth his hand to take it? Doth the willing behaueour of the taker, chaunge the name and the nature of the gyft, or anye thyng minyshe the free liberall mynde of the geuer. In good faith I must nedes confesse my self so betle blynde, that I can see no reason at all, neither fleshlye nor gostly in this reason of Tindall, nor as I wene, Tindales owne sharpe egle eyen neyther.

E

F

What good thyng is ther, that is not the gyfte of God? hope, charitie, continence, pittie, learnyng, wisedome, or anye thing in this worlde that aught is. For as sayeth sayne James: Euery good perfit gyfte is from aboue discendynge from the father of lightes. And Sayne Paule sayeth: what hast thou that thou hast not receyued? And of whom ment he all thynge receiued, but of Goddes gyfte? Nowe shall euerye manne than in Tyndalles hyghe spirytuall iudgemente, bee taken for fleshelye and betle blinde, that will be so foolishe to putte anye endeudur of his owne to laboure and worke with God, in the geatting of hope or charitie, pittiefull affection or chastitie, learnynge, iustice, wysedome, or anye other good thynge. Because they bee all gyftes of God, a man must therefore sytte euen stille and doe nothyng towarde it, till God come and geue hym all thyng vnware. For if he maye beware beefore, than muste he by Tyndalle, dooe not so much as be willing to receiue it. For he that by his wil receiueth it, and which shoulde elles for his frowardnes and contrarye will goe without it: he doeth ye worke well somewhat more in geatting therof, than doth the sonne in the begeatting of hys owne father, wherein the sonnes will that is yet vnbegotten, can nothyng make nor marre, wheras in ỳ geatting, attaining and receiuing of these vertues, the will of the man conformable & toward, worketh

G

Iacobi.1.

1.Cor.4.

A keth with god, & doth somewhat, not as a dead vessell wherinto Tindall putteth and powreth his here, but as a quick instrument, as ỹ hand of the mā that wittingly and willingly receiueth a gyft of another mannes liberall offer.

Now if Tindall wouldē here labour to make vs betle blind with his blont sotelties, and tell vs that we can doe nothing til god preuent vs with hys grace, nor nothyng but as hys grace goeth on furthe with vs: these tales when they be all tolde, be not worth a whystle. For ye may tell him agayne, that we say not
B that mannes endeuoure can anye good dooe withoute God. But we saye, that
The endeuour of man. when men endeuour themselfe towarde so good a thyng, they maye then make themselfe sure, that God hath preuented them with hys grace, for elles they coulde not so dooe, and that he is ready with his grace to walke forwarde with them. And sith theyr endeuour towarde god is good: therfore if they wil stil perceuer and walke on styll with God, he wil walke on still with them. And their endeuour shal not be a vayd foliſh thing as Tyndalle calleth it, but a fruitefull worke toward the attayning of faythe,
C though Tindall wouldē say nay therto.

I would also very fayn witte of Tyndall, if himselfe wer as fyrme and as fast in the true christen faythe, as he is in hys heresies, and then shoulde happen to falle in companye with eyther Paynyme, Turke, Saracen, or Jewe, and would exhort them to the christen faith, and that al be it they graunted hym the beliefe of one almyghtye God, yet for aughte that he sayd vnto them, he found them farre of from the beliefe (not onely of the sacrament of the aultare, from
D whiche hymselfe is nowe as farre of as any of them) but also farre of from the beliefe of the sonne and holye ghoste, and finallye from the takynge of oure scryptures for holye, or for wrytynges woorthye credence: what aduyce and counsayle wouldē Tyndall geue them: would he not aduyse and counsayle thē to pray vnto God, and to call for ayde of hym, that it might please hym to helpe to leade them in the waye of the ryghte belief, and that he would with his grace helpe them to enclyne their heartes into the folowing of that thing, that shoulde be vnto hys pleasure, and the saluacion of theyr owne soules, whiche kynde and prayer, they might assent vnto without anye preiudyce of theyr owne faythe. Wouldē he not also counsayle them to
E fast and forbeare weomen, to thentent theyr prayer myght be the more cleane and pure, and aduyse them also to geue good almes for Goddes sake, as dydde Cornelius, when Saynte Peter was sent vnto hym therfore. Wouldē he not also counsayle them to be not wilful nor obstinate, but conformable and willing to heare and learne the trouthe, and vpon the hering therof gladly to print in their hartes those thynges that moste make towarde the mouing and inclinacyon of theyr myndes, towarde the credence therof? And wouldē he not tell thē
F that thorowe suche toward and willing demeanure on theyr parte (in the doyng whereof, themself not lackyng nor beyng slouthefull, God wouldē not fayle to preuente them with hys grace, helpe, and fauour, and be before them) God wouldē leade them and goe furth with them, and neuer leaue them nor forsake them, tyll he wouldē with theyr owne good endeuour walking and worckyng with him, bring them first into the right beliefe and good hope, and godlye charitie, with other many vertcous and good workes proceding therupon, and finally by that meane, after thys translatorye lyfe, into the perpetuall blysse, and eternal ioyes of heauen. Whether wold
G Tindall aduyse them thus? Whiche if he dydde, then shoulde he teache them that mannes endeuour toward faythe, is not a thing to be mocked as hymselfe mocketh it nowe, but that mannes owne wille doeth somewhat more toward it, then doeth the chylde to the begeattyng of his own father. Or elles would Tindall forbidde them all suche thynges in any wyse, and tell them that theyr owne endeuoure wouldē rather hynder, and make them ascrybe the fayth that is the gift of god vnto the merite and goodnes of their owne wille, theyr own towardnes, theyr own prayers, theyr own continence, almes dede, and fastynge, and
H all theyr other endeuoure. All whiche thynges, if Tyndalle take for naughte or perylous, then is it lykelye that he would of consequence aduyse those disciples of hys to be well ware of all such thynges, & doe none of them in no wise, for the counsayle to such thynges could come but of betle blynde fleshelye reason. And therefore Tyndales disciples, towarde the geattynge of the faythe, to the entent they shoulde take thereof no parte vnto theyr own prayse, but geue ỹ whole

A whole glozy to god, ſhonld I ſay, by his
aduiſe, vſe none endeuour at all, noz doe
nothing, noz ſay nothing, noz think no-
thing, but ſit euen ſtill ſadlye, and gape
by dai againſt ẏ ſunne, by night againſt
the mone, till either ſome blind bettle, oz
ſome holy hũble bee come flye in at their
mouthes, & buzze into their bzeaſtes an
vnholeſome hepe of fleeblowen errours
and mothe eaten hereſies.

And thus good chriſten readers, ẏ rea-
ſon that Tindall maketh vs againſt the
endeuour of man toward the attayning
of fayth, which endeuour he mocketh &
calleth it a counſayle of betle blynd rea-
B ſon, becauſe fayth is the gyfte of God: I
doubte not I ſay, but that hys reaſon is
ſuch, that a man that wer betle blynd in
dede, maye perceiue well ynoughe, that
Tyndalle foz lacke of good endeuoure,
hath had of the gifte of God, little witte
and leſſe grace, in makyng of that feble
and vnlawefull reaſon.

¶ Tyndales other reaſon agaynſt the good endenour of mannes wille, is thys.

¶ Tyndall.

C Wy witte muſt ſhew me a true cauſe
& an apparant cauſe why, ere my wylle
haue any wooꝛking at all.

¶ More.

Let Tyndall ſet hys conſequent and
concluſion to thys antecedent made of
thys reaſon, and ſay: Wy wit muſt firſt
ſhew me ſome cauſe eyther true, oz ſum-
what ſeemyng true, befoze that my will
can anye thyng dooe at all: ergo none
endeuour of my ſelf in confoꝛming and
applying of my will, can any thing doe
D at all. And now when hys argument is
all made vp, ye ſhal find it as full of rea-
ſon as an egge full of muſtarde. Foz
what though my wit & reaſon muſt firſt
ſet my will a woꝛk, can yet my will whē
it is once moued dyuerſly betwene two
reaſons, nothing doe at all in remouing
an obſtinate leaning to the tone ſyde, oz
in woꝛking of a confoꝛmable inclinaci-
on toward the conſent of the tother?

If al the fayth of ſuch truethes as are
taught, wer in ſuche wyſe inſpired into
euery mannes heart that is a faythefull
man, as he by that inwarde inſpiracion
had ſuch a full, perfit & clere perceiuing
therof, in the inward ſight of the vnder-
ſtanding, as the bodilye eye hath of the
thing that it playnly ſeeth and looketh
vppon, oz as the ſyghte of the ſoule hath
in ſuche euydent and open concluſyons,
as it doth playnelye and openly behold,
ſuche I meane, as are the generall pe-
titions in the fyrſte booke of Euclidis
geometrye, as that euerye whole thing
is moze then hys owne halfe, oz ſuche o-
ther lyke: then would I well agree with
Tyndalle, that when the thyng were ſo
ſhewed vnto my witte, I could not but
agree thereto with my wille. But I ſay
that albeit God is hable in ſuch wyſe to
inſpire and infounde the faythe, if that
him lyſte: yet I ſaye, that oꝛdinarilye
into hys faythfull folke, neyther finall
reꝛobates noz finall electes (foz fayth-
full are at ſondꝛye times of both the ſoꝛ-
tes:) he geueth not the beliefe oz faith on
that faſhion. Foz if he did, then wer it
not fayth noz beliefe, but very ſight and
knowledge. And ſuch kind of ſo certain
and open reuelacion, wer vnto the man
occaſion of beliefe and credence neceſſa-
rilye, ſurely, and ineuitable, but there-
foze as it ſemeth, neyther thankewoꝛthy
noz rewardable.

Nowe dooeth God with hys chꝛyſten
folkes, oꝛdinarely take that waye in the
geuing them theyꝛ belief and fayth, that
though they dooe not merite with anye
foꝛgoynge good dedes, noz deſerue the
gyfte of belieuyng, yet maye they with
good endeuoure and obediente confoꝛ-
mitie, deſerue & merite in the belieuing.

And therfoze, ſyth God will foꝛ that
cauſe bynde vs to the beliefe, becauſe he
will that we merite and bee rewarded
foꝛ oure beliefe (the reaſon of whiche de-
ſert and merite on oure parte, ſtandeth
in the reſpect and regard that God hath
to our obedience, by which we willing-
lye ſubmytte our ſelues to the credence
of Goddes woꝛd wꝛitten oz vnwꝛitten,
telling vs anye thyng agaynſt our own
reaſon tellyng vs the contrarye, then if
our beliefe loſe hys merite (as that ho-
ly Pope ſaynt Gregoꝛy ſaith it ſhould)
if reaſon playnely pꝛoued vs the thynge
that we belieue: ſo wer the merite of our
beliefe loſt in lykewyſe, if the thyng wer
in ſuch wiſe geuen vs, as we moze per-
fitly perceiued it then we perceiue any
ſuche, as reaſon maye moſte perfytlye
pꝛoue vs.

And therefoze I ſay, that god doth not
oꝛdinarily geue into menne the fayth in
ſuche maner, becauſe he wyll not vt-
terly take awaye the merite fro manne,
foꝛ as muche as he hath oꝛdayned hym

to ſay

A to ioy by the meane of some merite. some conflyct, passion, or payn vpon his own parte, though not sufficient and worthy (for as saynt Paule sayeth: all the passyons and sufferaunces of thys worlde, be not worthy ẏ glorye that is to come that shalbe reueled in vs) yet such at the least wyse as hys hyghe goodnesse accepteth and rewardeth for worthye, thorow the force and strength of those merites that are in dede sufficiēt and worthy, the merites I meane of ẏ bitter payn & passion of hys alone onely begotten and tenderly beloued sonne. Than say I now, that sith the faith is not ordinarily with such open, ineuitable, and inuincible lyghtsomenesse inspired into the soule, that ẏ man must of necessitie, and verye fyne B force, clearely perceiue and agree it, but by God prouyded so sufficientelye to be shewed and taughte, as he that will bee conformable and walke with Goddes grace, may fynde good cause ynough to captiue hys reason to the belief, and yet not so great and vrgent causes, but that he which wilbe yll willed and froward, may lette grace goe, and fynde hymselfe cauillacyons, prowdelye to reste vppon hys owne reason agaynst the woorde of God, eyther saying that hys reason seeth it not sufficiently proued for goddes worde (as Tyndall sayeth in all goddes C wordes vnwritten) or elles that goddes woorde is not so meant as all Christes churche vnderstandeth them (as Tyndall sayth touching the playn scriptures agaynste the maryages made betwene freres and nunnes:) the poyntes of the fayth are not I say in such wise shewed, nor the witte in them so thorowlye and so clearely instructed, but that the thing whiche in the witte lacketh and remayneth imperfite, may by the will be perfited and made vp, and in stede of sure D and certayne sighte, be from dystrust or doubteful opinion brought by god working with mannes will into sure fayth and vndouted beliefe. And this I say for the time of thys present lyfe, and in the lyfe to come, than turned into full sight and ineuitable contemplacion.

Man is ordeyned by the meane of sōe merite. Roma. 8.

And that thys is the ordinary maner of the fayth geuen by god into the soule, with the plyable and comfortable wille of man, and not an ineuitable syghte of the trouthe inspyred into the man whether he will or not, in such maner wyse, that he cannot choose but believe it, the scriptures be playne and euident.

Hebrues. 11. Doeth not saynt Paule vnto the Hebrewes in the diffinicion of fayth, openly and clearely declare, that the faythe is an argumente or matter of thynges that appeare not. Now if the resurrection of our own body wer in this worlde in suche maner appearing vnto vs, as it shal after the resurection when we be in heauen, it wer nowe no faythe at al, but a sure knowledge. And therefore saythe saynt Paule also, that we see nowe as it wer but in a glasse, & perceyue & beholde but as it were in a darke ryddle, but in the tother world shal we see face to face. E

i Corin 13.

To shew also that God geueth not ordinarily ẏ fayth to folke, but with some maner of towardnesse & conformitie of their own good will, our lord sayth hymself vnto the citie that he so sore lōged to conuert, Hierusalem, Hierusalem, how oft haue I willed to gather thy children together, as an hēne gathereth together her chyckens, and thou wouldest not. F

Math. 23.

No man here doubteth, but that oure Lorde, if he would haue vsed some suche wayes as he coulde, it was in hys power to inspire the knowledge of hymselfe into their heartes, and of all thyng that he woulde haue them believe, and that in such wyse, that they should not choose but beleue, for they should not chose but knowe it, and that in such wise that they coulde not haue thought the contrarye. But God had determined to bring man to saluaciō, not in such ineuitable wyse, nor withoute some willyng conuersion and tournyng of manne towarde hym, though manne can not tourne vnto him without preuencion and concurraunte helpe of goddes especial grace. But sith the goodnes of God prouydeth, that hys grace is euer readye to hym that wil vse it, therefore though the wille of manne maye nothyng dooe without grace: yet without anye speakyng of grace we cōmonly let not to say, man may doe this, and man may dooe that, as believe, and hope, and loue, and liue chast, and dooe almose, and faste, and many such other thinges, not meaning though we make no mencion of grace, that man can therfore dooe them without grace. Lyke as we saye that a man maye see to threde a nedle and speake nothyng of the lighte, and yet meane we not that he can threde it in the darke. G

Howe man is brought to saluacion.

And therfore let not Tyndall looke to bring vs in darkenes, and because mans wylle can nothyng doe without grace, therefore tell vs that mannes wille can nothinge dooe, nor tell vs neyther that mannes

A mannes will hath no part in belief and fayth, and make vs wene it were so, because the wille cannot (as he sayth) goe before the witte, wherof experience proueth many times the cõtrary, and sometime with Tindalle too. But though a man cannot haue any wille at al in that thing whereof he hath vtterlye nothing knowen nor heard tell of, nor had ymaginacion in hys mynde, nor any thyng thought vpon: yet when the minde with diuers reasons and argumentes is once moued of a matter, the wille as it happeth of other occasions at the time to be well or euill affectionate, so may geue it
B selfe in to the consent and agreement of the tone syde or of the tother, yea & that sometyme on that syde for affection, vpõ whiche syde he seeth leaste parte of hys witte and reason. And therfore it is not alway true that Tindall sayeth in these woordes.

¶ Tindall.

And than whan we see his mercy, we loue him again, and chose him, and submitte our selfe to his lawes to walke in them.

¶ More.

Here semeth he to geue as much to the woorking of mannes wille concerning
C charitie, as he before tooke from it concerning fayth. For here he sayeth that we chose God, and submitte our selfe to hys lawes, whereas of trueth without his grace, bothe preuenting vs and concurrãt with vs, we can in these thynges neither doe nothing at all.

Nowe meaneth Tindalle ferther for all this, that mannes will in these thinges yet doth nothyng woorke at all but of necessitie. For he sayth that God maketh thẽ to see his mercy by fayth, without any maner woorking of their willes,
D as ye haue heard. And than he sayth that vppon the sight thereof, they loue God, and chose him, and submitte themselfe to his lawes. But yet sayeth he, that theyr willes doe thys of ineuitable necessitie. And than can no man if Tyndalles lye be trewe, neither in faythe nor charitie haue any merite at all. For what can a man deserue, in beleuing the thing that he thorowly seeth, or in dooing a thyng whan he can doe none other. Now that Tindall so sayth, is open and playne by these woordes that he consequently sayth.

¶ Tyndall.

For whan we erre not in witte, reason, and iudgemente, we can not erre in wille & choyce of thynges. For ẏ choyce
E of mannes will doth naturallye, and of her owne accorde, folow the iudgement of a mans reasõ whether he iudge right or wrong, so that in teachyng onely reseth the ppth of a mannes liuyng.

¶ More.

Here ye see that Tyndalle in louyng and chosing by whiche, man loueth and choseth god, putteth a playn necessitie ẏ mans will can none other doe, because he seeth the mercy of god by faith, which as Tindall sayde before, man seeth also of necessitie, and so consequently no me-
F rite in neyther nother. But Tindal saith vntrue in bothe. For man neither of necessitie seeth the tone, nor of necessitie doth the other, but may doe ẏ contrary both in the tone and in the tother, and therfore in doing both, meriteth in both whatsoeuer Tindall saye.

But yet saith Tindall vntrue in these other two thinges also, that is to witte, bothe where he sayth, that whan a man seeth the mercye of God, than he loueth and choseth God, and submytteth hymselfe to walke in Goddes lawes, and also where he sayth for the proofe of ẏ poynt that whan we erre not in witte, we can not erre in wylle, but that the choyce of the will doth euer folow the iudgement
G of the reason. For fyrst what question is ther, but that manye which ryghte surely beleue the mercy of God, doe not yet loue God in suche wyse as is requisite vnto saluacion, that is in the preferring hys pleasure before theyr owen, and for beare sinne for the loue of his law, and for the regard of his goodnes to fulfyl hys cõmaundementes. But we find it many tymes farre contrarye, that the ouer great regard of hys mercy turneth truly into presumpcion, and maketh mẽ the more bolde in synne, so forthe that
H neyther loue of God, nor desyre of heauen, nor dreade of helle, is hable to pulle them backe.

How menne should loue god vnto saluacion.

Mercye is at sumtime turned into presumpcion.

Nowe as touchyng the tother poynt, that whan we erre not in wille & iudgement, we cãnot erre in wyll and choyce of thinges. but that the will alway doth naturallye accorde and agree to folowe the iudgemẽt of reasõ, whether it iudge ryght or wrong: we shal differre the subtelties of ẏ disputacyon, tyll we come to the place in hys aunswer vnto my third and fourth boke of my dyalogue, where I purpose God willyng to touche thys matter more full, and wyll at thys tyme

nothing

Anothing elles obiecte agaynst him, thā the playnest proofe that can bee, that is to wytte euery mannes owne experiēce & expresse perceiuing of the contrary.

For many a wretch that doth an abhominable deede, seeth and perceiueth ful well that he doth very nought, and that he shoulde not doe so, and hys witte and hys reason forbiddeth hym. But hys wyll fallyng from the folowyng of his reason, to the fulfillyng of hys fleshely desire and beastly lust and deuelysh appetite, accōplisheth his detestable dede, B not for any lacke of wit and reason, but through faute of the froward will wittingly workyng for pleasure agaynste reason. Many a man that hath a greate wit and a great reasō to, and much lerning ioyned vnto them bothe, dothe yet more folishly and more vnreasonably, than doth some other whose witte & reason is very farre vnder hys, and as for learning hath vtterly none at all. And wherof commeth thys? but in that the tone with no learning & no great witte, hath great good wil to worke with goddes grace and doe well, an the tother wō C much wit and learning, lacketh the wil to woorke well after hys reason, and therfore letteth grace goe by, and wylfully foloweth affeccion.

And if Tyndal in this beleue not me, nor all the wyde world beside, he will I trust at the leastewise believe himselfe. Now than sayth he in mo places of hys booke than one, that I see the truth wel ynough, and that I see wel inough that I should not doe as he sayth I doe, wittingly and willfully write against the truch. Wherin if he will nowe confesse that he sayth vntrue, let him reuoke his D lye and call it backe agayn, & then God forgiue him & I do. And if he will abide stil by that word ẏ he said thā, thā must he go fro this word quite ẏ he saith now For if I wote well I doe not wel, & yet for al that I doe it, than is there one mā at the lest wise whose will foloweth not his witte. And than if I be suche one, I shall not I trust lyue all alone, but shal rather than faile, finde Tindal hīself so good a felow, as to falcefy his own wordes here & beare a poore man company.

And ẏ hys wordes here be verye false in deede, doth yet farther appere by hys conclusion that he concludeth thereon, if hys cōclusion doe necessaryly folow. For hys conclusion is this, that in teaching onely standeth the pithe of a mānes liuīg. For if this be false as in dede it is, than if it necessaryly folowe vpon E hys other wordes, hys other wordes muste needes bee as false as it, for vpon a truthe nothing can there folowe but truthe, as euery manne learned well knoweth.

But nowe knoweth euery man very well, that al the pithe of a mānes liuing standeth not in only teaching. For many be ful well taught how they shoulde liue, yea and so wel taught that they be able to teache it other full well, and yet lyue themselfe full nought. Wee shall not nede to seke longe for ensample, sith F no man doubteth but that Judas Scariothe had so good a scoole maister, and was wyth him so longe, that if he hadde any wit he was metely wel taught how he should liue. And that he was not all witles, though bidefaute of good wil he wared in conclusiō gracelesse, appereth well, in that so wyse a mayster as oure sauiour was, sent him forth amonge other for one of hys vsshers, to teache in his owne time. And yet as well taught as he was, & as well as he taught other Math. 10. to, yet was hys owne liuing not verye G good, while he was both a thiefe and a John. 12. traytour both to god and man.

And yet that we shall not nede to seke so farre as fiftene hundred yere agoe, I wene it will bee no great difficultye to fynde folcke ynoughe euen nowe in our owne time, that can preache and giue good coūsayle to their neighbours, against the vices in which thei liue thēselfe. So ẏ though to good liuing, good teaching be necessarye, yet may euerye foole se that in good teaching, standeth not all the pithe of good liuing, as Tīdal saith it doth, sith many men haue bē well taught, and yet liued nought.

But this wise reason amonge many H like, learned Tindal of his maister Luther, which at wormes in Almaine at hys being there before the Emperour sayd, that if the ghospel wer wel taught there should nede none other lawe. And thys sayd he there, and thys saith Tyndall here, because they & theire felowes would fayne take away all lawes, and leaue nothing but sermons. And thā after ẏ theire vngracious heresies might be frely preached for the gospel of God, and no law to let them, when after many soules sent vnto the deuill by theym, they shoulde as they haue done in Almaine already, begyn sedicion and rebellion, & fall to ryfling, robbery, murdre, and manslaughter, who so shoulde

A than without force of punishmēt only, teach and preach vnto such vnruly rebelles, shoulde(ye wote well) haue a deuoute audience.

But Tindall in this matter whan he hath tolde vs this tale, that the pythe of mannes lyuing standeth all to gether in teching, he addeth thereunto by and by and saieth.

¶Tindall.

B Howbeit there be swyne that receiue no lerning: but to defile it, and there be dogges that rent al good learning with their tethe.

¶More.

If there be such swine and such dogges as in dede there bee, as our sauiour himself witnesseth in ẏ ghospell, if thys I say be truth as it is, that Tindall telleth vs nowe, than is it false that Tyndall tolde vs afore, that is to wit that al standeth in teaching. For those swine ꝛ
C those dogges will bre nought for all the good teaching. And than to kepe suche from doing harme, we muste not onely teach and preach, but vnto such as will be like swine, we must poke thē for breking hedges, and ringe them for wroting, and haue bandedogges to dryue them out of the corne with byting, and leade them out by the eares.

Matth. 7.

And if there be such dogges as in dede there be, that rent all good learning wᵭ theyr teth, then standeth not all the pith of good liuing in good teaching. For what auaileth to teach them that wyll not learne, but rent all good learninge with theire teth. And therefore to such dogges men may not onely preach, but must with whippes and battes beate thē
D well, and kepe them frō tearing of good learning with their dogges teth, ye and from barking both, and chastice them ꝛ make them couch quaile, til they lye stil and harken what is sayd vnto thē. And by such meanes be both swine kepte frō doing harme, and dogges, fall somtime so wel to learning, that they can stande vppe vpon theyr hinder feete, and holde theire handes afore them pretetely like a maide, ye ꝛ learne to daunce to after their maisters vppe, such an effectuall thynge is punishement, whereas bare teaching wil not suffice.

Punishemēt.

And who be now more properly such dogges, then be these heretikes ẏ barke against the blessed sacramentes, ꝛ teare with their dogges teach the catholique chrisken faith, and godly exposicions of
E the old holy doctours and saintes? And who be more properly such hogges, thē these heretykes of our dayes, of suche a filthy kind as neuer came before, which in such wise defile all holy vowed chastitie, that the very pure scripture of god they trede vpon with theyr foule dyrtye feete, to drawe it frō al honest chastitie, into an vnclene shamefull lybertye of freres to wedde nunnes. And therefore vnto these hogges, and these dogges the pith of good lining standeth not all in teching. For no good thinge wyll they
F learne without byting and beating. Yet goeth Tindall forther and sheweth mo kindes of folke, to whom for all his other wordes, al the pith of good liuing standeth not in teching.

¶Tyndall.

And there bee popeholy, which folowing a righteousnelle of theire owne fayning, resist the righteousnes of God in Christe.

¶More.

These wordes lo good reader, erpoūd very wel, and very plaine declare, what
G teaching it is that Tidall al thys while so bosteth, wherin he sayth all the pythe of good liuing only standeth, that is as he taketh it, the teching of his abhomi- Tindalles
nable heresies, in which he teacheth vs abhominable
ẏ onely sayth sufficeth, and that neither teachinges.
good workes haue reward in heuē, nor that any euyll workes shall haue anye punishement eyther in this world or in purgatory, no nor in hell neither, if the sinner be but a bare penitent and onely believe and repent, and be well ware in any wise that he goe to no christ nor doe no penaunce for his sinne. For al those that do, they be those of whōe he rayleth here and calleth popeholy, ꝛ sayth they
H make themself a righteousnelle of their owne fayning, and resist the righteousnelle of Godde in Christe, because they resist Tyndalles vnryghteouse heresies, which vnder pretext of goddes onely mercy, taketh awaye goddes righteousnelle, and not onely that, but vnder the same pretext of prailing and setting forth a more mercy, couertly and craftelye depraueth ꝛ disprayseth the verye true mercy it self, that god of hys goodnelle ordinaryly vseth toward vs.

For Tindal maketh as though it were no mercy at all, after a lyttle penaunce in this world done by ẏ party for many great

A great mortall sinnes, or after a temporary paine endured in purgatory, to set the merytes of Christes passion for the remnaunt, which would ells be infynitely tenne hundred thousande thousand times longer. Thys taketh Tindall for no mercye, which is in deede the verye mercy that our lord ordinarily vseth. But thys order the beast blaspheme th, & as wel in this deuelish worke of his, as in diuerse other, calleth it extreme tirãny. Yet goeth he finallye forther to a nother kinde of such folke, as teaching cannot for a while helpe, and yet after B doth, and of them thus he sayth.

The ordinary mercy of god.

¶ Tindall.

And there be that cannot attende to harke vnto the truth for rage of lustes, which when lustes abate, come & obaye well ynough. And therefore a christen 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 latter ende when cold feare of death hath quẽched the heate of theyr appetites, learne and consent vnto the trouth, wherunto C before they couldе gyue none eare, for þ wilde rages of lustes that blinded their wyttes.

¶ More.

Lo good readers here ye may se, what constaunce is in this man, here he sayth (and sayth true) that men wyll at some tyme not learne nor harkẽ to the trouth though it be neuer so well taught them. And yet in another chapter before, he sheweth þ þ electes as sone as euer they be taught the trouth, assent forthwyth and wyll neuer resiste, so he that hath D a false parte to defende, neuer wotteth where to holde hym.

But at the lest wyse, this that he now sayth is true and more to. For not only when the rage is passed 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 shalbe saued. And lykewise some good faithfull folke, when false christes cõe, and false heretikes, do by false doctrine fall fro the true fayth agayne, thoughe they had it before right liuely. And yet of such, some turne agayne by grace frõ their deadly heresies into þ life of faith, & some be so sore nowseled in the false heresies, & in their obstinate frowardnesse take such a deuelishe delight, þ finally C they die therin as did Baifield, Bainã, & Tewkesbury. And yet in some as Tindall here telleth vs, euen in the very latter ende when the colde feare of deathe hath quenched the heate of their appetites, God worketh with them toward þ consent of the trouthe, wherunto before they wouldе gyue none eare, as he did in deede in that goodand contrite penitent & open cõfessour both of his faith & hys fawte M. Tho. Bylney. Which being ones good, faithfull, and vertuous, dyd after by þ false delight of Luthers & Tindalles bookes, fal into their F false heresies, and helde on in them through the delectacion and vaine glory that he toke in the prayse of that secrete secte and scatered congregacion, till finally at hys death god of hys goodnesse opened hys eyes, and he loked vpõ himselfe, and considered that al those vaine praysours he must go from thẽ by fire, and saw that if he died in those heresies, he should neuer meete with them more but in the fyre of hell where he shoulde neuer fro them, then turned he to the G true fayth agayne, and exhorted them all vnto the same.

Bilnes returne to the catholike faith.

And thus good readers ye see that of hys order of election Tindall hath in thys chapter hitherto sayde nothynge to purpose, and now shall ye se that as littel he sayth to purpose in this that after foloweth.

¶ Tindall.

And though goddes elect can not so fal that thei ryse not againe, bycause that the mercy of god euer waiteth vpon thẽ to deliuer them from euyl as the care of a kinde father waiteth vppon his sonne to warne him and to kepe him frõ occa- H sions, and to cal him backe againe if he be gone to farre: yet they forgette themselues oftimes, & sinke down into trauces, and fal a slepe in lustes for a seasõ. But as soone as they bee awaked they repent and come again wõut resistãce.

¶ More.

Here maketh Tindall as thoughe he sayd a great thing. And whan his wordes are well examined, he both meneth very falsely, & speaketh foolishe wilyly. For where he sayth, that an elect cãnot so fall, but that he shall rise againe, he meaneth that of necessity the elect must nedes rise againe, through the mercy of god that euer wayteth vpõ him, which is very false.

A For albeit that of trouth the elect shall arise agayne by meane of gods grace and mercy, yet myght he if he would lie styll in sinne, whan goddes grace and mercy calleth vpon hym & byddeth him ryse, as many reprobates do vpon whō goddes grace and mercy waiteth, and calleth as fast as he calleth vppon hys electes, and is as ready to help them vp againe as the tother, if they would rise, and that the malice or slouthe of theyre
B owen willes letted them not to take hold of goddes grace, and made them not lie still in sinne like swine.

Now that Tindal thus meaneth, appereth playne by the whole processe of his worke. Wherin as concerning saluacion and dāpnacion, he laboreth to make vs wene that the will of man dothe nothing willingly but wer vtterly forced ineuitably necessitat by the eternal elec
C cion of God vnto glory and his eternal reprobacion vnto paine, whiche is as much, as to say that the will of man is no wil at al, any more than as he might say that the wyll of a tree were to grow and bring forth fruite and leaues, and that the wyll of an axe were to hewe downe the tree when a man smiteth the tree therwith. And that he thus specially meaneth in this chapter of the order of our election, appereth as well in generall by the whole progresse therof, as by thys also that he assigneth ỳ thing as the only difference betwene ỳ electes and the reprobates, alledging that the electes canne neuer so fall but that they shall ryse, by the reason that mercye waiteth euer vpō them. Wherby it wel appereth that Tindal meaneth, that no reprobate, that is to witte none that finally shalbe dāpned, hath gods mercye
D while he liueth wayting vpō him to cal vpon him, and stirre him to rise oute of his sin. For except he ment so, he should put electes and reprobates all in one case, if he sayed that the mercy of God which only thinge he saith waiting vpon the electe, raiseth him oute of sinne, wayted vpon the reprobate to, but if he shoulde put some difference betweene them by reasō of the different working of theyr free willes, which Tindal will none of in nowise. Nowe meaning falsely thus, he vseth yet in his speach a foolishe wilinesse, as doth a conye that coureth her hed, and weneth all were well when all her loynes be open.

For he saieth that the electes can not so fall but that they shall be so saued, be-
cause mercy wayteth vpon them. And E
therein he sayeth truth. For if god had not foresene that they woulde finallye turne againe to him, and with helpe of hys grace diserne to be partakers of the merites of Christes passion, and so to be saued, he would not haue elected thē to saluacion. But he meaneth that they shall necessarily bee saued, so that they shal not mow other then repent & amēd, as soone as God of hys mercye calleth vpon them to repent. And thys thoughe he thus meane, yet doth he dissimule it, and sayth not, that because mercy wai-
teth euer vpon them, therfore thei must F
nedes rise after their fall, but because mercy wayteth vpon them, therfore they shall rise. But thys poynt he layeth so open in many places of his worke, that it is but a foolyshe wilinesse of hym to wene it well coucred thus.

Wherfore he were as good to speake oute playnely, and tell vs whether he mene, that after a fall mercy waite any more vpon any reprobate or not. If he sate nay, he saith against the scriptures plaine. For as in the beginning god of hys great mercy calleth vpon al people both electes and reprobates to come to him, so doth he after both twaine cōme G
and receiued, and gone awaye by sinne againe, call ordinarily vpon them both of hys lyke mercy still, as longe as they lyue in thys worlde here, and woulde if they woulde assent thereto themselfe and obaye, bee as gladde to fynde them againe as euer he was to winne thē before, as ỳ wordes of holy writte be plaine in the Apocalips, I stande at the dore & knock. And if Tindall will anoyde Apoca.3.
thys, he muste then saye that all the wordes of holy scripture by which God called vpon the people to repentaunce, be spoken only to the electes. And then must he tell euery manne, how he maye know hiselfe for elect, lest he may wene H
that thei pertaine not to hym. And then shall he by the same reason saye, that all the commaundmentes be written vnto the onely electes to, and then the reprobates cānot be reproued for the not obseruing of them, if thei were not writtē for them. But surely if Tindal tel vs that the mercy of God wayte vppon the onely electes, and onely calleth vpō thē, he telleth vs a vaine foolishe tale. And so he doth in dede, for so he meaneth in dede against the plaine scripture and al the olde interpretours of the same, and against all the olde holy doctours of

God calleth vpon al kinde of people.

Christes

A Chriſtes church, and againſt ỹ catholike fayth of all chriſten nacions thys .xv. hundred yere, from the tyme of our ſauiour himſelfe & hys bleſſed apoſtles euen vnto lowſy Luthers dayes.

And yet notwithſtanding that he ſemeth to aſſigne the cauſe of the ryſinge of hys electes out of their ſin, to be by ỹ mercy of God alway wayting vpō thē, yet handleth he the matter ſo, that a mā maye not well witte by theſe wordes of hys, whether he meane that whan hys electe is ſonkē downe into his traūces, & fallen a ſleepe in hys luſtes as he cal-B leth it for a ſeaſon, whether he meane I ſay that mercy calleth vpon him in hys traunce, & ſhaketh him out of his ſleepe. or elles let him ſleepe ſtyl in his luſtes, & the deuill rocke the cradle til the babe awake by hymſelfe. And ſurely he rather ſemeth to ſaye, that God not awaketh hym out of his luſt, but letteth him ſleepe in hys luſte vntill hys luſte haue left him. As though Goddes calling of men from glotony, wer not to put them in minde and call vppon them beſyly, & inſpire good thoughtes of temperaūces while they be at their meate, but let thē C than alone as in a traunce and a ſleepe, tyll they bee ſo wery of eating, that the griefe and grinding in theyr belyes ſtandinge a ſtrutte with ſtuffing, call theym vp and awake them. And that is a good eaſy way to, for than bee they the more eaſye to entreate, to faſt & forbeare, but not much lenger than til thei ware an hungered agayne. And as it fareth in the traunces and ſleepes that folke fall in by the bely, ſo fareth it likewyſe in the traunces and ſleepes ỹ folke fall in by thoſe partes that are beneth ỹ belly. For whan the rage is thereof (as D Tindal ſayth) ouer paſſed, and that thei haue in their traunce and theire ſleepe played out all their luſtihe luſtes, thā they awake. And than as ſoone as they be awake, they repent as Tyndal ſaith, and come agayne to chaſtitye without reſyſtaunce. But euer more I woulde that Tindall ſhould remembre, that all thys tale which he telleth vs here, is for hys purpoſe of electes a tale of verye little effecte. For thys tale of ſuche ſleping & awaking of electes, is nothinge propre to ỹ electes, but a thing cōmune both to the electes and to the reprobates to. And theſe rages, and theſe traunces, and theſe ſleepes in ſinful ſtelthely luſtes, into which folke fall, and out of which they wake againe and repent, the thing that Tindall telleth vs here as a thinge E farre fatte and ſought, and ſearched out of the very botome of his depe diuinity, ỹ ſame thing in a maner for as thus far forth, doctour Guide deſcribeth vs wel and plainely, in hys pleaſaunte poetry entytled the remedy of loue. Where he declareth after Tindalles faſhion full clarkely, howe ſome wanton louers after theyr rages paſſed and theire luſtes played out, lye then waking, and haue meditacions of amendement, & of leauing of their leccherouſe loue eue lyeng F by their lemmans ſides, and thinke thei wyl come there no more, and would vō good will that they had not come there then neyther. In this chapiter which Tindall entitleth the order of election, I loke alway that he ſhould as reaſō is, tell vs thoſe thinges that properly partayne vnto the electes, and the thinges that contrary wyſe appartaine proprely to the reprobates, by which maner of handeling of ỹ matter, we myght clerelye perceyue and vnderſtande what he meaneth, and what order of gods working or of the working of mannes own G wyll, he putteth in the courſe and progreſſe of the tone ſorte and the tother toward their finall ende, ỹ tone of euerlaſting life, the tother of eternal dampnacion. And alway while I looke for this, Tindall, beſide that his concluſions be falſe hereſies in the ende, telleth vs nothing almoſt by the waye (excepte onely peraduenture the laſt repentance before the death) but ỹ they be comune as well to the final reprobates as to the finall electes, as this is alſo that in his chapter folowyth, where he writeth in thys wyſe.

¶ Tindall. H

God now & thā withdrawyth his hād, and leaueth them vnto their owne ſtrēght, to make them feele that there is no power to doe good but of god onely, leſt they ſhoulde be proude of that which is none of theyrs.

¶ More.

Tyndall maketh theſe wordes for a grounde of a great matter, concerning the order of God vſed towarde the electes. And vpon thys foūdacion he ſpecyally reareth hys building, of the traunces, and the ſleepes, and ſlidinges of the electes into ſinnes & errours, in whych ſinnes yet they ſinne not, and in which errours yet they erre not, becauſe of

A theyre felyng fayth. Frō whith though they fall yet they fall not, because they feele it styll though thei feele it not.

But what is there good reader in these wordes of hys that he speaketh of the electes, that is not veryfyed both in the electes and in the reprobates to. Now if he say that he speaketh here specially of the electes, because at somtime God withdraweth hys hande from thē, and that from reprobates he wythdraweth his hand of help and grace alway. B If he saye thus, he sayth vntrue. For doeth not Godde, as he of his goodnesse calleth them, and at theyr comming receyueth them, so when they fall awaye by false fayth, or faynt hart, or fleshely delectacion, call vpon them agayne, as he doth vpō hys electes, without accepcion of psons or parcial fauour indifferently, tyl he either sometime for theire immesurable outrage, or comenly for their finall impenitence, finallye reiecteth and refuseth them? Among whych C fatherly cure and care for them, as wel as for hys electes before their fynal fal, he vseth the same wayes to winne and saue them that he vseth to the other. Ye and doth sometime peraduenture gyue more of hys gracious ayde and help in thys world toward saluacion in heauē vnto some reprobate wretch, that wyll for all that be dampned, then to some of hys electes, that wyl so worke with his grace that he finally shall be saued. As I doubte not but some two soules haue ben saued and now sit in heauen, wyth the tone halfe of the grace that Judas hadde, and cast of, and finally fell into hell. And therefore thys that Tindal here telleth vs of electes, that god som- D tyme withdraweth hys hande & leaueth them to theire owne strength, he maye as well tel vs of the reprobates as of the electes. Now the cause whye Godde wythdraweth his hande and hys helpe, is not alway the cause that Tindal here alledgeth, because he longeth alway to make a glaunce against al the merit of mannes free wil, but to auoid the pryde of the minde, and the farre lesse boldenesse presuming vpon the surety of hys holy lyuing or faith, whych many men maye fall in by taking themself for god almightyes mynions, though they giue al ỹ thanke to hymself, and ascrybe nothing to their owne strength at all, nor wene they haue no free wyll at all neyther. For the proude pharasye that dyspised the poore publicane, though he wer proude of hys deedes, yet ascribed them E not vnto hymselfe, nor saied not al thys haue I done good lorde of myne owne strength. But he sayed, I thanke the thereof good lorde that I am suche, and that thou hast made me better, & gyuen me ỹ grace to liue more holyly the thys publycane and sayd not, I thank therof my selfe. And therefore as I say, God wythdraweth hs hand to shew his electes and reprobates both, that thei haue rather cause to be meeke feare a fal, thē to be proude of their vertue) and make thē selfe sure of theire standing, and thinke F that they be so dere derlinges to God of whome all good cometh, that doe them selfe what they wil, he wil not lette thē fal. For thys I saye Godde doth it, and not as Tindall sayeth, onely to shewe hys onely electes that they canne doe no good but onely of hym, lesse they shoulde be proude.

Lo saint Paule, though God wythdrew not his hand and helpe from him, had yet such a plague of temptacion put 2. Cor. 12. vpon hym, that he waxed werye thereof, and very sore afeard. And wherfore was it laied in hys necke, lest he should haue G thought hys vertue to come of himself? nay, lesse he myght through the greate reuelacions that he had hadde, fall into pryde and presumption.

And therfore thys were not so very a lykely maner, that God would as Tindall putteth, withdraw his hande from a good elect, and therby sende him into sinne, lest he should weene that any vertue came of himselfe without god. For no good man can lightly fall into that thought, but rather lest (wherof he standeth in much more parell) he might hap to thinke himself ouer great in Goddes fauour, and thereby fall into pryde for lacke of feare mengled with hys hope.

Nor also that good electe, from whō god so shoulde wythdrawe hys hande, H and suffer hym to fall into sinne for the cause that Tindall here allegeth, lesse he shoulde reken hys vertue to come of himselfe, were not likely after hys repentaunce and rising agayne, to take that kinde of frute thereof, sith he were not lykely to reken that Godde wythdrew hys hande for that cause. For yf he shoulde so reken, he were lykely to reken that he before that fall was so holye, that God was aferde lest he would ware to proude therefore. But the better the manne was before, the more is he after hys repentaunce likely to feare

Why god withdraweth his helpe.

Luke. 18.

that

A that hee was nought before and worse after, and that hys fall into that sinne came vnto hym, not by ỹ reasō that god wythdrewe hys hand from hym for any feare of any such pride that was like to rise of his vertue, wherof he will reken that he neuer had such store to take occasion of any such pride therof, but rather that God withdrewe the hande of hys grace and helpe from hym at that tyme, for some other secret sinne wherby he had before deserued ỹ he so should doe, and that the seconde sinne was not
B onely sinne, but also paine for the first. As one sinne deserueth the dounge of another after the sentēce of saynt Paule vnto the Romaines, that the olde philosophers for theyre wylfull ydolatrye against god, were gyuē by god into the sinne against the nature of mā, or elles that in the committing of the same syn, he wythdrewe hymselfe from Goddes hande by the defawte of hys owne frowarde wyll, before that Godde wythdrewhis hand from him. And thus wer he lykely to iaye the defawte in his wil, and not in the lack of hys power, wherof he shall haue no cause to doubte but
C God had alwaye giuen him ynough, & alwaye wouldе gyue ynough to worke wyth his grace in the vineyarde of vertue towarde heauen, yf himselfe did not fyrst willingly forsake it and fal therfrom. And then putting the faute of hys fall in the frowardnes of his own wil & not in any lacke of towardly goodnes & mercy at goddes hande, and consequētly not in lacke of power, which can neuer lacke tyll helpe of grace fayle, and were but a false excuse of sin, syth grace neuer fayleth nor falleth fro manne, tyl man first fayle and fall from grace: he
D were I say lykely not to take that kinde of frute by occasion of hys fall whyche Tindall speaketh of. And then if the mā were not likely to take ỹ kinde of fruite thereof, it were not lykelye that Godde would do it for that cause, which cause the manne would not after conceiue in his mynde and immagyne that Godde dyd it therefore.

For surelye as towching the wythdrawyng of Goddes hande (whereupon Tindall here edyfyeth vppe hys processe folowyng in thys chappter) which hys hyghe goodnes and vnreserchеable wisedome dothe dyuers tymes, for moe causes then menne haue the wytte to spye: yet doth he it neuer, but man withdraweth fyrste hys wyll.

For as Godde preuenteth vs in gyuyng, so preuent we hym in liuynge. For syth Godde seeth that we cānne no good thynge dooe wythoute hys grace, he wyll not byddе vs doe a thing, for the not doing whereof he wil punishe vs, & thē wout our faute withdaw his grace wythoute whych he wotteth well we cā no moze doe it, then see without lyghte. Syth it were hard to fynde a woman so vnreasonable, that wouldе commaund her mayde vppon payne of beating goe threede her needle, and than pull away the candle or put it oute, and byddе her vppon her peryll come of and threede it in the darke. Lette Tindall saye what he wyll, we withdrawe before Godde wythdraw. For as goddе sayeth in the scrypture. Thy fall is of thy selfe, not of the wythdrawyng of hys hande, till we ware wanton or sowe dronke, and will needes synke downe and fall.

But Godde sometyme seeth causes whye he setteth to lesse strength of hys hande, than elles he wouldе doe. For yf he wouldе, he couldе sette the hande of
G hys grace so strongely, that he whyche falleth should not, and so wouldе do, sauing that his wise goodnesse well seeth wherefore it were not best. For as himselfe sayeth in the Apocalips, some man is neyther hote nor colde, but as it were luke warme, wening therefore sith he findeth hymself out of the colde of great notable crymes, ỹ he standeth therfore in state good ynough though he bee not very feruent & hote in vertue. But god as he there sayth, seeth that it were better for him for a while that he wer ones frosen for colde, for than should he feele the faute, and from the verye colde better ware very hote, than from the luke warme. And therefore saieth the spirite of god there vnto him, I had lener thou
H were colde that thou mightest be made hote, as though he wouldе saye farther, than so to stande lykyng thy selfe well inough in a lukewarme, wythout growyng into greater heate.

And therfore as I was aboute to say, in suche a persone as God feeleth hym faynte and little well willing to go forwarde, so god agaynewarde vseth hymselfe towarde hym, in holdynge hym the more slackely, and than the tother wareth thereby the more faynte, and Godde foloweth hym and dothe as he dothe, and holdeth hym yet somewhat lesse, tyll wyth lesse on the tone syde and lesse on the tother, the manne falleth in-

Roma.1.

C God withdraweth not his hande till mā withdrawe hys wyll.

F

Osee.13.

Apoca.3.

A to the mire of sinne all together. And all thys doth god for the best, vsing our euill to goodnes as we vse his goodnes to euyll. For whan a wanton childe feleth ones a fall, and hath al to rayed his gay cote and broken bothe his shinnes, than wyll he fynde his owne fawte and looke better to hys feete, and holde faster after on the mannes hand ẏ led him.

And suche slacke holding on Goddes part is the thyng of lykelyhode, that is B called the wythdrawynge of Goddes hande from good menne, concernynge falling into sinne. For elles tyll they begynne to wythdrawe backe, or elles dragge and stycke styll, or goe not so gladly forwarde, albeit that he giue not vnto them so stronge an hande of hys grace, as if he dyd, that slouthe of theirs thoulde bee maistered, and they borne vp thereby in maner magry their teeth, whych is not his ordynary course to do: yet tyll themselfe eyther by synfull will or slouthfull myne in some wise doe de- C serue it, he neuer leaueth good man wout so much helpe of hys grace, as were suffycient for hym bothe to stande and walke wyth if himselfe woulde, nor neuer dothe as I suppose, by the wythdrawyng of hys hande fro any electe or reprobate eyther, in the tyme in whych they be good, suffer them without their own fawte first begōne, to fal into such horrible deedes for any good ẏ shoulde after come therof. For syth that without his helpinge hande they can none other but fall, to withdrawe his hande without their faute, were in maner not to suffre them synne, but euen to sende them intherto. And the good nature of God, neyther will nor can doe any maner euyll to brynge anye good to passe, syth he by the scripture cryeth out vpon D al those that would vse that condicion, and sayth, wo to them that say let vs do euill that good may come therof.

God neuer leuith good mā withoute his sufficient grace.

Roma.3.

Thus muche haue I thought it good to declare you vppon Tindalles tale, of the wythdrawing of Goddes hande sometyme from hys electes properlye preached here to lyttle purpose, sythe it serueth as well reprobates as electes, and neyther the cause verye well assigned, nor the sentence very well expressed. And fynally put for twoo false ententes, one to glaunce at mannes free wyll, as thoughe because all the good that manne dothe commeth of Godde, of whose goodnesse commeth mannes creacion and all, and therefore no good canne dooe but by hym and wyth hym, E therefore manne had hymselfe and hys owne wyll nothyng a doe in hys owne good deedes, but that it were a perilous presumption to call anye mannes good woorke in any wyse hys owne, wheras the aungell of God sayd vnto Cēturio, Thy prayour and almesse are come vp in remembraunce before god. Actum.10.

And our sauionr himselfe calleth the breaking of the glasse and bestowynge Marce.14. of the oyntment vppon hys holy hedde, the deede of saynct Mary Magdeleyne, thoughe she coulde not of truthe haue done it wythout himself, and that al the deede (all thynge rekened from the first F to ẏ last) came only of god himself. And saīt Paule saith, what hast thou ẏ thou hast not receiued and thā what gloriest thou, as though thou haddest not receiued it. He sayeth not as though it were thine owne. For whan I haue receiued i.Corin.4. it, it is than mine and so may I call it.

Another false entent wherfore Tyndall telleth vs this tale of withdrawing of Goddes hande sometyme from hys electes, is because he woulde haue yt stande with his heresye that he goeth so faste aboute, that is to wytte that the electes doe not sin deadly in their deadly sinnes, because they do it not willīglye but of infirmity for lacke of power. G In pursuing of which purpose he would make it seeme, that God wythdraweth his hand frō them without their faute, and than leaueth them no power to resiste, and so no blame in thē nor no sin, though he be content to call it sinne, after that maner that the mocion toward sinne which remaine of originall sinne be called syn. Thys is Tyndalles entēt in thys matter, by whych he excuseth the synne of the electes by the withdrawing of Goddes hande from them, not for any defawte of theire owne, or anye H synne that they haue done, but to keepe them onely from the synne that they Math.10. woulde elles doe at another tyme.

And where as God dothe for this point both for electes and reprobates al after one, that is to wyt neuer withdraweth his grace from the tone nor from the tother, tyll they beginne theimselfe to wdrawe theire wyll from hym, he dyssymuleth that po inte, and goeth forth in his matter that he buildeth vppon that foundacion and sayeth. Note.

¶ Tindall.

God layed so sore a wayght of persecu-

A secension vpon Dauides back, that passed hys strēgth to beare. So that he cryeth oft out in hys psalmes, sayeng that he had lyued well & folowed the right waye of godde in vayne. For the more he kepte himselfe from sinne, the worse it wente wyth hym as he thought, and the better with hys enemye Saule, the worse he was. Yet god lefte hym not there but conforted hym & shewed hym thynges which before he wiste not of, how that the sainctes muste be pacyent and abyde Goddes heruest, vntyll the weakednesse of vngodly sinners be ful
B ripe, that godde may reape it in due season. God also suffred occasions strōger then Dauyd to fall vppon him, and to carye him clene oute of the waye. Was he not readye for a churlishe aunswere to haue slayne Nabel, and al the males of hys howse, so muche as the childe in the cradell. Howbeit god withheld hym and kepte hym backe from that euill, through the wisedome of Abegall. How long sloumbred he or rather howe hard in sleepe was he in ẏ adultery of Bathsabe, and in the murder of her husband Uriah? But at bothe tymes as soone as
C he was rebuked and wis faute told him he repented immediatly, and turned agayne mekely. Now in all that longe time from the adultery of Bathsabe vntyll the prophete Nathan rebuked hym, he hadde not lost his fayth, nor yet hys loue vnto ẏ lawes of god no more thē a manne loseth hys wyttes when he is a sleepe. He hadde forgotte hymselfe onely, and had not maliciously caste of the yoke of goddes commaundementes frō of his necke. There is no man so good, but that there commeth a tyme vppon him, when he feeleth in himself no more
D fayth or loue vnto Godde, then a sycke manne oftymes feeleth the taste of hys meate which he eateth.

¶More.

Loe good readers, here ye see that by Tindalles doctrine, Dauyd dyd no deadely syn, but was euer out of fawte and not blame woorthy, neyther by impacyence drawing nere to dispaire in persecuciō, nor by the purpose of much manslaughter at an angry worde, nor by aduowtery conceiued at the syght of another mannes wyfe, nor by the trayterous destruccion of hys frendely seruannt in recompence of truthe andamendes of hys myssedeede. All thys was no deadely synne in hym, because
E he was an electe.

But yet is Tyndall ashamed to confesse and saye boldely, that to bee electe is ynough, and that he maye doe what he lyst and synne at hys pleasure, and that Godde wyll gyue hym leaue to doe it, and cause hym to be repentaunt whā he hathe done it, and forgyue him forthwyth whan he repenteth, and so forth *totiens quotiens a pena & culpa*, so ẏ he believe it wel & surely trust therto, lest for faint hope and feare he fall the lesse to synne.
Thys tale is Tyndall (I say) somewhat F
ashamed to tel vs euen wel and plainly forth, and therefore he deuiseth another waye, and woulde make vs believe that they be so preserued by the faythe, that they do neuer any deadely synne. But their deedes be such, as menne may wel see that they be not to be blamed for thē be they neuer so beastely, but verye babishe and veniall, and suche as Godde can doe no lesse of very right and reason than remytte and forgyue, and that for three great causes here specifyed by G
Tyndall.

Fyrste for they neuer synne but vppon great occasions farre aboue theire strength. Secondly, for after their horryble deede done, they repent vppon rebuking wythoute resystence.
And thyrdely (which moste is of all) all the while that they be in doyng, the pore babes wote neere what they doe, but bee all the whyle a sleepe as he putteth here hys ensample by Dauid. And therfore lette vs considre Dauyd his deedes with Tyndalles wordes, and examine in them these three godly reasons.

Fyrst he saieth that Dauids synnes arose vppon greate occasyons aboue Dauid his strength, which great occasyons Godde suffred to fal vpon him 1.Reg.52.
and carye hym waye. For whan he H
woulde haue slayne Naball and al hys sonnes euen to the chylde in the cradel, he fell not into that mynde wythoute great occasyon ye wote well. For the rude felowe hadde as Tindall well rehearseth, gyuen him a churlishe aunswere. And what manne were there so vnreasonable, that would not thinke that a kinge or a great man had cause ynoughe to kyll twentye paysans and villaines, for a churlishe aunswere of
one of theym. Now when he fell to aduowtery and thereby to manslaughter, 2.Reg.11.
had he not a greate accasyon to it and importable to beare? For he sawe the woman

A womã as he loked out at hys window. And therefore whosoeuer haue ones the syght of a womã, is excusable if he take her when he can catche her, and no mã greatlye to blame, but eyther a blinde man, or he that taketh one in the darke whom he neuer sawe in the light.

But we must here yet remembre leste we mistake Tyndall, that these greate and stronge occasions were not so very greate and stronge of themself, but thei were (as Tyndall sayeth) stronger then
B Dauid, and able to cary hym away. Which he sayeth, to shewe vs that they were of ỳ strength in cõparison of that parson, not so muche by the force and strength of theire owne nature, as by the lightnes, frailtye, and feblenesse of Dauid, as a small burden is a great wayght vpon a child, and able to beare hym downe, and a little winde able ynough to blowe away a fether.

Then woulde ye weene that he accuseth Dauid and the electes, because thei
C be so light and so fraple to fall vpõ such occasions as be stronge to them, by reason of their owne feblenesse. Nay forsoth. For here ye must remembre that to prouide them theire excuse in thys poynt, was the cause for which as I tolde you before he laied for a foundacion, ỳ God at suche times fyrste withdraweth hys hande of hys helpe, and then must they needes be weake, feeble, and fraile. And so their fall commeth of the occasions, and the occasions be mighty to them, bi reason of their feblenesse. And their feblenesse commeth of the wythdrawing of Goddes hand. And he withdraweth it withoute any deserte and defawte of them, onely to kepe them from the sinne of taking their good woorkes for their
D owne. And so is therin all the progresse of theire dede, no deadly sinne in themselfe, sithe the occasions that bringe them to it, be wythout their owne faute stronger then they, and by reason of theire fawtelesse feblenesse, cary them clene away.

And thys is (as ye see) the firste goodly cause, for which Tindall will make vs weene, that the abhominable deedes of electes be no deadly sinnes because of ỳ gret occasiõs. Against which if ỳ matter were worth the argumẽt, we would preace vpon him sore with the sinnes of the reprobates, and beare him in hande that some of theim haue as great occasions of theire synnes sometime, as is a churlishe aunswere to the kynge of a manne, or the sight of a naked woman E out at a window for aduowtri. And we would thẽ aske him such questions further, either of holdinge of Gods hande ouer them, or withdrawing hys hande of helpe from them, with other dyuerse dependauntes therupon, which euerye learned manne maye soone fynde outs himselfe & almoste vnlearned to. Which when Tindall shoulde aunswere to, he should soone make euery wise man see, that in this chapter of the order of their eleccion, he hath elected and chosen a very foolishe order. But for as much F as the folye therof is open and playne of it self, we shal let the forther dispicions of this poinct passe, as agaynste which saint Paule plainly speaketh and saith 1.Cor.10. vnto vs, God is faithful which suffreth you not to be tempted aboue that ỳ ye maye beare, but maketh with the temptacion a way out also, that ye may well weild it. By which wordes this poynct of accasions aboue our power is clene caried away, and it is clerely determined, that god suffereth no such temptacion to cõe vnto vs, but such as we may bothe reprobates and electes bee able to G withstande if we will, through the assistence of gods gracious hand, which he neuer withdraweth but in the fawte of our owne will, and neuer denieth to put it forth vnto vs if we cal therefore & wil take hold vpon it. And therfore sith as I say the reproofe of thys firste poynt is plaine, I will nowe passe it ouer and see what substaunce is in the seconde.

Mã with the grace of god may withstãd all temptaciõ.

The seconde thinge is, that as soone as they bee rebuked and theire fawtes tolde them, thei repent immediatly and turne againe mekely. For this he sayed ii. or. iij. times in two or three chapters, and now he confirmeth it with hys ensãple of Dauid, which did so as he saith at bothe times. H

But yet is thys but barely layed forth for the order of ỳ electes. For of trouth thus do some reprobates to among repẽt, not onely when they be rebuked, but also before to, and be forgyuen at theire repentaunce and penaunce as well as be ỳ electes as longe as thei do so repẽt, til they be dampned because they die at laste impenitent.

And also this is not proued to be alwaie true, that euerie electe repenteth at the firste rebuke, and mekely returneth wõut resystẽce, though Dauid so dyd twise. Ther is I truste many a man in heauẽ, ỳ was rebuked thryse of some

one

A one fawte, and defended it full ſtyffelye
before he repented, and yet amended af-
ter full well. And for enſample we nede
no farther than the bleſſed apoſtles, and
Johan.16. ſpecially ſaint Thomas of Inde, which
left not his dyffidence and diſtruſt, ney-
ther at the fyrſt ſpeaking nor the ſecõde,
nor til he put his finger in god almigh-
tye hys ſide. But Tindall excuſeth all
that by beyng amaſed, as he doth all the
electes horrible dedes, by being in traũ-
ces and ſleepes, as he doth Dauid here.
For that is the thirde point & the moſt
B ſpecyall excuſe of all electes frõ al dead-
ly ſynne, in that they be a ſleepe all the
whyle they do it. For thus ſaith he of
Dauid, as ye haue heard.

How longe ſloumbred he, or rather
how harde in ſleepe was he in the adul-
tery of Berhſabe, and in the murder of
her huſbande Uriah.

¶ More.

Dauid was here in a very long ſlũ-
ber & a very deepe dead ſlepe in dede, if he
dyd al thoſe develiſh dedes in hys ſlepe.
C Tyndal of likelyhode lay nere him and
heard hym all the while ſnorte & rowte.
And if he ſo ſay that he dyd, then is hys
tale as full proued as is any part of all
hys hereſyes. And except he ſay it of his
owne certayne knowledge, he ſhal elles
neuer make me beleue, that Dauid did
ſpye her, and ſent for her, and talk with
her, and gete her with chylde, and ſent
for her huſband, and deuiſe the murder
and write the letter, and ſent the man to
hys death, and all theſe dedes in dyuers
dayes, and all thys whyle ſtyll a ſleepe.
But Tyndall wyll haue him a ſleepe
needes, for the defence of hys owne foo-
D lyſhe hereſy, wherby he teacheth vs that
the electe is by fayth borne of God, and
therfore doth neuer ſynne wyllingly, e,
nor conſent to ſyn, nor caſt of the yoke
of the law, nor the loue to ỹ law of god.
And therefore he ſayeth.

¶ Tindall.

Now in al that longe tyme from the
adultery of Bethſabe vntyl the prophet
Nathan rebuked hym, he had not loſte
his faith nor hys loue vnto the lawes of
God, no more then a mã loſeth his wit-
tes while he is a ſleepe.

¶ More.

Lo becauſe he was all thys whyle a
ſleepe, therefore in all thys while he loſt
E neyther fayth nor loue to the lawe, no
more then a man loſeth hys wittes whẽ
he is a ſleepe. Is not heare a wiſe tale
trowe ye? except that Tindall hadde ey-
ther loſt hys wittes, or elles were hym-
ſelf a ſleepe while he wrote this, he could
neuer for ſhame tell vs thys tale. What
calleth he loſing of faith or loue? nothig
but ſuch departing therefrom, as he neuer
commeth to it again? If that be ſo, then
F Tindall ſetteth our ſauiour Chriſte to
ſcoole, & teacheth him to ſpeake. For he Luke.15.
ſayth in the ghoſpel, that a man loſt one
of hys hundred ſheepe, and left the rem-
naunt and ſought the loſt ſheepe, & foũd
it. And that the womã had loſt her mo-
ney, though by ranſaking vp her howſe
and ſeking ſhe founde it at laſt agayne.
Now Tyndall is not ſo mad I ſuppoſe,
as to ſay that if a man let fall hys ringe
in the mayne ſea, though he finde it fiue
weekes after in a fyſhes maw, ỹ there-
fore he neuer loſt it becauſe he findeth it
agayne. The comon people ſay among,
that nothing can bee founden tyll it bee
G loſt, ſauing that of a theefe they ſaye in
ſporte, he can finde a thinge ere it be loſt,
and ſo they prayſe hym in his cunning,
that he can do ſuch a maiſtry as no true
man can. Now if a thing may be loſt
in deede for a ſeaſon, thoughe it be after
founden agayne, how proueth Tindal
here, that Dauid in all thys long while
betweene the firſt ſight of Bethſabe and
the rebuke of Nathã, neuer loſt neither
faith nor loue. He proeth it vs in this
wyſe by enſãple. A mã a ỹ lieth ſlepe le-
ſeth not his witts, & therfore in likewiſe
Dauid lyeng in lechery, loſte neyther
fayth to god nor loue to his law. Is not
this wel likened? yes by my ſhethe.
Leſſe like thã Poules ſteple to a dagger
H ſhethe, tyll he proue vs thorowly ỹ Da-
uid was that whyle in a verye ſleepe in
deede.

For Godde hath naturallye pro-
uyded ſleepe for mannes reſte from la-
bour, and for hys refreſhing agayne to
labour. And the withdrawing of the vſe
of our wittes is there not forbeden by
Goddes ordinaunce, excepte we ſleepe
whan we ſhould not. And ſo is neyther
aduoutry nor ſuch maner of manſlaugh-
ter, but be thinges of god forbodẽ & of
theire nature abhominable. And in the
ſleepe alſo there is only a ſuſpedinge of
the vſe of ỹ wyttes, & no cõtrary wilful
doing againſt ỹ wit, as ther was a wilful
working of Dauid, againſt the faithfull

loue

A loue of Gods law in his horrible dedes.

For as for his faith, as farforth as cõcerneth onely the nature of faith, ẏ is to wytte of beleefe, I will well agree with Tyndal that he loſt it not in al ẏ while. And in Tindalles fayth for one poinct, in that he iugleth faith into hope, I will well agree alſo that Dauid had all that while ynough therof ſtyll, and peraduenture a little to much to. But ſurely as for the liuely fayth that worketh as ſaint Paule ſayth by loue, that kinde of
B fayth had he loſt for that while in which he wyllingly wrought euil, except Tindall ſay that all his lecherye and his mãſlaughter to, was wrought by loue, becauſe all that euer he did was done for the loue that he bare to Bethſabe. And if Tyndall tel me ſo, than driueth he me to the harde wall. For than can I go no farther in that poynt, but as for as concerneth his fayth I muſt needes giue it ouer. Howebeit yet as touching hys loue vnto the lawe of Godde, very faine
C would I heare howe Tindall canne defende it, that he loſte not that loue in no poynt of all that longe while, in which he willingly wrought agaynſt it, fyrſte hys foule aduoutry, & after miſcheuous manſlaughter to. Thys ſhall I (ſayeth Tindall) defend you well ynough. For ye touched your ſelfe right now, ẏ very poynt at which I wouldе myſelfe haue you, whan ye ſaied that in the naturall ſleepe the wil is only ſuſpended, & the wil therewith in likewyſe, ſo ẏ a man doth not wittingly nor willingly anyrõtrary acte agaynſt the wil, as ye ſayd that Dauid did in his dedes. But nowe ſay I that Dauid did none of theſe thinges wittingly nor willingly, but vpõ thoſe occaſyons hys wyttes were rauyſhed
D away, and with his witte and hys wyll ſuſpended as it is in the naturall ſleepe, ſo that he had forgotten himſelf, and for the whyle neyther had witte nor wyll. For if his wit had ſhewed him his faut, hys wyl muſt nedes haue folowed. But his witte was al that while though not loſt, yet caried away clene with ẏ rage of the luſt. And whã the witte is away, the wyll is gone therwith. For it canne nothing do but as the witte ſheweth it as I haue ſayed before. And than was the wytte a ſleepe and the wyll folowed the fumes that he fell into the fantaſye, and ſo no conſenting to ſynne, but as the man was in maner all a ſleepe, ſo wer al hys dedes in maner but a dreme.

Gal. 5.

Here is Tindalles proofe pycked out vnto the beſt that I can perceyue of hys
E wordes. But now this reaſon of hys, neyther defendeth Dauid againſte the loſſe of loue, and yet vtterlye loſeth him by Tyndalles doctryne the moſt eſpeciall fayth. For Tyndall as ye ſhal hereafter reade, calleth ẏ faith of the electes a ſelinge fayth. Now if Dauid were in a ſleepe, all that whyle and had thereby forgotten hys fayth and hymſelf to, thã though hys fayth hadde all the whyle ẏ lyfe, yet at the leſt hit loſte for the whyle the ſelyng. For ſo doth the mã ye wote well in the ſleepe.

But lette thys paſſe thys ones as for
F thys tyme, and ſee how he proueth that Dauyd was fallen to ſuch a dead ſleepe, that he hadde in all that whyle neyther wytte nor will, and therefore conſeted not vnto ſynne agaynſt the law of god. Proofe layeth he none in thys worlde, but onely ſayth it was ſo. Now myght he lye by poſſibilitye, thoughe hys tale were lykely. But yet am I content if hys tale be likely, let hym be beleued. But nowe if hys tale be very farre vnlykely, reaſon were he brought one witG neſſe wyth him at the leſt.

Now than whan Dauid firſt began to ſpy her, let that be chaunce and occaſion of one riſing in his ſleepe, but whã he lyked her and longed for her, & ſtoode ſtill and loked on her, and kindled hys heate himſelfe, and ſett himſelfe fore a fyre, was he al that whyle a ſleepe? whã he thought he wouldе haue her, whan he ſent hys meſſenger for her, whan he ſtode and talked wyth her, whã he drake the matter to her, whan he wanne her aſſent to the ſynne, whan he fulfilled hys foule fleſhely luſt, whan he ſent for her huſband to colour and cloke their offence, whan he compaſſed and contriued to kepe her for hymſelfe and kill her
H good huſbande hys owne faithfull ſeruaunt, whan he deuiſed and wrote the traiterous deadly lettre, and delyuered that innocent manne hys owne deathe in his hand, to delyuer ouer to him that ſhould ſet him where he ſhould be ſlain, dyd Dauid in al thys whyle amonge al theſe eupl thoughtes, al theſe bugracyous wordes, all theſe abhomynable dedes, neuer fall from the loue of the lawe of God, but was al thys whyle a ſleepe & neuer conſented to ſyn, nor dyd none of al theſe thinges willingly? So ſaith Tindall. I ſay no more but it is likely yes. And therfore let Tidal tel vs wherby he proueth the contrarye. I proue it

faith

A sayth he by that that he was an elected
persone that fynally shoulde be saued,
and therfore because of that feling faith
with which he was borne of Godde he
could not cõsent vnto sinne. Very well.
Than if a reprobate had done the lyke
vpon the like occasiõ or greater, he had
sinned deadly, for lacke of feling sayth,
onely because he was not elected. And
if he repented alike vpon lesse occasion,
yet he should not be forgyuen, for lacke
of the feling sayth which was neuer gi-
uent him, but euer kept from him, one-
B ly because he was not elected.

If I aske Tindall here howe he kno-
weth or why he believeth, that Dauyd
was elected to saluacion, what will he
aunswere? He will not saye I am sure,
because the church so teacheth him, lest
I should aske him again which church.
For than were he forced to graunt that
he believeth the teaching of this comen
knowē catholike church of ours, sith ẏ
his own vnknowē church cã teach him
nothing to be the better believed vpon ẏ
credence of that church, not being kno-
wen for the church. Nowe shall he not
C finde as farre as I remēbre, any plaine
euident scripture prouing his final sal-
uacion. Than if Tindall aunswere ẏ
he findeth in scripture of hys sayth and
his repentaunces, and nothing of his
finall damnacion, and therfore he be-
lieueth of these likelihodes that he was
electe to the finall saluacion, and shall
come to heauen at the day of dome (for
Tindalles secte believeth not that he
shall come thyther afore) I wil not here
preace vppon him with the samples of
such as he hath seene here liue well & be-
lieue well after his owne oppiniõ, both
D while he believed well himselfe & synce
he believed wronge, of whose saluacyõ
yet he maketh not himselfe so sure as of
the saluaciõ of Dauid, but holding my
selfe for this time satisfyed ẏ he believe
it so well vpon good likelihodes, that he
should not believe a manne that would
without good profe tel him ẏ contrary,
I shall no more but pray him to be reso-
nable and so indifferent againe toward
vs, as to giue vs leaue in likewise to be-
lieue vpõ good likelyhodes that Dauid
consented to sinne, & not to believe him,
that without good proofe woulde wyth
his bare worde make vs weene the con-
trary, and boldly beare vs in hand that
while he wrought so much mickednesse
he was all the while a slepe.

In which point, as I haue before pro-
ned in another chapiter by like matter,
if he were so a slepe, his verye firste fal-
ling into such a slepe was his own wil-
full negligence, while he beginning to
be moued vnto lewdenes at ẏ fyrst sight
of Bethsabe, stode stil and fedde hys de-
uelishe delite in beholding her, & therby
willingly suffred the deathe of sinne to
entre into hys heart by the glasse win-
dowes of hys eyen. Whereupon all
that euer he dyd after pursuing there-
upon, all had he bene in such rage ẏ he
neither wist what he dyd nor where he
were, shoulde haue bene imputed vnto
hym, as he ẏ sinfully drinketh himselfe
dronke, deadly sinneth, and shal dye al-
so if he kill a man in that dronkenesse.

For it excuseth not Dauid nor no mã
elles that Tindall saieth, There is no
man so good, but that there commeth a
time vpõ him in which he feleth in him
selfe no more sayth or loue vnto god, thẽ
a sick mã oftimes, feleth the tasse of his
meate. Whether thys happeneth vnto
the best men or not, God wote I cãnot
tell, I wote not what affeccions they
feele, for I am none of them, nor I feare
me Tindall neither, as wise and expert
as he maketh hymselfe of their felinge.
Would god we wer both of the best so ẏ
best were neuer ẏ worse, nor warẽ as euil
as we, and we made theyr matches in ẏ
maner wise. But this dare I surely say
that whãsoeuer the best is in such case,
it excuseth not Dauid fro deadly sinne.
For than is the best very nought.

And finally for conclusion of Dauid
his dedes, where Tindal saith he could
not syn deadly because he was an elect,
for which cause god kept him through ẏ
feling sayth from consenting to the ser-
uice of sin, and fro the malicious cas-
ting of of the yoke of goddes commaũ-
dementes from hys necke: it appereth
very wel that of hys necke was it ones,
whether himselfe cast it of, or Bethsabe
toke it of because he shoulde not come
yoked to bedde. For wel we wote it hild
hym not within the hedge of Goddes
commaundementes, but that he thrust
his heade through & breake a couple of
them, and ran vnyoked a good while.
And it wyll I wene well appere also, ẏ
he cast of the yoke himselfe, and thẽ wil
all the doute stand vpõ thys only word
(maliciously) Which worde how Tin-
dall taketh, that cã I not tell, but except
he take it for no malice, because it was
al for loue. Elles if he agree ẏ the con-
tempt & dispising of Goddes law maye

be

A be called malice, and a malicious caſtyng of of the yoke of gods law both fro loue & drede, as I wene it is expouned in god almyghtes vocabulary: thē drede I nothing but that it wyll well appere agaynſt Tindall al⁹ the whole matter, both that Dauyd agreed and conſented to ſinne, & wilfully caſt of goddes yoke and maliciouſely to. This wil well appere I ſay by plaine and eupdent ſcripture. For after thoſe horrible ſinnes
B ſo committed by Dauid, hys deadly dedes ſo diſpleaſed god, as it is written in the. xii. chapiter of the ſeconde booke of kinges that he ſent Nathan the pphete
2. Reg. 12. vnto him. Which by the cōmaundemēt of God, after that he had put vnto hym the parable of the rich man that tooke awaye the poore mans ſheepe, & therby made him giue ſentence vnware againſt himſelfe, he ſayed forther vnto Dauyd as in the perſō of almighty god, in this maner wiſe as folowyth.

Why haſt thou then ſet my worde at
C nought, and done euil in my ſight? Thou haſte killed with ſwerde Uriah Hetheus, and hys wife haſt thou taken to thy wyfe, and him haſt thou ſlaine wᵗ the ſwerde of the ſonnes of Ammon. And therefore the ſwerde ſhall neuer be taken away from thy howſe, becauſe ỹ haſt deſpiſed me, and taken to thy wife the wyfe of Uryah Hetheus. And therefore thus ſayth our lord: Behold, I ſhal rayſe vp eupll agaynſt thee, euen out of thine owne houſe, & I ſhall take awaye frō thee thy wyues before thy face, and gyue thē vnto one that is neyghell vnto thee, and he ſhall lye wyth them in the ſight of thy ſonne. For thou haſt committed thys dede priuely, but I will accompliſhe thys my worde in the ſyghte of all Iſraell and thys ſonne.

D Lo good readers, here ſe ye very clere that whereas Tindal ſaith, that Dauid in all thoſe horrible deedes dyd yet no deadly ſinne, becauſe he ſaieth he conſēted not to ſinne, nor dyd none of theſe dedes willingly nor caſt not of the yoke of loue toward the lawe of God, God here ſayth that Dauid dio in thoſe horrible deedes diſpyce bothe his lawe and hymſelf to. And how did he then kepe ſtill hys loue to the lawe of god, in the whyle in which he diſpiſed both the law of God and god hymſelfe alſo? Or how ſayth Tindall that Dauyd conſented not to tȝe ſinne, when God himſelf that beſt knew hys thought layed his ſinnes ſo ſore to hys charge, that he appoynted an endeles plague for the puniſhement therof tyll by hys repentaunce and his humble confeſſion, god as he forgaue ỹ deadlyneſſe of the ſinne, ano tranſlated it from mortall into veniall: ſo chaunged the puniſhement from endeles into ending. For wheras the prophete, had before hys repentaūce & confeſſion ſayd vnto hym by the bidding of God, The plague ſhal abide in thine houſe for euer world without end, forthwith after his repentaunce and hys confeſſion made, he ſayed vnto hym. Our lorde hath trāſlated thy ſin that was, from deadely to
F veniall, that is to witte ỹ puniſhement from eternall to temporall. And therefore the prophete ſayed, that yet ỹ childe that he begatte vpō her in that auoutry, ſhoulde dye as it did after in dede. And yet was not Dauyd oute of hope wyth other penaunce (which he had leuer ſuſtayne) to purge and redeme the puniſhment to, and therfore faſted and prayed to ſaue the childe, vntyll the time that it was deade in dede. And thus good chriſten readers ye may clerely ſe, that all Tindalles proper proceſſe of kinge Dauid, concerning ỹ order of hys elec-
G tion, that he was thereby preſerued for euer from all deadly ſinne, is clerelye comen to nought, and all hys woordes reproued by the very playne wordes of ſcripture. And yet bi the ſame ſcripture for aduauntage, is there another of Tidalles hereſyes deſtroyed, by whych he teacheth that after repentaunce all is forthwith forgiuen vnto the elect, both ſinne and paine and all, ſo farforth that for the ſin paſſed, the party ſhall neuer after be puniſhed nor ſuffer any payne, neyther in thys world, purgatory, nor anye where elles. The plain reproſe wherof appereth euidently, the deadly ſinne tranſlated, and the temporall pu-
H niſhement reſerued by thys open place of ſcripture. By which is reproued Tindalles other hereſy that we now go aboute, in which he teacheth vs ỹ Dauid dyd none of hys horrible dedes willingly, nor conſented to ſin, nor malyciouſly caſt of the yoke of loue toward ỹ lawe of God, and therefore ſinned not deadly. Wherin as ye ſee againſt Tindall telling vs thys very god hymſelfe telleth vs the contrary, and that Dauid ſinned ſo deadly, that he ſinfully deſpyſed both Goddes lawe and Godde hymſelfe therewyth.

And now that Tindall hath of kinge Dauid tolde vs hys wiſe proceſſe of not ſinning,

A ſinning, ſuch as ye ſe it pued, he proceedeth forth from Dauid, and telleth vs as wiſe a tale of Chriſtes bleſſed apoſtles. Of whom thus he ſayth.

¶ Tindall.

And in like maner ỹ apoſtles of Chriſt at hys paſſion were aſtonied & amaſed and in ſuch a ſtorme of temptacõs, for the ſodein chaunge from ſo great glory into ſo vile and ſhamefull death, ỹ they had forgotte all the miracles and al the wordes which he had told them before, how that he ſhould be betraped and de-
B liuered on the ſame maner vnto death. Moreouer they neuer vnderſtode that ſaieng of his death, becauſe their harts were alway heup & ouer lade wt earthly thoughtes. For though they ſaw him reiſe vp other, yet who ſhould reyſe him vp when he were deade, they coulde not comprehende. Reade what thou reader canſt, and thou ſhalt find no temptacõ like vnto that from the creacion of the world, or ſo great as it by the hundred parte. So that the wonderfull ſodayne chaunge, and the terrible ſight of hys paſſion, and of hys moſt cruell & moſte
C vile death, and the loſſe of whom they ſo gretly loued ỹ theyr hartes would faine haue died with him, and ỹ feare of their owne death, & the impoſſibilitie ỹ a mã ſhould riſe again of hys own power, ſo occupied their mindes & ſo aſtonied thẽ and amaſed them, ỹ they could reſceiue no comfort, either of the ſcripture or of ỹ miracles which they had ſene Chriſte do, nor of the monicios & warnig wherwith he had warned them before, neyther of the women that brought them tydinges that he was ryſen. The ſwerd of tẽptacios, with feare, ſorow, mour-
D ning, and weping, had ſo depely perced their hartes, and the cruell ſight had ſo cumbred their mindes, that they coulde not believe vntill Chriſt himſelf came, death put of and ouercome. Yea & whẽ they firſt ſaw him, they were aſtonyed for wondering and ioye together, that thoughtes aroſe in their hartes. Alas is this he, or doth ſome ſpirite mocke vs: he was faine to lett them feele hym & to eate with thẽ to ſtrength their faithes.

¶ More.

Here haue ye hard good deuout chriſten people, a pece of Tindalles deuoute godly collacio, in which the man is not ſo farre fallen into deuocion, but he is much forther fallẽ from his wit, wher-

by he neither perceiueth ỹ point that he E
ſhoulde proue, and ouer that ſeeth not ỹ his ſermõ ſaith more agaĩſt his matter, then we that impugne hys purpoſe.
For his purpoſe is to pue vs that none elect can at any time ſinne deadly. And now forgetteth he that poynct, & telleth vs that ỹ apoſtles neuer loſt their faith. Which if it were graũted him, yet wan he not his purpoſe. For thei might kepe ſtill the faith in their harte, and yet ſyn Roma.10.
deadly by the denieng therof with their mouth. For as holy ſaint Paule ſayth, Inheart beleue we for our iuſtificacio, & with ỹ mouth we cõfeſſe it for our ſal- F
uacio. Shewyng by thoſe wordes, that neyther are we righteouſe by ſayeng wt our mouthỹ we do believe, but if we beleue in our harte, nor ſhalbe ſaued by ỹ belief of our heart, but yf no feare can let vs to confeſſe it wyth our mouth.
Whereto conſenten the wordes of our Math.10
ſauiour hymſelfe, where he ſaith, whoſo deny me before men, I ſhal deny him to before my father, which is in heaue. And thus for the firſt poynt Tindall in hys holy ſermon is ſo depe in deuocion, G
ỹ he forgetteth where aboute he goeth.
Now for the ſeconde poynte, where I ſayed no more but that they loſt the ſufficient faith, that is to ſay, ỹ life of their faith, he goeth aboute as I tolde you, to pue vs ỹ the apoſtles ſuch as wer elect, neuer loſt ther faith at al, nor at any tie fell therfro. And thys poynct hãdled he ſo prperly, ỹ euer he telleth vs that thei loſte it not, and euer he proueth vs that they leſt it. And by the ſelfſame wordes by whych he ſaieth that they kepe it alway ſtyll, by the ſelfſame I ſay alwaye ſtil, he proueth that they kept it not ſtill in dede, but wer very far fallen therfro.
For firſt rede me al thoſe wordes of his H
again, and as gaply as thei be couched, with aſtonied, & amaſed, & ſtormy tẽptacions, terrible ſightes wt their hartes perced, & their mindes cumbred, wyth ſight of his death, & feare of their own, that eare they coulde believe hys reſurreccion, he was fayne to eate, & drynke with them & to let them feele him, is not all thys tale excuſes of their faith fallẽ from them, and no proofe of the keping: What was ỹ in them, but the lack and loſſe of the faith that Tindal telleth vs, that they thought it impoſſible that he ſhould riſe againe, becauſe thei thought he could neuer of hys owne power, and could not thynke or deuiſe who ſhoulde rayſe hym elles:

Now

A Now where he ſaith that all this happed them through temptacion, that will we well agree. But yet is that no more to ſay, but lik as Dauid did aduoutry through tẽptacion, and killed his good frende through temptaciõ, and as Eue eate the forbidden frute through temptaciõ, & Adam eate hit also through tẽptacion, and Judas betraied Chriſt also through temptacion: ſo thapoſtles fell from their fayth, and loſt it, and all through temptacion. Let Tindall excuſe
B euery ſin that commeth of temptacion, and whoſe ſin ſhall he leaue vnexcuſed, except peraduenture the deuils.

But the ſin of men ſtandeth in thys, that they breke the commaundement of God, in that they doe not as he byddeth them, ſtriue and reſiſt the temptacion. Which till they ceaſe to do, if they truſt in God and cal helpe of his grace, there can no temptacion be ſo great that it cã
1. Cor. 10. ouercome them, as witneſſeth our lord by ỹ mouth of ſaint Paule: god is faithful, which ſuffereth you not to be tempC ted aboue that ye may bere, but giueth with the temptacion away oute that ye may well wyelde it.

But let Tindal ſay for excuſe of their ſinne what him liſt, which though occaſions and circumſtaunces maye miniſhe or aggreue, and ſo may theires be leſſe greuous than the ſynnes of ſome other, and the ſinne of ſome one of thẽſelfe alſo leſſe than another of his owne felowes: yet ſhall Tindall neuer make it good, but that whan he ſayeth they could not believe, if he ſay true, the lack of their beliefe was a greuous ſinne.

For whereas Tindall would ſeeme to ſay well for the apoſtles, in that he ſaith they woulde faine haue dyed with our ſauiour, ſauing for the feare of theire
D owne death: Chriſt had before forbyddẽ
Luke. 12. them ſuch feare of temporall death vpõ the paine of eternall death, whã he ſaid vnto them, feare ye not them that kyll ỹ body, which whan they haue kylled the body haue nothing ỹ they can do more. But I ſhall ſhew you whome you ſhall feare. Feare you him which whan he
John. 12. hath killed the bodye, hath the power to caſt the ſoule into the fire of hel. And in another place he tolde them accordyng to the ſame, whoſo will ſaue hys ſoule in thys worlde, ſhall leeſe it. And whoſo ſhall leſe hys ſoule in this worlde, kepeth it ſtill for the euerlaſting lyfe. And finally to ſhewe theym ỹ all theſe wordes moſt properly perteined to the putting awaye of that feare of deathe, by E which folk for feare of death would forbeare and refuſe to dye for him and hys fayth: he ſayed the wordes which I before remembred, whoſo deny me before Math. 10.
men, I ſhal denye hym alſo before my father which is in heauen.

And therefore Tindal in vaine goeth aboute to excuſe the ſynne of Chriſtes apoſtles, which they rather wyll haue knowen, and the great mercye of God therwith, and therfore thei write it thẽſelf, and the rebukes therwith that our ſauiour gaue them therfore, to thende ỹ we ſhould both beware of falling in the F lyke, and yet if it in our owne defaute miſfortune vs to fall, not diſpayre therfore, but repent and ariſe with Goddes helpe as they did, and than ſhall he forgiue vs as he forgaue theim. And thys would rather Chriſtes bleſſed apoſtles that Tyndall ſhould tell vs truth, than vnder pretext of theire excuſe, teache vs falſe hereſies, and make vs wene ỹ vpõ temptacion to forſake our ſauiour for feare of temporall death, wer no deadly ſinne. Wherof our ſauiour himſelfe as ye ſee teacheth vs playne the contrary, and will not admitte for vs I feare me, the excuſe of Tyndall for thapoſtles, if G we come & ſay, Bymy faith good lord I was a fearde and ſo forgate al that euer thou taughteſt me.

Howbeit that they ſin not in leeſing of theire fayth, I let no man to believe Tindall, whenſoeuer he proue himſelfe more credible than Chriſt. But here ye ſee that as I told you that thei loſt their fayth in dede, Tyndall proueth vs after his maner in his fore rehearſed wordes wherin he ſayth nay.

And yet is the man of ſo good remembraũce, and ſo good heede taketh where aboute he goeth, that forthwith in hys nert wordes after he ſayth very plainly H more and more, that they coulde not believe the reſurrection, and excuſeth thẽ thus, and for all that thei hated him not in their harte. Lo thus he ſaith.

¶ Tindall.

Howbeit there was none of theym that was fallen in hys hearte from Chriſte.

¶ More.

Who can more plainely ſay that thei were fallen from the faythe and lacked the beliefe, than Tindall ſayeth here? For thoughe he ſayeth that none of thẽ was

A was in his heart fallen from Chriſt, yet he ſayeth they coulde not beleue the ſubſtancial article of ỹ fayth of Chriſt, that is to wit the beliefe of his reſurreccion, without the belief wherof, al ỹ remenãt woulde not than ſerue thẽ to ſa uacion.

The ſubſtancial article of chriſtes faith.

And that they believed not that article, Tindall here ſayeth erpreſſelye. For he ſayeth, that though they ranne to the ſepulchre, and would fayne haue believed that he was riſẽ, yet they could not believe it, the woũd of their temptacion was ſo great, that they could not beleue it at the preaching of a woman, without any other miracle. Thã aſke I no more
B but thys tale of Tyndalle. For if they coulde not believe, than dyd they not believe, and ſo lacked they than the belief. For as for that they came therto again,
John.19. and that Joſeph of Aromathia, and Nychodemus, and the women came afterwarde to ſtrength and boldeneſſe, & that
Luke.24. hys two diſciples towarde Emaus burned in their breaſtes to heare ſpeake of hym: all thys maketh to Tyndales purpoſe in thys poynte, not the valewe of a poyntes ende. For we ſpeake of hys apoſtles, in the tyme in whiche hymſelfe ſayeth here they believed not, nor could
C believe it. At that tyme ſaye I, that ſyth they than believed not, as they did not if they could not, thei than had for ỹ while the lacke of ỹ faith. And alſo to what purpoſe telleth Tindall vs, ỹ they could not believe at the bare preachyng of the woman? As though they wer nothyng to blame for that, becauſe they wer but weomen, whan the Apoſtles themſelfe knewe theſe weomen for ſuche, as they wer worthye more credence ſome one of them, then ſome many men. And for to excuſe the apoſtles in ỹ lack of belief, becauſe ỹ meſſengers wer but weomen,
D Tindall doth therein no more but laye lacke & ouerſight in our ſauiour, that in a thynge that he woulde haue believed, ſent out ſuch weomen on his meſſage.

But Tindall woteth wel if he believe the goſpell, that no more they dyd whan they ſaw ỹ miracle of himſelfe comyng
John.20. in before thẽ the doores beyng ſhette, and ſpeaking vnto thẽ, but wer ſo farre fro the belief of hys reſurreccion at the firſt that they had wẽt that he had been ſome ſpirit, til he not only preached to thẽ, but alſo reaſoned with them thereupon.

Nor yet S. Thomas, which as Tyndall ſayth, coulde not believe til he ſawe
John.20. Chriſte, neither dyd believe the woman nor al his own felowes, nor our ſauiour himſelf vpon ỹ ſight neither, till he felte
E him fully, and put his finger in his ſide. And this he did of ſtoburne ſtandyng in his miſſe belief, in ỹ after his belief lacking, he went not about to ſeke ỹ trueth & endeuour himſelf to believe them that tolde him ỹ trouth, but as it ſemeth by ỹ goſpel, obſtinately ſtode in hys diſtruſt, & ſaid till he did (that he thought of likelihod he neuer ſhould) ỹ is to wit, till he felt him & put his finger into his woundes, he would neuer believe it.

And I ſaye plainly, whoſoeuer being enformed of any article of ỹ faith which god bindeth vs to believe, believeth it not
F ỹ cauſe why he believeth not, is not becauſe he cannot, but becauſe he wil not. For if he wolde doe ỹ thing which Tindall taketh for holy, ỹ is to wit, not reſiſt but endeuour himſelf to ſubmit his reaſon vnto fayth, with aſking helpe of god for ỹ furtherance of his imperfection, he thus doing his parte, god would I ſaye, not fayle on his part agayn, but woulde effectually worke with him to perfite in him the fayth in which he preueneth him by grace, which preuencion was whan he gaue hym the grace and occaſyon to be firſt told of the matter. But euer
G cometh Tindall by degrees, & euer he ſeeth himſelf likely to be driuẽ fro ſtep to ſtep. And therfore where he ſayd ỹ the elect cãnot ſinne deadly, firſt he alegeth for the cauſe therof ỹ he ſinneth neuer, but vpon great occaſiõs. And ſeing that a mã may therto ſay what than? He goeth to another ſtep, & ſaith that he neuer conſenteth to ſinne. And than ſeing that ſtep will not be defended, he goeth to another, and ſaith he cõſẽteth not to ſynne to ſerue it. And perceiuyng that he cannot ſtand ſure there, he ſkeppeth down to the next, and ſayth that he caſteth not of from his necke the yoke of loue toward the law of god. And yet perceuing that ỹ
H ſtep wil not hold him neither, he cometh at laſt vnto another ſtep, & ſaythe he caſteth it not of malcioufly, truſtyng becauſe we cannot loke into ỹ mans breſt, to ſee whether he bare any malyce therin, we ſhould neuer be hable to conuicte him of ỹ word, when he put once thereto malicioufly. And yet from ỹ ſtep haue I driuen him, & therin haue I begyled his hope, as ye before haue herd in ỹ ſtories of kyng Dauid, by the woordes of God ſpoke by ỹ mouth of Nathan ỹ prophete.

Now as he played there, ſo playeth he by the apoſtles here. For fyrſt he ſayth: they loſte neuer the fayth, becauſe they

A wer amased, and then astonied, and then afeard, and then because they could not perceiue the thyng for possible. And yet at last he cometh so nere to the graūting that they lacked it, that by plain wordes at length he sayth the same thyng hym-selfe, affyrming that they beleued not, nor could not beleue. And yet would he nowe make vs wene, that though they beleued not, yet had they no lacke of the fayth, because in the lacke of their belief they had no malice. And that thyng he proueth thus.

¶ Tyndall.

B Ther was none of thē that euer rayled on hym, and came so farre furth to say he was a deceiuer, & wrought with the deuils craft al this while, & se wherunto he is come in the end, we defye him false wretch that he was & his false doctrine also: And therunto must they haue come at ẏ last, whē feare, sorow, & wondering had ben past, if they had not been preuented & holpen in the meane season.

¶ More.

C Loe good christen readers, here hath Tindalle taught vs, that whoso beleue not the resurrection of Christ, yet al the while he rayleth not vpon hym and calleth him wretch, and defyeth hym, he is safe ynough. For all that whyle though they beleue not, yet lacketh he not hys belief. And then if he be an elect, he shal be preuented of god, & holpen before, ere euer he fall into such blasphemy. But & if he be a reprobate, then whā he cometh once into the case ẏ the apostles were in as Tyndall sayth, he shall for lacke of such preuencion and help, fall into such

D raylyng and blasphemy, and then is he remedilesse he sayth. And therfore saith he both here and in dyuers places, that the sede of God preuenteth alwaye, 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 ghospell to begynne with for one piece, maketh vs sure of the contrary.

For therein we fynde that the traytor Judas, whiche was (I wene) as farre from the belief of the resurrection as euer was Saynt Thomas of Inde, came neuer yet vnto such rayling and blasphemyng of Christ, as Tyndall sayeth that the apostles because they beleued not, had they not beene by grace preuented, must nedes haue comen vnto.

For when he went about to make his bargaen, and betraye hym and sell him, E wee fynde not that he called hym false wretche, nor no suche vylaynous word. And after we fynde that when he repented and broughte agayne the money, he was farre from rayling vpon hym, and sayd: I haue offended God in betraying the righteous bloud. And surely though he had at the selling rayled as muche vpon hym towarde hys passion, as Tyndal in his bokes now raileth and iesteth vpon him in the blessed sacrament after hys resurrection: yet dare I be bolde vpon his mercy to say, that if that old Judas in his repentaunce, had with the lokyng vpon his own sinne loked also vpō the great mercy of god, and also that yf F Tyndall now this newe Judas will repent hys rayling agaynst Christes blessed bodye the sacrament of the aultare, & aske our lorde mercye therfore: both the tone should haue had, & the tother shall haue, remission and forgeuenes of that deadlye synne with chaunge of hell into purgatory: into which, the tone in vayn now fayn would, and the tother excepte he mend hereafter, shal as much in vain wyshe to come. Matth. 27.

Now Tindall wil peraduenture stick vpon some suttle coniecture of his own and stiffely beare vs in hande, ẏ though it be not written in the ghospel, yet dyd G Judas whē he sold Christ, speake of him some blasphemous wordes, & had opprobrious language agaynst him, and that the blasphemy therof was the very cause why that he could neuer after by any repentaunce be forgeuē his synne, and receiued agayn to grace.

If Tindall thus tel vs, and wil wene by this waye to wynde oute, we will for thys once forgeatte to put hym in mind of hys own rule, that we nede not beleue hym further then he fyndeth in playne and euidente scripture. But we wil tell H him then, that ther is as great likelihod and some deale more too, that Saynte Paule, when after the resurrecyon of Christ, and the stonyng of Saynt Ste- Actaum. 9. phen, persecuted and punyshed so cruelye, the christen people dyd rayle & blaspheme the name of Christe, and hys doctrine, and myracles, & all that he taught and did. And yet for all thys, was he receiued after to grace and forgeuenesse, & was after elected, yea & for the forelight of hys repētance, change, and penance, was a chosen vessell before God, before the worlde was made, and had once the right belief of likelyhod, as muche as he

was

A was bounden to before the gospell preached, and then stode in state of grace, & yet was suffered thorow hys own faulte to fall therfro, by refusing the gospell of Christ, and after fell in hating and persecuting of hys name and doctrine, and not as it semeth, without blasphemyng of hys name, hys liuing, his deathe, hys doctrine, and hys resurrecyon, and all that euer he did, and yet by repentaunce and penaunce receiued to faythe and to forgeuenes agayn. And therfore nedeth not Tindall to dispayre, but that as euil as he is, he may yet repent and be forgeuen if he will. B But by this one ensaumple of S. Paule, are in the meane whyle vtterly destroyed, not onely Tindales wordes last aboue rehearsed, but ouer that al this hys whole Chapiter of the order of our electiō, wherof ỹ whole purpose is in effecte, that god kepeth thē euer from all deadly sinne.

And thus good readers, ye see howe well he defendeth the Apostles saythe, whiche he saythe, they neuer lost at no tyme, and yet confesseth himselfe that at one time they neither beleiued nor could beleiue. And yet while they beleued not, C thei lost not their belief because thei railed not, & because that after they came agayn to beliefe, therfore they lacked it not at any time before it came.

Is not here (good readers) a wise and well told tale? It is ynough for me, that howe soeuer Tindall excuse theyr mystrust and vnbelief, I see themself wyte, that our sauiour himself accused it, and rebuked them fore of theyr incredulitie and hard heart, for that they had not beleiued them that they had seen him ryse. And nowe that Tyndall hath so wysely defended them all, he cummeth particularely to saynt Peter and saith.

D ¶ Tyndall.

Yea and Peter, as sone as he had denyed Christ, came to himself immediatly, and went out and wepte bytterly for sorow. And thus we see ỹ Peters faythe fayled not, though it were oppressed for a tyme.

¶ More.

Tyndall euer laboureth to leade vs a myle fro the matter. For well ye wote, the church techeth not, nor no man was ther euer any where so mad to saye, that the chosen and electes doe dye in deadly sinne, but that they sometyme doe deadly sinnes, that is to witte, suche synnes as if they dyed in them withoute repentaunce of them, they shoulde be damned E for them.

Against this doctrine of the catholike churche, taketh Tyndalle in hande to proue vs, aswell by dyuers other tytles of this booke, and by his exposicion vpon the fyrst epistle of saynt John, as by all the proceste of thys his present Chapiter of the order of their eleccion, that the electes neuer dooe no deadly sinnes. That is ye wote well, as much to saye, as that they doe no such sinnes, whiche done in suche maner as they dooe them, be of theyr nature deadly, that is to say: such as if the persone that dooeth them, F dye before he repent them, he shoulde be damned for them.

Now good christen readers, the point considered that is in debate betwene vs, ye perceiue ber ye well that eyther must Tindall take & vnderstand deadly sinne for some other thing, & in some other maner then all other men doe, & otherwyse then it is takē and vnderstanden by the catholike churche of Christe, agaynste which he disputeth, which maner of his disputacion if he other wyse toke it then his aduersaries doe, wer on his parte to shamefull and foolish, as euery manne well seeth ỹ any learnyng hath, for then disputed he but vppon the word, and not G vpon the matter, whiche he will not (I wene) for bery shame be so madde to do: or elles if he take, I say, this word deadly sinne (as in dede he must nedes dooe:) than dooe you good readers (I doubte not) bery well and clerely see, that Tindales tale of saint Peter his repentance and sorow after his denying of Christ, nothinge prooueth Tyndalles purpose, whiche is and must be, that saynt Peter before hys repentance sinned not deadly at the time when he forswore Chryst.

For Tyndall, if he will proue that he did therin no deadly sinne at the time, it is not ynoughe for him to tell vs that he H repented after, and was by repentance restored to the state of saluacion. But he must proue vs, that hys forswearyng of our sauiour, yet shoulde not haue letted him from saluacion, although he hadde furthwith vpō that dede deceased without repentaunce, or any remembraunce after of that sinne.

This should he proue vs ye wote wel, and this ye see well he dissembleth. And to proue that S. Peter synned not deadly before, he telleth vs that he repented after. Whiche is the very thing wherby it is declared in holy scripture, that hys

A ſinne was grieuous. For what was the thing he ſo repented, but the ſinne of his denying? And therfore the more ſorowfully that he repented it, the more bitterly that he bewept & bewailed it, the more payn that he toke for it, the more himſelf ſheweth vs the ſore offence and heynous deadlynes therof. And now cometh Tindalle on the tother ſyde, and by the ſelfſame ſorow, would make men wene it was no deadly ſinne, by whiche it ſpecially doth appeare the contrary.

And than thus handeling the matter, he is not aſhamed to tell vs in concluſion, that we now ſee by this wiſe reaſon, B that Saynt Peter his fayth fayled not, wherof he hath as ye ſee, proued vs nothing, but hath himſelf told vs by playn expreſſe wordes the contrarye, whan he told vs that the apoſtles could not for all ỹ womens wordes, believe that Chriſte was riſen, nor well in a good whyle after, at the ſight of our ſauiour himſelfe.

Howe be it, all this he ſayeth, was no fayling of Peters fayth, but an oppreſſyng for the while, as though I or anye manne elles had any tyme ſaid, that Peters fayth fayled for euer.

I ſay that it fayled for the whyle, not for euer. And yet ſaid I no farther in my dyalogue thereof, but ỹ hys lyuely faith C fayled for the while, becauſe it wrought not by loue. But if his belief ſtode ſtill, it was a bare beliefe, barayn of the fruit of charitie, with whiche it wrought not in the heart, whan it brought not furth the confeſſion of Chriſt by the mouth.

But mary Tindall hath ſaid yet more, and hath taken away from hym boldlye both quicke fayth and deadde fayth, and all as for the while. In which poynt D whan Tindall hath all done, he can neuer while he liueth auoide it, but that in ſaying that there was a tyme in whiche ỹ apoſtles could not believe that Chriſt was ariſen again, he is agreed with vs as for the mater. For in thoſe wordes he confeſſeth, that in that time their fayth was fallen from them. But he ſtryueth ſtill with vs vpon the word, and will in no wyſe haue that falle called fayling, but amaſing & aſtonying vpō great occaſiōs, & with ỹ great burdē oppreſſing.

Well than, ſyth we be metely well agreed together, Tindall & I in the matter, we will for thys once no lenger debate about a woord, and ſtill diſpute all day, whether falling may be called fayling. But I am content to geue it ouer, and let Tyndalle haue his wille, and abyde therby ſtill, that though ſaynt Peter did falle and his faythe too, yet ſhall not Tindall be bounden to call that falling fayling, but amaſing if he liſt, or aſtonying vpon great occaſions, and by ſore burden oppreſſing. E

And in likewyſe am I content, that if vpon great occaſiō of a long wery way, with a depe myre and a great blocke in the botome, Tindalles horſe happen vnder hym fyrſte to ſnappre and ſtumble, and after that fayne and falle downe in the myre and tumble, and his maiſter & he there lye together and iūble, till ſome good felowe helpe them vp, and bringe them to an ynne, where they tarie together till the horſe be with meate and reſt F better growen in heart: let Tindall for me whan he rideth againe, call his falle no falling nor no falling neither. But yet ſhall he neuer lette other menne to call it as it is.

Now Tindall yet after his foule fall, diſſimuling his ouerthrowe as though no man ſaw it, royally triumpheth & boſteth in thys matter, that he hath in hys Chapter of the order of election, ſo well and wiſely quitte himſelf ſo like a prety man. For ioy and glory wherof, he finiſheth his Chapter with a pleaſaunt proper taunt, wherin he taunteth me. G

¶ Tindall.

Therfore we nede to ſeke no gloſes for the text, that Chriſt ſaid to Peter how ỹ his faith ſholde not faile. Yes ſaith maiſter More, it failed in himſelfe, but was reſerued in our ladye. But let vs ſee the text & their gloſe together. Chriſt ſayth. Luke. xxij. Symon, Symon, Sathan ſeketh you to ſift you as men ſift wheate. But I haue praide for the that thy faith ſhal not fayle. Wherfore whan thou art come vnto thy ſelfe again, ſtrength thy H brethren. Now put this wiſe gloſe therto, and ſee how they agree together: Symon, Sathā ſeketh to ſift you as whete, but I haue prayed for thee that my mothers fayth ſhall not faile. Wherfore, whan thou art come to thy ſelfe agayn, accordyng as my prayer hath obtained for thee that my mothers fayth ſhall not fayle, ſtrengthe thy brethren. Howe ſay ye, is not this a proper text and wel framed together? Dooe ye not thinke that there is as much witte in the headde of madde Colins, as in the braynes of ſuch expoſitours?

¶ More.

Tyndall here (good reader) feling his matter

A matter very fainte and feable, & that by reason, scripture, or other good authorite, he neither can impugne his aduersarie nor defende hym selfe, but wolde verye faine walke awaye thus without anye piece of his purpose proued, & make men wene al wer wõne with his mery scoffe.

How be it if Tyndal had here rehersed you my very wordes of my dialogue, as I am in such cases wont to reherse hys, it would (& that he sawe wel) haue made his quicke mery scoffe ware very dull & more than half dead, as ye shal wel perceiue I truste, whã I come to ẏ place in ẏ
B replying to his seuerall answeres made vnto the chapters of my sayde woorke. Wherunto I shal reserue the substaũce of mine answer to this wise cauellacion of his, against myne exposicion and better mens to than mine, of whose wordes of our sauiour spoken vnto saint Peter.
Luke.22. I haue prayed for thee, that thi faith shal not fayle.

But where as he can in no wise beare the comon opinion of good Christẽ people, that the faith abode at any tyme only in our Lady, and therefore mocketh & maketh a gay game, that sayntę Peters
C faith should be preserued in our Ladye, and that her faith should be his faithe: I wene it wil be no very great sotel thyng to perceyue, that the faith whych sayntę Peter confessed, may bothe be his owne in that he confessed it, and yet our ladies to in that she beleued it, and the thynge also beleued, is all one bothe in hym and in her, sauing that it is hers in that she beleueth it, and hys in that he beleueth it. And yet if he lest the belief therof, it may be called styll hys, vnderstanding by that speaking, that he fyrst confessed it. And therfore in good faith I cã not wel see, wherfore we maye not saye
D sayntę Peters faith was in our Lady, as well as we may say Wyclyffes heresies are in Tyndal.

And therefore, where for the saltyng and seasoning of his vnsauery scoffe, he chaungeth & mysse rehearseth my wordes, & the verye wordes of Christes gospel to, and hathe a pleasure to playe betwene our Lady and saynt Peter, and to tosse the faythe lyke a tenys bal from the tone to the tother, with fond wordes of his owne foolyshe frampyng, nothing nere to ẏ matter whan ẏ place in my dyalogue shalbe as it shal once be by gods grace, surely sene & examined: I truste to make you thã se, that al his proper sporting wherin he plaieth his pageaunt betwene saint Peter and our Lady, maye
E for any wit it hathe, serue hym for a pastime, if he sat sadly by frantike Colins and pyked ryshes in Bethleem. And happy were Tindall, if he were as well recouered of his fransies, as I truste in God Colins is at this day of his.

But yet reseruing as I say the farther aunswer to mine other place, to whyche this matter muche more appertayneth: yet sithe Tyndal saith here him self that the cause why no suche glose needeth to those wordes of our sauiour, is bycause that saint Peters faithe neuer fayled in hys owne persone, he confesseth thereby
F that if it euer at anye tyme failed in hys person, than at the least wise some glose there needeth. And than dare I be bolde to say, that if ther any nede, the glose thẽ that he mocketh let him reherse it right, is suche as he wyll not thys fyue yeare fynd a better. But leauing that glose as I say, til I come to my dyalogue: yet to se in the meane while whether ani glose neded or none, sith Tindal agreeth that ther neded if the faith at any tyme failed in saint Peter, I shal not let for his pleasure ones agayne to searche, whether ẏ faith at ani time failed in S. Peter or no.

And to thentent that wee maye deale wel and plainely together, let him & me
G first agree together, what the thyng is wherevpon we dispute. For he vseth often whan he is conuicted, to say that he tooke this word or that word otherwyse than we take hym therein. Let vs therefore fyrst, bicause we speke of faith, here him declare what him self calleth fayth.

To thys after that he sawe hym selfe shamefully cõfuted, concerning his heresie of faith alone sufficient for saluacion, he saith that he calleth not a deade faith any faith, but he meaneth alwaye by fayth, a very Christen faith that hath the loue therewith, by reason whereof it
H can not but worke well.

Now shal ye see how courteisely that I shall handle Tyndal. For al be it ye se wel that I might by many meanes and Iacobi.2.
mani plaine authorities, as wel of saint 1 Cozin.13.
Iames as saint Paul, and the very gos- Eai.5.
pel to, conuicte him in that poynte, as I Mat.25.
haue often done already: yet shall I for hys pleasure lette all that passe for thys tyme, and take faythe as he fayethe he taketh it hym selfe.

But then aske I Tyndall thys tyme, whither that in the tyme in whyche Peter forsoke and forswore Christe, he dyd beleue wyth suche a belefe, that then

A wꝛoughte well with loue. If he ſay yea, then ſith the woꝛke that he thã wꝛought was the foꝛſakynge and foꝛſwearynge of Chꝛiſte, it muſt nedes folowe that he ſaythe, that the foꝛſakyng and foꝛſwearynge of Chꝛyſte was a good woꝛke. And then will it theruppon folowe, that ſith ſaynt Peter wept ſoꝛowfully theꝛefoꝛe, he was very ſoꝛy and ſoꝛe repented hym that he hadde well wꝛoughte with loue, and done a good woꝛke. So that I ſee no remedye, but that Tyndall muſt nedes, be he neuer ſo lothe, confeſſe and graũt vs, that ſaynt Peter in that time did not beleue with loue ẏ wꝛought wel.

B Now thinketh me than, that betwene Tindall and me, ther lacketh nowe but one thing, and that is what we call ſayling. Foꝛ the better perceiuing wherof, I will aſke Tindall this.

If ſaynt Peter had holde on ſtil in that foꝛſaking and that periurie ſtill all hys life, and ſo finallye dyed therin, and had yet foꝛ all that all the whyle beliued in his heart all the articles of ẏ true faith, and the contrary of all that he ſayd, and not onely ſayled nothing all ẏ whyle againſt Chꝛiſt, but alſo loued him tw, ſauing not ſo wel but that he wold rather C foꝛſweare that euer he ſaw hym, then to ſuffer payn and ſoꝛow foꝛ him: I aſke I ſay of Tindall, if ſaynt Peter had continued hys lyfe and dyed in thys ſtate, had not then at no tyme in hys life hys fayth that Tindall calleth fayth, that is to ſaye, his beliefe with well woꝛkyng loue fayled hym? If he ſay no, then will it folow vpon Tindales woꝛd, that ther may be many faythful folke with a well woꝛkyng loue eternally damned in hel, except it be falſe that our ſauiour ſayth:

D Luke. 12. Mar. 8. He that denyeth me beſoꝛe the woꝛlde, I wil denye him beſoꝛe the aungelles of God, and he that wil ſaue his life in this woꝛlde ſhall leſe it.

The moſt part I ſuppoſe, ẏ of the chꝛiſten people ſhall be damned, the cauſe of theyꝛ damnacyon ſhalbe, that whereas they beliene ryght, & loue God alſo, ſo farre furth as he will lette them liue as they liſt & make mery, and bynd them to nothing that they haue no luſt to dooe, loue him not yet ſo ſufficiently, as foꝛ ẏ loue that they bere hym, they wil rather foꝛbeare the pleaſures of their life, and alſo rather dye then deadly to dyſpleaſe him by the doing of any ſuche thyng as he wil rather ẏ they ſhal dye then doe it.

Nowe ſee I therfoꝛe no remedye, but that Tyndall muſt nedes agree, that if ſaynt Peter had in ſuche ſtate liued and C dyed, his faythe well woꝛkyng by loue had fayled hym.

Then ſith it had then in ſometyme at the leaſt wiſe fayled him, lette vs deuide that tyme of that ſtate of hys from hys fyꝛſt denying and foꝛſwearing, vnto the very minute of his dying, ſuppoſyng to continue ſtill & dye too in the ſame ſtate, into fyue equall partes if it pleaſe hym, and then haue we fiue tymes all of one faſhion, to whiche fyue tymes, Tyndall if it pleaſe him may geue names to, and calle them. A. B. C. D. E.

Nowe ſay I than, ſyth Tyndall muſt nedes agree, that in ſome of theſe fyue tymes Peters fayth fayled, I aſke in F whiche of them. Whereto, ſith they bee all fyue of one faſhion concernyng hys fayth, he muſt nedes graunt that in all fyue it fayled him.

Let vs now thã ſomewhat change our caſe, frõ that that might haue been, into that that was in dede. And after ẏ Peters fayth had failed in ẏ. iij. firſt times, that is to ſay, thoſe that are named A. B. B. partes of the whole time, whereof A. B. C. D. E. wer al the partes, let vs put that in the fourth part which we called D. Peter repented by helpe of Goddes grace, thoꝛow ẏ meane of Chꝛiſtes foꝛe- G ſaid pꝛayer, and that his louing belief ſo came to him agayn in that tyme whiche we called D. and that he would euer after rather ſuffer tenne times to dye, then once to foꝛſake God agayne.

Now aſke I Tindall whether the not failing of his faith now in ẏ latter partes of his time, that is to wit, in D. & E. doth now make it true ẏ his faith faileth him not beſoꝛe, while it failed hi in dede in ẏ thꝛe foꝛmer times A. B. C. the thꝛee partes of his whole time A. B. C. D. E.

Now what Tindall muſt nedes aun- H ſwere vnto this, he can tell well ynough I warrant, when he loketh in his carde vpõ thoſe letters in his croſſe rowe. Foꝛ there he muſt nedes ſee, that though hys faith fayleth neuer after while it fayled not, yet beſoꝛe whyle it fayled, it fayled parde. Wherof the pꝛoſe is ſo playn vpon his croſſe rowe ẏ he muſt nedes ſe it.

Now if Tindall wolde winke at theſe letters like a wanton ladde that no man coulde make hym looke vp: yet ſhall I ſhewe you that he hath readde them alreadye, and ſpyed full well that Peter ſynned deadly, and lyke a ſhꝛewde wyly lad hath ſcraped it out of hys booke.

Foꝛ ye woꝛte wel that in thoſe woꝛdes

of our

A of our ſauioꝛ vnto ſaint Peter, he ſayth
Luke.22. vnto him: And thou after that thou ſhalt be conuerted, confirme thou and make ſtrong thy bꝛethꝛē. As though he myght ſay, I haue pꝛayed foꝛ the that thy faith ſhall not finallye fayle. But thoughe it fayle foꝛ a tyme by foꝛſakyng of me, as I tell thee truelye thou ſhalte thꝛyſe doe ere the cocke crowe, yet ſhall it come into thee agayn, by the meane of my pꝛayer. And theꝛefoꝛe when thou ſhalte be conuerted agayn, that is to witte, after that thy liuely fayth fallen and fayling foꝛ the time, and thou therby turned fro me to my enemy, thoꝛow foꝛſaking and B foꝛſwearing me, foꝛ deaddelye ſinnefull dꝛeade of bodilye death, after this when thou ſhalt I ſay by mine helpe, & meane of my pꝛayer, with applyinge of thyne owne will therwith, haue gotten grace and repented, and attayned they fayth agayne, and be thy ſelfe conuerted and tourned from myne enemye vnto me agayne, then doe thou confirme & ſtrēgth thy bꝛethꝛen.

Now ſee foꝛ goddes ſake where Tindall hath ſcraped out & altred one woꝛd, in which one woꝛd ſtandeth the making C and marring of all the whole matter.

Foꝛ wheras our ſauiour ſayd, when thou arte once conuerted, then ſtrength thou thy bꝛethꝛen: Tindall putteth oute conuerted, and maketh our ſauiour ſay, when thou art come to thy ſelf agayne, then ſtrengthe thou thy bꝛethꝛen. And wheras he in his tranſlacion had putte in thys woꝛde conuerted, yet becauſe he ſayde here befoꝛe in thys Chapiter, that the Apoſtles were not by faylynge of theyꝛ fayth, noꝛ by any deadly ſinne, tourned in any wyſe at anye tyme from God, but were onelye amaſed and aſtonyed, and paſte all remembꝛance: therD foꝛe he nowe hath putte oute here thys woꝛde conuerted, whiche ſignifyeth a tourning to God, and therein doth euer imply a tourning away fro god befoꝛe, & hath put in the ſtede thereof, theſe woꝛdes comen agayn to thy ſelfe, to make it agree with hys other woꝛdes, amaſed, aſtonied, and foꝛgeattyng of themſelfe, whiche himſelfe ſayde of them befoꝛe.

Nowe thys ye ſee good readers berye well, that though we graunt vnto Tindall that a man may be tourned to good, and tourned to be badde, and tourned to bertue, and tourned to vyce, tourned to God, and tourned to the deuyll too, yet whereſoeuer in the ſcripture that woꝛd tourned ſtandeth ſo alone, it is euer taken foꝛ turning vnto god. And ſpecially the woꝛd conuerted, which is the woꝛd that he hath chaunged, whereſoeuer in ſcripture it ſo ſtandeth alone, is neuer taken foꝛ turnyng of a man vnto hymſelfe, but vnto God. Foꝛ in turnyng to himſelfe, he maye turne from God vnto the deuil, as Lucifer by turning to him ſelfe turned to the deuill.

Howe thys woꝛde turned is taken in ſcripture.

And now ye ſee that Tindall to make the ghoſpell ſeme to agree with hys hereſie, chaungeth in hys expoſicion, the very chiefe effectuall woꝛd, wherupon the pith of all the matter hangeth. I wil not theꝛefoꝛe aſke ye nowe the queſtion that Tindall dooeth, whether ye thynke F not as much witte in the head of madde Colyns, as in the bꝛaynes of ſuche an expoſitour. But out of queſtion. I wene all wyſe men thinke that theſame deuill oꝛ his mate that made Colyns madde, hath ſucked out the bꝛayne of this expoſitoure, and blowen hys emptie ſcalpe full of buſye frantike hereſies.

Foꝛ elles would he neuer foꝛ ſhame ſpeake of that fooliſhe hereſie, that nons electe at any tyme doothe deadly ſinne, which thing he ſeeth ſo playnely repꝛoued by the ſcripture, and excepte a verye few heretikes, elles by the agreement I wene of al the whole people of the woꝛld both chꝛiſten and heathen too, as many G as beliene the ſoule to be immoꝛtall.

And yet is it a better ſpoꝛt to ſee, how in the verye poynte in which he weneth hymſelfe to deale the moſte wyſely therin bttreth he his foly moſt fooliſhly.

Foꝛ whereas all hys purpoſe of thys Chapiter of the oꝛdꝛe of our eleccion, is onely to pꝛoue that none electe at anye time ſinneth deadlye: euen in the verye laſt ende therof, where he weneth hymſelfe to ſytte ſureſt in the chayꝛe of hys gloꝛious tryumphe, and moſte merelye mocketh and ſcoffeth at his aduerſarye, euen there in his falſe expoſicion of this H terte of ſcripture. And thou being once conuerted, confirme and ſtrengthe thy bꝛethꝛen. By hys vnwiſe wyly chaunge of thys woꝛde conuerted in to, comen to himſelf, he is fallen from himſelf and perceiued not that he that chaunge hath made euery man wel perceiue, that him ſelf whan he ſo changed that woꝛd, perceiued very well that the woꝛd conuerted, that is to god turned agayn: pꝛoued clearelye that Saynte Peter was once from God auerted, and ſinnefully turned away. And theꝛefoꝛe hath he by that wylye change, euen in the very laſt end

A of hys Chapter, with his own witnes agaynſt his owne purpoſe, all his whole matter peruerted, and quyte ouerturned and ouerthrowen hys triumphaunt charlotte, and with the very woordes of his mery mocke, layed all his matter in the myre.

¶ The recapitulacion of all Tyndalles proceſſe concernyng the churche, from the begynning hetherto.

B  Or nowe ſhall you (good readers) vnderſtande, that as concerning hys declaracyon what is the churche, here is whole proceſſe endeth. And willing that we ſholde nowe wene, that he hadde well declared and proued vs whiche is the verye churche: he nowe begynneth after this Chapiter another newe matter, that is to wit, to proue that the common knowen catholike churche, is not the churche.

And therfore, ſith here is an end of his ¶ own parte, it is neceſſary that we briefly gather together and conſider, what thing he hath proued vs therin, or at the leaſte (for proued hath he nothing) what thyng he hath tolde vs therein from the begynning hetherto.

Remembre firſt (good readers) that the occaſyon of hys booke, is for aunſwere of my dyalogue, wherein I ſpeke of the churche, by whiche we bee and must bee taughte and enfourmed. And I ſhew there that it is the common knowen catholyke churche of all chriſten people, neither gone out, nor put oute, and that the doctryne of hys churche is ſure, and cannot erre in anye thynge neceſſarye to ſaluacion. Whiche thyng D I there ſufficiently doe proue.

The doctrine of the vniuerſall church cā not erre.

Nowe cummeth Tyndall, to teache vs that the churche is another churche whiche he will ſhewe you, and not the churche that I tolde you. And whether the church that he ſheweth you can erre or not, he will tell you. And therefore he maketh the tytle of thys booke, what is the churche, and whether it may erre or not. Wherin hearken well now what he hath hetherto taughte you.

Fyrſt he tolde vs in the begynnyng, that this woord church hath dyuers ſignifications, among whiche, at laſte he bethought hym vpon twayn. One a ge- ¶ nerall ſignificacion, by which it is take for all that embrace the name of Chriſt, thoughe they faythes bee naughte, or though they haue no fayth at all.

Another by which it ſpecially ſignifieth onelye the electes, in whoſe heartes God hath written his lawe with his holy ſpirite, & geuen them a feling faith of ỹ mercy that is in Chriſt Jeſu our lord.

All hys other ſygnificacions I lette paſſe, as thinges not properlye pertaynyng to thys preſent queſtion of the catholike church, except onely that which he hath alſo diſſyned falſe, that is to wit the particuler churches of euerye chriſten cũtrey, whiche bee not as Tyndall F there taketh thẽ, al ỹ people in the town or the countrey, chriſten or heathen, or open profeſſed heretykes, but onlye ſuch as are ỹ partes of the catholike church.

But in all his declaracions of all the ſignificacions, he hath as ye haue ſeen in my firſt parte of this worke, neither rehearſed thẽ al, nor taken right almoſt any one of theſe that he hath rehearſed.

For letting (as I ſaye) the remenant paſſe, as nowe not pertinent properlye to this matter, and reproued in myne fyrſte parte of this worke: of theſe two laſt ſignificacions hath he done his part G in neither nother, but hathe as I there ſhewed, left out the chiefe ſignificacions of all, and whereuppon all the matter moſte eſpecially dependeth, that is to witte, the catholike churche of Chriſte of all true chriſten people.

For as touchyng the fyrſte of his two laſt, if he will ſay that he meant that for the catholike church, than I ſay that he diſſamed it falſe. For the generall catholike church is not the number of all that embrace the name of Chriſte, whether they haue fayth true or falſe, anye H fayth or none. For heretikes ſuche as Luther is, and Zwinglius, and wicklyffe, and himſelf, ỹ firſt wilfully leaue and forſake the catholik church and the catholike fayth thereof, and be therefore after preciſed and cutte of therefro, and caſte oute thereof, neither be nor neuer haue been accompted, either in ỹ church or of the churche, though they ſtill calle themſelf chriſten men, and embrace hys name, talking of the trueth of his faith & fighting againſt good workes by ſectes diſſoluing ỹ vnitie, & being ſeparate frõ the ſocietie of the catholike churche.

Than as touching the ſecond ſignificacyon of the onelye electes, whiche is

the

A the churche whereof he laboureth in all this woorke, and woulde haue it onely taken for the churche of Chryſte militaunte here in earth: let vs conſidre orderlye from the beginnyng to the ende, what he telleth vs therof, & to what wiſe ende at laſt he bringeth all his purpoſe.

After hys defence of hys tranſlacyon very fondely defended, to proue vs that the churche is onely the numbre of electes, in whoſe heartes God hath written his lawe, and geuen thē a feling faith of the mercy ẏ is in Chriſte Jeſu our lord:

B he fyrſt moueth a queſtiō of hys own deuiſing, whether the word wer before the church, or the church before ẏ word. As though that queſtion had in ſuche wyſe been putte by vs, and that we had affyrmed the church to be before the woorde.

There with ſcoffes and mockes he cōcludeth agaynſt vs, that the worde was before the church, wherof neuer no man ſayd the contrary.

But that the writen word was before the church, which was the thing ẏ hymſelf had ſaid & meant, & which euer was and is his principall ground and foun-

C dacion, wherof we had ſayd and yet ſay the contrary therof, in all that Chapter neither any thyng proueth he, nor anye thing ſo muche as ſpeaketh. And ſo that Chapter nothing at all to purpoſe.

Moreouer, ſith he bryngeth furth that Chapter for the proſe that the onelye electes be the churche, for thereabout goeth all his matter, and well ye wot the word of god both written & vnwritten, may be & is believed, both of the electes and of the not elected: therefore is alſo that chapter nothyng at all to purpoſe.

Finally, ſith he ſpeaketh of the lawe written by the ſpirit of god in the heart,

D now ſith that law ſo writen there, is rather the word of god vnwritten, thā hys word written in the bokes of the ſcripture that we haue, of which wordes only, Tindall maketh all his matter, & abhorreth euery word that god would eyther ſpeake or write beſide the ſcripture that we haue already: thys Chapiter of Tindalles, not onely nothyng maketh for hys purpoſe, but alſo rather ſemeth greatly to make agaynſt it.

Than goeth he furth with hys other Chapter, wherin he laboureth to proue that the apoſtles left nothyng vnwrittē that were neceſſary to ſaluacyon, meanyng that we be bounden to believe nothing, but only that that thei haue written, and that (as Tyndalles mayſter Martine Luther ſayth) euidently and E playnely written. Wherein whoſo conſider what I haue aunſwered hym, ſhal (I truſt) well perceiue that it had been better for him to haue lefte that matter vntouched. For both is his purpoſe on his part vnproued, & the contrarye to hym proued, beſyde that it is in manye places proued, ẏ the ſacramentes which he reproueth, be written in the ſcripture in dede. Howbeit he correcteth and amendeth therefore hys doctrine of that chapiter, in another chapiter after. For

F whereas in ẏ former chapter, he teacheth ẏ we be bouden to believe nothing of neceſſitie, but onely that that is written in the ſcripture: yet leſt we ſhold be therby concerning our beliefe, ouer ſtraitly reſtrayned of our euangelicall libertie, he bethynketh himſelf better, & in his other chapter after he teacheth vs ẏ we be not of neceſſitie bounden to believe al ẏ neither, but ſo that we believe the promiſes we may be ſaued wel ynough he ſayth, believyng not other thynges written, euen in the very ghoſpell it ſelfe.

Thys is his doctrine in hys Chapter where he teacheth vs that the churche may erre, and that yet it can not erre, ſauing that ſodaynely vnware he confeſſeth euen there the contrarye.

G Than cummeth he furth in hys Chapiter with thys queſtyon, whether the churche canne erre or not. And there he firſt ſayth, that thys common knowen catholyke churche both maye erre and dooeth erre, and proueth it by hys bare woord. And than he ſheweth what himſelf calleth the electe churche, and ſayth that it is the whole multitude of all repenting ſinners ẏ beleue in Chriſt, and put al their truſt & confidēce in the mercy of God, feling in theyr heartes ẏ god for Chriſtes ſake loueth them, & will be or rather is mercifull vnto them, & forgeueth theyr ſinnes of which they repēt, H and al the mocions vnto ſinne, of which they feare that they ſhalbe drawen into ſinne agayn. And thys they believe and fele without any reſpect of theyr owne deſeruing, and onely for the reſpecte of Goddes trouth and promyſe.

Than goeth he foorthe and boaſteth hyghlye thys maner of feelynge ſayth that hys hereſies in ſtede of fayth, as I haue in mine anſwere proued, and therin he ſpendeth vp that Chapiter.

But yet thoughe he thus deſcribe the electe church: yet doth he not proue that thys is the churche whyche wee

must

A muſt heare and obey. For God hath cõmaunded vs to complayn to the church, & heare the church, and obey the church. And therfore, though we agreed euerye thing ỹ he ſaith in hys Chapiter, he had yet ſith his electes are vnknowen, proued therby no pece of his principal purpoſe, ỹ is to wit, which is the churche.

Alſo, where his tytle of that Chapiter is, whither the churche maye erre: Tindall ſaying that the catholyke churche may erre, whither ỹ elect church which hymſelf taketh for the church, may erre or not, he ſayeth not in all that Chapter any one wooꝛd. And ſo is his Chapiter
B neither anye thyng towarde his principall purpoſe, nor yet, whiche is more thame for hym, any thing conteineth in it belonging to the matter of the tytle.

Then cummeth he furth with his other Chapiter, that a trewe member of Chriſtes churche ſinneth not, and is yet for all that a ſinner. Whiche Chapiter beſides that it is but a fond riddle, with nothing but a heape of fooliſhe hereſies as I haue proued: yet is it alſo toward the matter, that is to witte, whiche is the churche, nothinge to the purpoſe at all, for as muche, as thoughe he ſaythe
C that they can dõe no deadlye ſinne, yet he confeſſeth that they maye dooe ſuche horrible dedes as muſt nedes make thẽ be taken for the chyldren of the deuill.

After cummeth hys other goodly riddle, that a chriſten manne can not erre and howe he may yet erre. And therein he telleth vs, as I haue before ſhewed you, that ỹ electes can not erre in ỹ promiſes of God, & as for al other errours, none can (he ſaith) be damnable to them. though the contrarye of their errour be written in the very ghoſpell.

By which doctrine of his ye may ſee, that errours of doctrine in maner of liuing Tindall taketh for a ſmall matter,
D becauſe they be no promiſes of god. And therefore is Tindall not greatlye to be believed, whã he teacheth vs that freres maye wedde nunnes, becauſe it is no promyſe of God, but a promyſe of the frere to the nunne, and of the nunne to the frere, eche of them wedded and bedded with other, and both twayn wedded and bedded with the deuill.

Yet ye ſee wel, ỹ this chapter if it wer all as true as it is all falſe, proueth yet nothing which is the church. Whereas he ſhould firſt haue proued that the electes onely be the churche, and then after ſearche whither they can erre or not.

Then cometh he furth with his other chapter, that the faith which he hath before deſcribed, is euer foughten withal. But in the electes it is in ſuch wyſe inexpugnable, that when they once haue it, it can neuer at any time after fayle. E

Nowe thys great concluſion whereof he maketh hys Chapiter, is ſuche, that as ye ſee wel therupon dependeth many great matters: Yet doth he not in al this Chapiter bring furth any maner thyng for the proofe, either reaſon, ſcripture, or other authoritie, but onely by his owne bare wooꝛd, telleth vs that it is ſo. Nowe if he tolde vs a thing wel knowen or comonly beleued, I ſhould not blame him. But now to tel vs ſuch a thyng ſo ſtrãge F and vnto euery man ſaue himſelf ſo inopinable, and ſuche as no man woulde wene were lykelye to be true, and bidde vs ſo boldly believe it, and ſaue his own bare wooꝛſhipfull wooꝛd, tell vs no cauſe why: it is either a poynte of a man more authoriſed then an apoſtle, or elles leſſe witted then a very foole.

Finallye, cummeth he furth at laſte with hys Chapter, of whiche he calleth the maner and oꝛder of our electyon.

Therin he telleth vs concerning electes, and the oꝛder of theyr choſyng, that God dooeth fyrſt chooſe them, and after G. calleth them, and teacheth them, & maketh them ſee theyr dampnacion in the lawe and mercy layde vp for thẽ in him, and what he will haue them dooe. And then they chooſe god agayn and ſubmit themſelf to his lawes to walke in them. And that thing he ſaythe the man doeth of neceſſitie, becauſe hys wille can dooe none other, but his witte muſt nedes ſee the thynges that God maketh hym ſee, and hys will muſt nedes agree to folow ſo the thing that his witte ſeeth.

Then he telleth vs that the mercye of H God alway wayteth vpon the electe, by reaſon wherof, he can neuer ſo fall, but that he ſhall ryſe again. But yet he ſheweth vs further, that for all this, the elect ſynketh downe ſometime, and falleth into traunces and ſlepes, by whiche he forgeatteth himſelfe, and then doeth dyuers horrible & abominable dedes in his ſlepe. But yet in all hys horrible dedes he doeth no deadelye ſinne, becauſe he doeth them all of frayltie and infyrmitie, and none of them of purpoſe, or willynglye. For willynglye can he not doe them, becauſe he lyeth a ſlepe, nor in all ỹ while his faith neuer failed at any tyme. And thys he proueth vs by then-

ſaum-

A saumples of king Dauid and saynt Peter, and saynt Thomas of Inde, and the other apostles. For there was (he saith) none of these ỳ in all that euer we reade in the scripture reproued in their dedes, as aduowtry, manslaughter, not beleiuing, forsaking, or forswearing of god, that euer was any deadlye sinne yet, or any sayling of faith at anye time whyle they did it. And this he nothing proueth but telleth, and loketh that for the worshyp of his bare word, we shold beleue it.

And here is all Tindales whole tale, that he hath from the beginning hetherto tolde vs, wherby we should learne of
B him whiche is the churche, and whither the church may erre or not. In al which who so looke it thorowe and myne aunswere therwith, shall well perceiue that he hath not in al his whole processe half a leafe together, nor almost half a lyne, withoute one great folye at the leaste, or els a lye and a halfe.

Consider nowe that of hys electes, whiche is of his wordes muche a doe to perceiue, they be so dark and so intriked of purpose withoute any dependence or order, yet in the ende when all is gathe-
C red together and adapted well, thys is the whole summe, that God chooseth a certayne whome he lyketh. And when he chooseth them, Tyndall telleth not, whither before the worlde made, or after themselfe borne. But vnto them he sendeth foorthe, and calleth them, and them he geueth a feling fayth, whereby they feele surely that they shalbe saued, without any regarde of good workes, & then they chose him agayne, and agreed to walke in his lawes. But before theyr feeling fayth had, they neuer once think vpon him. For as for any endeuour of themself at gods good mocion toward
D the fayth, they do no more (he saith) then doth the child toward the getting of his owne father. And his mercy wayteth euer vpon them. And their fayth doth neuer at any time fayle them, nor they doe neuer sinne deadlye, what horrible and abhominable dedes soeuer they doe.

And sith these folke that are Tindales electes, haue or wene they haue, such a feeling fayth, that thereby they feele, or elles wene they feele, that they cannot be dampned, but haue here learned of Tindall now, that what horrible dedes soeuer they dwe, they canne neuer dooe deadly sinne, and be also very sure to repente, and then to be neuer punished in hell, purgatory, nor in thys life neither. (For so farre sayth Tindall nowe) but
C with a shorte repentaunce after long lying in sinne, saying once Christe helpe for the maner sake, as it wer after a sneesing, the freres maye from the nunnes beddes skye euen vp straight to heauen: they may therfore be bolde and hardy, & hardely so they be, to fall to what woorkes they wil. For sith their fayth is both full of false heresies, and also can neuer fayle them, they may make thẽselfe sure you see well, that they shalbe no woorse parde, not when they be at ỳ very worst, then faithful harlottes, faithful aduoutrers, faithful bowe breakers, faithfull
F theues, faithful murderers, faithful traitors to men, & faithful heretikes to god.

And these be as ye see now, Tindales speciall electes, which onely number by his high spirituall doctrine, he woulde we should take for the churche.

Nowe good christen readers, if we would graũt vnto Tindall, that all his lyes were true that he hath made in all this whole processe of his vnto the ende: yet wer he farre scõ the prouyng of hys principal purpose, that is, to tell vs and teache vs which is the church, toward ỳ teaching whereof he hath nothing elles done, but onely geuen vs two diffinicions. Of whiche so declared as they be,
G neither nother is sufficient for his purpose, and yet the seconde much lesse then the fyrste.

For whereas in the first he defineth it to be onely the electes, in whose heartes god hath written his law with hys holy spirit, & geuen them a seling fayth of the mercy that is in Christ Jesu our lorde: afterwarde in the second he saith ỳ it is the whole multitude of al repenting sinners, that beleue in Christ, and put all their truste & confidence in the mercye of god, feeling in their heartes that god for Christes sake loueth them, and wil be or
H rather is, mercifull vnto them, and forgeueth them their sinnes of whiche they repente, and al the mocions vnto sinne, of which they feare that they shalbe drawẽ into sinne agayn, & thus they beleue and fele withoute anye respecte of their owne deseruing, yea and for none other cause, then that the mercifull trouthe of god the father which cannot lye, hath so promised and sworne.

Now ye remember that Tindall hath put you by the way, two speciall greate heresies. One, that whosoeuer after baptisme sinneth once of purpose, and willyngelye, shall neuer haue remission after. Two speciall great heresies.

A after. The tother, that whoso haue once his feeling fayth, can neuer sinne deadly after.

Lette vs nowe see in the ende beside, that these heresies of hys be alreadye otherwise impugned and repzoued: let vs yet further see how his diffinicion of the churche and hys heresies, will iumper and agree together among themselfe.

And first I aske Tindall, whether he that haue once after his baptisme synned of purpose and willingly, and sette maliciously therto, may after by Gods helpe repent agayne that euer he so did, and beleue therwithal, that he is bound
B den to beleue, and loue God and hys neighbours as God biddeth him to doe. Maye he after suche a sinne doone, dooe typs by Goddes helpe oz not?

Tyndall will peraduenture saye he maye not. Then I aske him how he pzoueth that. Therto peraduenture he wil saye, that the woozdes of saynt Paule, Marth.11. Heb.6. It is impossible that they whiche haue once been illumined &c. and the woozdes of our sauioure hymselfe spoken of the sinne of blasphemie agaynste the holye ghoste, doe pzoue it, whiche I wil then denye. Foz those places takyng them as falsely as any heretike can construe them, saye yet at the vttermost no moze
C but that his sinne shall neuer be forgeuen him, and sayth not that he shall neuer agayne repente, noz ỳ he shal neuer well beleue, noz that he shall neuer after loue God noz his neighbour.

Wherunto if Tindall will saye, that if he might come to verye repentaunce and very belief and loue, he nedes must haue his sinnes remytted and be saued, and sith God sayeth, he shall neuer bee forgeuen, and so neuer saued, he sayeth he shall neuer so repent and beleue and
D loue: to that I aunswere Tyndall two thinges. Note. One that god in al his thzettes reserueth hys specyall pzerogatyue of his mercy, by whiche his absolute power is neuer bounden vnder anye rule of his ozdinary iustice. Secondly I saye, that forasmuch as those woozdes be mynatozy and thzettes, they be al of trouth none otherwise to be vnderstanden, then excepte he repente. As God hymselfe playnly expowned all his such woozdes by the mouth of his own holy pzophete Ezech.33. Ezechiel, saying: Though I should saye to a synner, thou shalt dye, and the same sinner repent him of his sinne, and deale iustlye and righteouslye, and deliuer agayne the pledge, and make restitucyon of the robbery that he hath commytted, and walke in the commaundementes of life, and do no vnrighteous thing: he shall liue in lyfe, and shall not dye. Of all his synnes none shalbe layed to his charge. He hath dealte iustlye, and righteously he shall liue in life. E

Then sith God at the least wyse may remitte his synne and saue hym if he so repent, and in scripture is ther nothing spoken to the contrary, but that he may so repente: it may therfoze I say, without anye repentyng, be both putte and graunted, that he so shall repent.

And therfoze I putte nowe that he so doe repente, & then aske I Tindall whether he shalbe saued oz no. If he say yea, F. he destroieth his heresie, foz the he grauteth, that he whiche after baptisme synneth maliciously, may foz all that be saued. If he say nay, then he destroieth his diffinicion, foz then may there be some repentaunt sinners with al that euer in hys diffinicyon folowyeth, and yet they shalbe none of the church of his electes.

And thus must either hys heresie destroye his diffinicion, oz his diffinicion must destroye hys heresie. Of whiche twayne, yet it wilbe moze honestie foz him to kepe hys diffinicion still, whereG. vpon all his whole matter hangeth, and let his heresie goe to the deuil that gaue it to hym, and than vnderstande those places of scripture wherupon the deuill taught him to ground it, that eyther the blasphemie against the holy ghost is final impenitence, and the tother no restitution by the penance to the reuocacion of baptisme, oz els that the soze woozdes of the both places after a certayne vehement maner of speche vsed in holy scripture, sometime signifyeth onely greate hardnesse & difficultie, & not as himselfe teacheth vs, an vttre impossibilitie of re- H. missyon. But now let vs see how his diffinicion will stande with his .ij. heresie.

Yon see well and perceiue, that in his second diffinicion he restrayneth his elecre churche, vnto onelye repentaunte sinners ỳ beleue as hiself sheweth you. And than hathe he confessed vnto you, that hys chosen electes playnelye dooe sometyme abhompnable dedes, whiche dedes yet they repente not alwaye, tyll the rage be passe, and till (as Tindalle sayth) that they haue playd out their lustes, yea and sometime too, till the colde feare of deathe tourne them to gene an eare to good counsel. Now see you than very wel, ỳ they be by Tindalles second

diffini-

A diffinicion, all this while expreſſely put out of the church, til they repent agayn. And than conſider farther, how farre agaynſt all reaſon.

We remember very well I wote well, that he teacheth vs plainly, that none of his electes doth at any tyme ſinne deadly, though their dedes be neuer ſo horrible and abhominable, becauſe of theyr feeling fayth which can neither at anye time faile, nor ſuffer any of their horrible dedes to be deadlye ſinne. And therefore are they conſequently neuer out of the fauour of God, not euen in the tyme
B wherein they doe their horrible and abhominable dedes, and before the repenting of them, which may be ye wot wel, many times long betwene. In al which time they be by Tindall out of all deadly ſinne, and therfore gud folke & faythfull & goddes gud childzen ſtill. And therefore ſith they be ſo, wherfore dothe Tindall that is in ſome places ſo angry with the catholike churche, for the putting out of euil folke by excommunication, excommunicate good folke nowe, and put out of his elect church himſelfe and faythfull, & finally ſuche as though
C they be falled aſlepe in lechery, theft, ſacrilege, inceſt, and murther, ſtand yet highlye ſtyll in Goddes eſpeciall grace and fauour.

Nowe the faultes that are commune to both his diffinicions, and yet more open in the ſecond than in the firſt, I ſhal not nede to rehearſe you. For both haue I touched ſome of them before, and alſo many of them be to euery good chriſten man ſo open at his eye, that he can nede none other waye to geue hym warning of them. For where al his electes depende vpon his feeling fayth and his repentaunce, while himſelf sheweth what
D falſe articles he teacheth his electes for their fayth, euery good faithfull manne very wel feleth, that the more that Tindales electes fele his falſe fayth, the leſſe fayth haue they, and the more faythleſſe be they. And whan he teacheth them to repent the right belief of Chryſtes ſacramētes, and therin the right rule and order of repentaunce: euery true repentaunt perſone wel perceiueth, that Tindalles repentaunte electes, abhorrynge from chriſte, and reiecting the ſacramēt of penaunce, but if they mende and repente better, will in ſtede of purgatorye which they nowe mocke & ieſte at, wepe and repent in hell this fooliſh fruitleſſe faſhion of their impenitent repentance.

But nowe ſuppoſe that all wer very E well that Tindall here hathe ſayde, yet howe hathe he with all that proued hys purpoſe? He hath told vs that the whole multitude of his faſhioned electes is the churche. But what one woorde hath he tolde vs towarde the proofe? neither reaſon nor one authoritie of anye olde holye Saynte, nor anye one texte of ſcripture, but onelye one or twayne ſuche as nothyng maketh for his matter, but vtterly cleare againſt him.

And therfore, though we graunt vnto him, that the whole multitude not of his faiſe framed electes, but of the very finall electes, be a churche of Chriſt as F he doth and muſt graunte vnto vs, that the whole multitude of chryſten people not gone out nor put oute, is a church of Chryſte, of whiche the churche of very electes bee, though the better parte, yet a parte and but a parte, and peraduenture the leſſe parte, and Tindalles electes, eyther no part or but a part, and the very worſt parte: yet that the onely electes though they be a church, be ẏ church (which is the thing that he ſholde proue) that hathe he neyther prooued nor anye thyng broughte effectuall towarde the proofe, no more thā if he neuer had ment it nor thought it.

And therefore nowe hath he nothyng proued whiche is the churche, though we woulde yet of oure courteſye further graunte him. that all his whole hereſies were the verye fayth, and that the verye electes were onely thoſe, in whoſe heartes the deuil hath written his law, or elles (which wer yet farre worſe) that the very electes wer only thoſe, in whoſe holy heartes god had himſelf ſo written his will with hys holy ſpirite, that they ſhoulde thereby fele that ſpirituall folke ſhoulde pleaſe God with waring fleſhlye, and freres with wedding nunnes, H and that if they woulde bee ſaued, they ſhoulde haue therein no reſpecte vnto good woorkes, but thynke that onelye fayth in the promyſe & bare repentance withoute chriſte or penaunce ſhall ſufficiently ſaue them, ſo that they beliene ſure that al the ſeuen ſacramentes ſerue of nothynge, but bee but bare ſygnes and tokens, and vtterlye as graceleſſe as themſelfe are wytteleſſe, and ſpecyallye, ſo that they beliene that the bleſſed bodye nor bloude of Chryſte, be not in the ſacramente of the aultare, nor that they doe none other honoure in no wyſe thereto, but onely beliene and

Howe God may be pleaſed after the mind of Tindall.

remem-

A remembre that ther is nothing but a memorial of his passion in a cup of wyne & a gobbet of cake bread, & yet in dout and question whether it be bread or sterche. And than ẏ with this godly beliefe they see surely to thēself, ẏ they serue no saintes, but rayle vppon their relikes, & despyse their ymages, & therwith the crucifire too, & the holy crosse it self also, & then lest they might hap to lese an whole day in goddes seruice, kepe themself wel and warely frō al holy dayes, & specially (for so these heretikes in their bookes call it) from the foolish fast of lent. And thus liuing, & therewith belieuing these aforesaid heresies so firmely, ẏ they think verely they fele theyr false faith with their very fingers endes, be bold than hardly & belieue verely ẏ their feling fayth shal neuer fayle them, but at al times so preserue them, that they cannot only neuer be damned, but ouer that can neuer doe deadly sinne, though they dooe neuer so manye deuelyshe dedes, but for all their falshed, theft, aduoutry, vowe breking, treason, murther, incest & periurie, shall for their onely feeling fayth be good and faythfull false faythlesse wretches, and therfore god almightie his owne minyons still. And thus good chrysten readers, sith ye now playnly perceiue, ẏ Tindall hath here for his own part nothing proued vs that his false framed electes, nor yet ẏ onely the very true electes be the church of Christ in earth nor hath nothing shewed vs which is, & therfore onely with all his long processe, vttred and taught hys errours & hys heresies, & left the matter not vnproued only, but vntouched too, whiche he toke vpon him & professed to proue, that is to witte whiche is the churche, but as though he had wel and playnly proued it which he hath not so muche almoste as spoken of, leaueth of hys own part now, and turneth him to impugne ours: I shal leaue him for hys part a whyle in the myre, in whiche hymselfe hath ouerthrowen hys matter, and shall shew you shortly how angrely he ryseth vp, and royally rayed in dyrte, because he cannot prooue the churche of Chryste here in earth to be a congregacyon vnknowen, layeth hys myrye handes vpon the knowen catholike churche of Christ, and fayne would pull that downe too, and so would leaue no church at all.

¶ Here endeth the fowerth booke.

The fift boke OF THE CONFVTACION of Tyndales aunswere.

The Aunswere vnto the Chapiter of Tindall, in whiche he would proue that the knowen catholyke churche, is not the churche.

¶ Whether the knowen catholike churche can be the churche.

YE haue alreadye (good christen readers) wel seen and perceiued, ẏ Tyndall hath in a lōg processe laboured to proue you, that ẏ churche of christ is another companye then the knowen catholike company of al christen regions, ẏ is to wit a certain secret scatered cōgregacion vnknowen to all the worlde besyde, and to their owne felowes too, & euery man by hys inward feling not only knowē onely to himself, but also so well and surely knowē vnto himself for a verteous, good and faythful final elect of god, that he is in himself very certayn & sure that he cānot be but saued, & that he so hath the spirite of god impriesoned in hys brest, & so fast fettered in his holye heart, whereof hymselfe hath lost the keye, that neyther the spirite can crepe out, nor hymself let him oute by no maner meane, but there must the spirite abyde and so preserue & kepe that speciall chosen creature, that he suffer him to doe many great abominable horrible deuelish dedes, but yet neuer suffer him in no wyse to do any dedly sinne. This I say ye haue alreadye seen, ẏ Tyndall hath by a long processe laboured much to proue vs, & hath in cōclusion not onelye nothyng prooued vs therof, but hath in stede of feling faythfull folke, brought vs furth such a sorte, as neuer was there puddyng stuffed so full of farsynge, as hys holye feelynge faythefull folke, are farsed full of heresyes.

Wherefore, seeyng that for the verye churche of Christe here in earthe, which God hath, and euer shall, instruct & preserue in hys true faythe and oute of the faythe, of whiche churche shall neither be true

A be true fayth, hope, nor charitie, he can when he hath all done, fynde out none other, then thys common knowen catholike churche of all chrysten people, neyther of malice gone out, nor for obstinacie put oute, of which common knowen catholike churche, all the good and true penitent electes be partners in fayth: seing (I say) that he can proue none other churche, he nowe goeth aboute to dysproue that church too, whereby we may well perceyue that he goeth not aboute to finde oute the churche, but rather to make menne to wene that ther were no church at all.

B About this purpose vseth he now this order. Fyrst in one Chapiter he taketh vppon him to proue that the knowen catholik church is not the church of chryst.

Afterward in his other Chapiters following, he pretendeth to aunswere and soyle the reasons, with whiche it is proued that the knowen catholike churche is the churche of Chryst, and that none of these sectes of heretykes be.

And yet pretending (as I say) that he wyll soyle all the reasons of the tother syde, of so many as ther are he toucheth onely twayn, and yet those twayn how simple he soileth, that shal you after see.

C Lette vs nowe goe to Tyndalles fyrst poynt, which poynt in hys fyrst Chapiter howe falsely he handeleth and howe farre fro the poynt, it is euen a woorld to see. For fyrst he maketh the tytle before hys Chapter in thys wyse.

¶ Tindall.

Whether the Pope and his secte bee Chrystes church or no.

¶ More.

Well ye wote good chrysten readers, that I (whose dyalogue in the begynnyng of hys woorke he professeth hymselfe wyth all hys whole booke to aunswere) haue in places ynough well and playnly declared, that I call the church of Chryst the catholike knowen churche of all chrysten nacions, neither gone out nor cut of. And albeit that al these nacions now doe and long haue done, recognised and knowledged the Pope, not as the byshop of Rome but as the successor of saynt Peter, to be theyr chief spirituall gouernour vnder God, and Chrystes vicare in earth, and so doe not onely we call him but Tindales own felow frere Barnes too: yet dydde I neuer putte the Pope for parte of the dyffinicyon of the churche, diffynyng the churche to be the common knowen congregacyon of all chrysten nacions vnder one head the pope. C

The churche of Chryst.

The Pope Chrystes vicare in earth.

Thus did I neuer defyne the church, but purposely declyned therfro, because I wold not intrike & entangle the matter with two questions at once. For I wist berye well that the church being proued thys common knowen catholyke congregacion of all chrysten nacions abyding together in one fayth, neyther fallen of nor cutte of: there myghte be peraduenture made a seconde question after that, whether ouer all that catholike churche the Pope must nedes be headde and chiefe gouernour or chiefe spirituall shepehearde, or elles that the vnyon of fayethe standing among them all, euery prouince might haue theyr owne chief spirituall gouernour ouer it selfe, without anye recourse vnto the Pope, or any superiorytie recognised to ani other outward persone. F

And then if the Pope wer or no Pope, but as I saye, prouynciall patriarches, archbishoppes, or metropolitanes, or by what name soeuer the thing wer called: what authorytie and what power either he or they shoulde haue among the people: these thynges well I wist would rayse among manye menne manye moe questions then one. For the auoydyng of all intrication wherof, I purposelye forbare to putte in the Pope as parte of the diffinicyon of the church, as a thyng that neded not, sith if he be the necessary headde, he is included in the name of the whole bodye. And whether he be or not, if it be broughte in question, wer a matter to be treated and disputed beside. C

And therefore maye ye, good chrysten readers see, that Tindall whiche in this poynte will in no wyse perceiue me, but maketh the tytle of hys Chapiter whether the Pope and hys secte be Chrystes church or no, laboreth to flee fro the light, & hide his head in the dark, and confound the matter with two questions at once. D

Nowe is not the tytle of hys Chapter so sinistrelye written and wryed awaye from the poynte, but the begynnynge of hys Chapiter it selfe, is muche woorse & farther wrested wrong. For loe, thus he begynneth.

¶ Tindall.

That the pope and hys spirites be not the churche may this wyse be proued.

¶ More.

Loe, before in the tytle he made his question of the Pope and hys secte, whiche

questi-

A queſtion as I haue ſhewed you, he framed farre from the matter, and ſith thoſe people which Tindall calleth the popes ſect (by which name he meaneth al that profeſſe the common catholike fayth) be all the nacions chriſtened, except a fewe late fallen to Luther, Wickliffe, frere Huſkyn, and Zwinglius: howe fyttely he vſeth his tearmes in calling al the body a ſecte, which he myght aſwel call a ſcyſme, for both ſignifye a cutting of from the whole church. And than aſwel he maye, and ſo doth he ſoone after, call the heretikes the church, and therin calleth he both twayn as properly, as if he
B woulde cut of a cantel or a gobbet from an whole lofe, and then call the cantell a lofe, and the lofe a cantell.

But whereas beefore in the tytle he made (as I ſaye:) hys queſtyon of the Pope and hys ſecte, here he tourneth it into the pope and his ſpirites. In which excepte he calle ſpiryres in mocke and ſkorne, all chriſten nacyons beeſydes thoſe corners that profeſſe themſelfe for heretikes, he muſt nedes meane here by hys ſkornefull name of ſpirites, onelye the Pope and the ſpiritualtie, & then goeth he yet much farther fro me with whō he ſhould cope. For I call euer ẏ church
C which his parte is here to impugne, not the ſpiritualtie only, but ẏ whole corps and body of ſpirituall and temporal tw.

And Tindall very well wotteth, that the ſpiritualtie ſo farre furth dooeth account, not themſelfe alone, but the temporaltie, & themſelfe together for the catholike church, that there is not ſo poore a frere, but he profeſſeth it almoſt in euery ſermon. In which, when he exhorteth
D his audience to praye for the churche, he ſaith not ye ſhal pray for the ſpiritualtie alone, but ye ſhal (ſayth he) pray for the three eſtates of holy church, ẏ is to wit ẏ ſpiritualtie, the temporaltie, & the ſoules that be in purgatorye. For though they be departed out of our company, yet the coumpte we ſtylle for vyagers and pylgrimes in theſame pylgrimage that we bee towarde theſame place of reſte and wealth that we walke, til they be paſſed once all the payne of theyr iourney, and entred into the bliſſe of heauen.

Now it is a great ſhame for Tyndall to flee fro the poynte as he dooeth, in a matter ſo playne and open, that euerye chylde may ſee howe lothe he is to come nere and cope.

But Tindall hath already ridden ſo many ſhrewde courſes, in which he hath
E hadde ſuche buffettes, that he hathe almocke broken hys horſes backe and hys owne too, that nowe neyther is there beare nor heretyke more lothe to come to the ſtake, then Tyndall to come nere the tylte.

And therfore drawing aſyde and flittyng from the churche, that is to wit frō the whole multitude of al chriſten nacions ſpiritual and temporal both, which is the tylte by whiche he hath to runne: he ſtandeth ſtylle at the tyltes ende, temperyng and temperyng aboute hys harneys, and will no further then the ſpiritualtie, but putteth of hys helmet and doth on a fooles hood, and from iuſting
F falleth to ieſtyng, to doe the people pleaſure, and dryue awaye the matter with makyng of mockes and mowes. For now loe, ſhal we peruſe his proues. Loe this wiſe reaſon he bringeth in the firſt.

¶ Tyndall.

That the Pope and his ſpirites be not the churche, maye this wyſe be proued. He that hath no fayth to bee ſaued thorowe Chriſt, is not of Chriſtes church. The Pope believeth not to be ſaued thorow Chriſt. For he teacheth to truſt in holy workes for the remiſſion of ſinnes & ſaluaciō, as in the workes of penance
G enioyned, in vowes, in pilgrymage, in chaſtitie, in other mens prayers & holye liuing, in freres & freres cotes, in ſayntes merites. And the ſignificacions put out, he teacheth to beleue in the dedes of the ceremonies, and of the ſacramentes ordeyned at the begynnyng, to preache vnto vs and to dooe vs ſeruice, and not that we ſhould beleue in them and ſerue them. And a thouſande ſuch ſuperſtitiouſneſſe ſetteth he before vs in ſtede of Chriſte, to beleue in neither Chriſt nor Goddes woorde, neither honourable to
H God, nor ſerupſable vnto oure neyghbour, nor profytable vnto our ſelues for the taming of the fleſhe, whiche all are the denying of Chriſtes bloud.

¶ More.

Some man would here peraduenture ſaye to Tyndall, that he playeth in this poynte the verye fooliſhe dyſour, for the faulte of the man to raple vppon the office, conſideryng that albeit there haue Popes been that haue euyl played theyr partes, yet haue ther been Popes again right holye men ſayntes & martyrs too, and therfore in ieſting thus vpon a good office for an euil officer, he can lacke no matter of rayling, but may rūne oute in

hys

A his ribaldry at large, and say that al the whole world must leaue of all maner of offices, & neither haue pope, emperour, king, counsailour, mayre, shyrysse, nor alderman to gouerne or rule the comõs, nor yet any man in his own house steward, cater, pantler, butler or cooke, For among al these offices ther cã be foundẽ none, ẏ hath not had ere thys manye an yl mã in the rome. Therfore wold some man thinke I say, that Tindals railing here vpon the Pope wer al runne out of reason, though that al the thinges whyche he laieth here to hys charge, were in dede as euil as Tindal woulde haue thẽ taken. But surely sithe the mã hath fautes ynough beside, I wil my self defend him well in thys. For thys wyll I well make good in his behalfe, that if ẏ fauts for which he raileth here vpõ the Pope, be thinges nought in dede, and worthye th be rebuked, then may he wel and law fully ryally iest and rayle vpon ẏ whole pedegre of Popes, saint Peter hymselfe and al. For surely the thinges for ẏ teaching wherof Tindal rebuketh here the Pope, hath euer ben the doctrine of Popes, patriarches, prophetes, Apostles, & our sauiour himselfe and al.

B

For firste he proueth vs that the Pope beleueth not to be saued thorow Christ, because he teacheth to trust in holy workes for remission of sinnes & saluacion.

C

The true doctrine of the churche.

Is not here a perillous lesson trowe ye, namely so taught as the church teacheth it, that no good worke can be done without helpe of Goddes grace, nor no good worke of man worthy the reward of heauen, but by the liberal goodnes of God, nor yet should haue such a price set vpõ it, saue thorow ths merites of Chrystes bitter passion, & that yet in al our deedes we be so vnperfit, ẏ eche man hath good cause to feare for his owne part, lest hys best be bad. I would wene ẏ good workes were not so deadlye poyson, but taking not to much at ones for cloying of the stomake, no more at ones so, then I se the world wont to do many dyammes

D

of such tryacle myxed with one scruple of dread, were able ynough for awght ẏ I can see so to preserue the soule fro presumpciõ. ẏ one sponeful of good workes should no more kil ẏ soule, thẽ a potager of good wurts should kil & destroi ẏ bodi.

Marke.14. watch ye and praye lest ye enter into tẽptacion.

The scripture biddeth vs watch & fast and pray, & giue almes, and forgiue our neighbour, & wee poore men ẏ lacke the high spiritual sight that Tindal hath, & his holye electes, take these thynges for good workes. And God saith in his holi wrytte, that he wil forgiue our sinnes ẏ rather for them, & wil reward vs for thẽ and thorow ẏ scripture this crieth God in our eares, and faithfullye promyseth almost in euerye leafe. And nowe ye see Tindal that preacheth so fast of ẏ faithe & trust of Gods promises, wold haue vs in these promises trust god nothig at al.

But herein is great perill, specyallye to hope & trust to get any good at Gods hand for the workes of penaunce enioyned. For the sacrament of penance is to Tindal a great abomination, and therin in dede he saith somwhat. For wel ye wote euen of natural reason, a wise mã wil soone see, that sithe the punyshment that a man wilfully taketh for the sinne that he hath done, cummeth of an angre and displeasure that he beareth toward himselfe for the displeasure that his syn hath done to God, and that hys willing submitting of hymselfe to the correctiõ of his gostly father, cummeth of greate humilitie giuen by God, and taught by all good men: God must needes therfore perde both be angry and abhorre al thẽ, that for the frutes of these good affections can hope for anye fauoure grace or pardon at his mercyful hand.

If Tindal lyst to looke in sainte Austine in hys booke of penaunce, he shall there finde that holy doctour and saint, byd euery man put himself whole in his confessours hand, and humblye receiue & fulfil such penaũce as he shall enioyne him. But than dothe Tindall specially touch, that the church teacheth to putte trust in vowes and in chastitie, for that is a thing in the eares of Luthers elects of al thinges most abominable. But the church teacheth none other truste therin, than the scripture doth it selfe, & our blessed sauiour hymselfe.

They teache (saith Tindal) to trust in other mens praiers and holy lyuing, in freres and in freres coates. Is not here an abominable sinne, that ani mã should haue so lyttle pryde in hymselfe, that he should thynke other menne muche better than himself, and therfore desire thẽ to praye for him to, besyde hymselfe. In how many places doth the scripture exhort ech of vs to prai for other. And whã the scripture saith ẏ the diligent prayer of a iust man is much worth, should we thã trust nothing therin, but thinke ẏ it wer right nought worth at al, or because the scripture so cõmendeth the praier of a good man, should we like his prayer ẏ

C

Math.6. when ye fast, anointe youre head & washe your face that it appere not vnto mẽ that ye fast, but vnto your father which seeth in secrete, & your father whych seeth in secret shall rewarde you openlye.

Luce.12.

If Sell that ye haue and giue almes.

Luke.16. Make you frendes of the wicked mãmõ that when ye shal faile, they maye receyue you into the euerlasting tabernacles.

Marke 11. Forgyue & ye shalbe forgyuen, yf ye forgyne not, ye shal not be forgyuen.

C

Psalmo 75. Vow ye & pai youre vowes to your Lord God.

Apocally. 14. These are they whyche were not defiled with women, for they are vyrgins, & they folow the lãbe whyther soeuer he goeth.

H

Iacobi.5.

A lesse for his holy liuing, & bid hym praye not for vs, but if he lyue nought, or if he be a frere & go in a freres cote, byd hym praye not for vs, tyll he put of his freres cote & put on a frese cote, & runne out of his order, & catch him a queane & cal her his wife? Then goeth he from good lyuers in earth, vnto saintes in heauē, and fyndeth yet more faute, in that men are taught to go in any pylgrymage, or doe any worshyp to them, or to thynke that they good liuyng was so plesaunt vnto God while they liued here in earth, that he wil therefore vouchesafe to doo anye thyng at their request for anye louer of theirs, whyle they be with him in heauē. How be it in this point I dare be bold to say for Tindal my selfe, that he is not so foolish, but that he seeth wel ynough that
B if I may wel praie my neighbour to praye for me, that is here with me in earthe, I may much better praye the saintes praye for me that are with God in heauen, saiing that he belieueth that they bee not there, nor neither heare vs nor se vs, but lye styll as Luther saythe a sleepe. And therfore Tindall least we might wene y he believed well, byt deth vs in another place of his booke, that when we meete the saintes & talke with any of them, thē let vs hardly knele & make our praier to thē. And so ye shal not nede to meruaile much though this man be bold to iest &
C raile vpon euery man here in earth, whē he feareth not to make mockes & mowes at the blessed saintes in heauen.

He blameth vs & believth vs, as though we toke their deade ymages for quycke. But himself semeth yet muche worse in dede, y taketh gods quik saints for dead against Christes own wordes, declarig the contrary, both bi the scripture in the
Math.22. gospel of saint Mathew, & by the story y
Luke.16. Christ also telleth of Habrahām and the rich glotō & Lazare in the. xvi. chapter of Luke. Thā cummeth Tindall in at y last with the ceremonies of the church & the sacramentes, against whych prycke
D he specially spurneth with hys kybede heele, but it wil not helpe him. The gentleman is so proud, y the holy sacramēts must be his waitig seruātes. For now he saith y they be but superstitious and serue of nought, but be sette in steede of Christ, & are (as they be taught) the denying of Christes bloud. How shuld they now be y denying of christes bloud, whē y church teacheth vs as god hath taught it, y they al haue their strength by Christes bloude, & that in the tone of them is Christes owne very bloude & his blessed
E body both. Both which this heretike denieth, and as in my first booke I shewed you, both iesteth & scoffeth vpon the precious body & bloud of Christ in y blessed sacramēt of the aultare, & like a mad frātik fole maketh mockes & mowes at the masse. And now that ye se good Christē readers for what doctryne Tyndall rebuketh the comon catholike churche, ye can not but thereby perceyue what doctrine he would haue them teache, that is to wytte that we should haue no respect Tyndals doc-
to good workes, vse no shrift nor penāce trine.
beware of chastitie & bless vs well therfro, let no good mē praye for vs, nor none that vse holye liuing, no Francise frere byd any bede for vs in his freres cote. tyl he do of his gray garmentes and clothe
F him selfe cumly in gaye kendall greene, set saintes at nought, and all holye ceremonies vsed in Gods seruice, and also y seuen sacramentes to, make mockes at the masse and at Christes body, & take it for nothyng but cake breade or starche. And when the clergy teacheth this ones then shal they be the church. But for lak of this doctrine, they be no part thereof. For Tindal telleth vs that til thei teach vs thus, they can neuer believe to be saued thorow christ. And I say me semeth as I be saued thorow Christ, if Tyndal lay madde in the myddes of Bedlem, he could not to good Christē mē tel a more
G frantik tale. And this fransy is his first reason. Now let vs heare his seconde.

¶ The second reason.

¶ Tyndale.

Another reason is, whosoeuer beleue in Christ, consenteth that Gods law is good. The Pope consenteth not y Gods law is good, for he hath forboden lawful wedlocke vnto al hys, ouer whom he raigneth, as a temporall tyraunt wyth lawes of hys owne making, and not as a brother exhorting them to kepe Christes. And he hathe graunted vnlawfull horedome vnto as many as bring mo-
H ney. As thorow al duchland, euery preest paying a gylden vnto the archedeacon, shal frely and quyetly haue his whore, and put her awaye at hys pleasure, and take another at hys owne lust. As they doe in Wales, in Irelande, Scotlande, Fraunce, & Spaine. And in Englande thereto they be not fewe whiche haue licence to kepe whores, some of the Pope, and some of their ordinaryes. And whē the parysshes go to law with them to put away

A away their whores, the bishops officers mocke them, pole them, and make them spēd their thriftes, and the prestes kepe their whores styl. How be it in veri dede sence they were rebuked by ẏ preaching of Wyclif, our englith spiritualtie haue so layd their snares vnto mēs wyues to couer their abominacion, thoughe they byde not alway secrete.

¶ More.

Here Tindal proueth vs ẏ no pope be lieueth in God. For none of thē cōsēteth ẏ Gods lawe is good. He proueth ẏ they cōsent not ẏ Gods law is good, bycause they make (he saith) lawes of their owne bysyde, and therefore he saithe that they
B not onely consent not that Gods law is good, but also ẏ they raygne ouer Christen people lyke tempozall tyrauntes. Whereby Tyndal teacheth vs that euery tempozal prince making any law bisyde the law of God, consenteth not that Gods lawe is good, noz vseth not hymselfe as a lawfull prynce, but as an vnlawfull tyraunt, bicause he doth not only as a bzother erhozt Christes law, but also lyke a tyraunt compelleth them to keepe hys owne.

Nowe this glaunce that Tyndall in raylyng vpon Popes maketh by ẏ waye at al tempozall princes and lawes is (yf they playnely durst speake it out) the very principal point of all his whole purpose, & his maister Martin Luthers to,
C and al the serpentine seede that is discēded of them. For Luther saith ẏ we nede no mo lawes but onely the gospell well and truely preached after hys own false fashion. And he bableth also in his babilonica that neither man noz angel hath anye power oz authozitie to make anye law, oz any one syllable of a lawe vpon any Christen man, without his owne agrement geuen thereunto. And by frere Barnes heresie, a manne may without deadlye synne breake all the lawes that are made by men.

And thus ye may see that the shreude sozt of al this sect, would not onely haue
D Popes and Popes lawes gone and take away, but kinges and kinges lawes to, if theyz purpose mighte prosper, & make al people lawles, bycause all lawes are lettes as they take them to their euāgelical libertie, by whiche they clayme to be boūden oz compelled to nothing, but erhozted onely to liue euery eman after the gospel, bi euery man, expouned after his own minde, whiche maner of erhozting amoūteth vnto as much, as to let al runne at riot without any bond oz bydle, and than erhozt euery mā to liue as he list him selfe. But now is it good to se what law so specially lieth in Tyndals eye, for which he generallye railleth vpō al the remanāt. That is for that he saith that the Pope hath forbodē lawful wedlocke. In this he meaneth two thynges, with which two Luther and Wyclyffe were euyl content before. One that ther is maryage now forboden betwene brethren and systers chyldren that was not before forboden by the scrypture. For whych cause Wyclyffe saythe that such mariages are forbodē without anī foūdacion oz grounde. But thys thyng, to
F which pope wil Tindal lay? For he shal fynde that in these thinges the old holye Pope saint Gregozye and diuers other holy Popes to, and not Popes only, but also diuers counsailes and great assembles of holy vertues fathers, haue in old tyme soone vppon Christendome well spred abzode, for encrease of natural honesty and propagarion of Christen charitie, forboden mariage to be made with other degrees both of kinred and affinitie, much further of, then they that abide now forboden, with whiche the churche hathe synce for our infirmitie dispensed and vndone the bonde, so that in ẏ point the faut that Tindal, Wicliffe and Luther lay vnto the Pope, they must lay to
G so many such popes and other holy men beside, that who so consider the tone sozt & the tother wil haue litle lust to believe thzee oz four now suche maner selke as Tindal and his fond felowes be, against so many vertuous old holye fathers, as they were that made those lawes.

The tother law that he layeth so soze against the Pope, is that prickts, freres, chanons, monkes and nunnes, mai not be suffred to be wedded, cōtrarie to their own vowes & promises made vnto god, which no man compelled them to make. Is not this a great faut that frere Tuk may not marry madde Marion?

But then to set out this matter somewhat the better to the shewe, he royally
H railleth out at large vpō al bishops archdeacōs, & other spiritual officers whose fautes if they be such as we wel knowe ẏ he falsely bilieth many, yet were their euil demanure neither to be imputed vn to the law which forbydeth it as ẏ gospel doth, noz vnto ẏ Pope, which whē he hath bene enformed of a bishoppes faut, hath as by diuers decretals appereth proceded to the punishment & amendement

A therof. But Tindal letteth not to ly out aloude, & say that the Pope hath himself graunted vnlawful whordõe to as many as bring money. & in another place of his boke he saith, that the Pope hathe in Rome set vp a stewes of boyes.

We haue had many pardõs come hyther, & many dispensacions & many licẽces to, but yet I thanke our Lorde I neuer knewe none such, nor I truste neuer shall, nor Tindal I trow neither, but ỹ he liketh loude to lye. And as for hys lycences customably giuen by the ordinaries, I truste he lieth in other countryes, for as for Englande I am sure he lyeth. And therfore euery honest man wyll I wote well take hys tale therafter, for in the like maner he may whẽ he list, & wyl hereafter when he seeth hys tyme, rayle
B vpõ euery lord that hath any lete, & vpon al the sessions of peace kept wythin the realme, in al which many kindes of malefactours are amerced yearely, & fynes set on their heades, & they cõpelled to pai them, to compel thẽ therby to leaue their cupl doyng, & yet wil ther many for al ỹ be starke nought stil. But yet are not ỹ amercemẽtes made for licences, but deuised for punishmẽtes & for meanes of a mẽdmẽt. though the malice of many mẽ be so much that they neuer amẽd therbi.

And cõsider ỹ his second reasõ wherin he reproueth al lawes the spiritual opẽ
C ly, & couertli the tẽporal to, & for ỹ lawes calleth the makers thraũtes, so fayr forth ỹ finally no mã cã please him, but Wiclife the first founder here of ỹ abominable heresie, ỹ blaspheneth the blessed sacrament, this second reason of his I say euery wise mã seeth, is yet more vnreasonable and much more fond and foolishe then the firste.

¶ The third reason.

¶ Tyndale.

Therto al Christen men if they haue done amys, repent when their fautes be
D tolde them. The spiritualtie repent not, but of very lust and consent to syn, persecute both the scripture wherwith they be rebuked, and also thẽ that warne thẽ to amend & make heretikes of them, and burne them. And beside that the Pope hath made a playne decree, in whiche he commaundeth saying: Though ỹ Pope synne neuer so greuously, & drawe wyth hym to hell by his ensample thousandes innumerable, yet let no man be so hardy to rebuke him. For he is head ouer al and none ouer hym. *Distinctio. xl. si papa.*

¶ More.

Here he proueth vs that the spiritualtye be not of the churche, for none is of ỹ churche but repentauntes. And then all Christen men he sayeth repent, as soone as their faultes be told them. but the spiritualty he saith repent not.

Tyndal hath now forget, that he hath ofter then ones tolde vs here before, that his own electes wil not euer heare their fautes told them at the first whyle they be caried forth in the rage, but that a mã must if he wil haue audience, tarye tyl ỹ lusts haue plaied out their luskes, and as he said in one place, some of them wil not gyue eare tyl the very colde feare of death come. And now if he wil stande to this tale, he giueth the spiritualtye whõ
F he so fore accuseth, a playne answer after his owne doctrine, that he is to hasti vpon them, they may be of his own especial electes perde full wel, though thei be not content to amende yet, but he muste suffer them to play out al their luskes, or els tyl they come so nere the colde fyre of death ỹ they feele not one sparke of the warme flesh, & then speake, and he shalbe heard. Howe be it leuyng his owne doctrine for him selfe, they may tel him that he is somwhat ouer temerarious & bold either to iudge so rashely the repentaũce of other men which inwardly lyeth in ỹ
G harte, wherof onely God is the beholder, or els to impute and ascribe the maner & condicion of some impenitent wretches to the whole companye of the clergye, whych vsually declare them selfe repentaunt by shryfte and confession of theyr sennes and doyng of penaunce, as all other good Christen people do.

Now if Tyndal alledge against them that for al that they fal to deadlye synne againe: we wil aske him wherby knoweth he that, and then muste he say that by some synful dedes. But then if he graũt ones, ỹ deadly sinful dedes be a sure sufficient proofe of deadly sinful mindes: he
H destroieth ye wote well all his owne former doctrine, concerning the synning & yet not sinning of his owne holy elects, which can he saith neuer syn deadlye do they neuer so horrible deedes. And yet as for repenting, our clergy perde may wel appere more penitẽt then theirs. For I dare boldly say ỹ except some suche as be fallen into Luthers & Tindals church, ther is els no mã so bad of the catholyke church, but he wil cõfesse & agree ỹ his lechery is deadly sin. But on ỹ tother side

theyr

A their owne clergie and the verye greate clerkes of their clergy, as ẏ great clerke Luther, and the great clerke Tindall, & the great clerke Huskins: yf they be asked whether the lechery betwene a frere and a nunne be deadly synne or no, they wyl answer ye wote wel that it is none at al, if thei giue it ones an honest name then is it no sinne at al, if they cal it matrimony, but shal haue hell for their patrimony, wherof ye see wel they repent not a whit, but they wil I warrant you whē they come ther. But al their excuse lyeth in thys, that all their fautes come but of frailtie, and our spiritualtie synneth of malyce, because they persecute B Tindals holye translacion of the scrypture, in which him selfe hathe playnelye confessed that he turned the vsuall englyshe woordes of churche, priest, and penaunce, to congregacyon, senior, and repentaunce, of very purpose to brynge in his heresies against the sacraments. Which while he so dyd of purpose, I am content to wynke therat, and forget for this ones that he synned therin of plain purpensed malice. But yet thys wyll I say the while for our part, that he hathe no good ground to say that the persecucion is malicious, done against suche a translacion, so trāslated of such a shreud entent, and suche a malicious purpose.

Now if he would excuse him self from malice, in that he would make vs wene that though part be false, him self might of weake wyt & fraile faith, wene his heresies wer the true belief, because of his owne mind & Luthers and Huskins authority in the construccion of scripture: he must perdy by the same reason excuse our clergy from malice in persecutyng his heresies, sith that they may wel wyt by the authoritie of saint Austine, saynt Hierom, saint Gregory, saint Ambros, saint Ciprian, saint Basile, saint Chrisostome, & al the olde holye sayntes vnto theyr owne daies, & all the whole catholik church of Christ, & by his holy spyrit giuē to those holy doctours of his churche & euer abiding therin, that those heresies which Tindall teacheth, ẏ fryers may wed nunnes, & that the sacramētes be but bare tokēs and signes, & Christes blessed bodi at the masse no sacrifice nor none oblaciō, nor but a bare memoriall in wine & starche or cakebread, be verye false diuelish errours, & in al good christen mēs eares, spightfullye spokē, blasphemous, & abominable. And where he saith that the clergy dothe rebuke thē by whom they be warned to amend, & doth C make heretikes of thē & burne thē, meaning Hitton peraduenture & such other as he was, of which sort ther hath of late some be burned in Smithfield, as Baifelde, Bainom, & Teuxbery, the clergye maketh them not heretikes nor burneth them neither. But Tindals bookes and their owne malice maketh thē heretiks. And for heretikes as thei be, ẏ clergi doth denoūce thē. And as thei be wel worthi, the temporaltie doth burne thē. And after ẏ fyre of Smithfield, hel doth receiue thē, where the wretches burne for euer.

But than he saith that the Pope neuer repenteth, bycause he hathe made a plain decree, in whiche he cōmaundeth, saying: Though the pope sinne neuer so greuously, & draw with him to hel bi his ensample thousandes innumerable, yet let no mā be so hardi to rebuke him. For he is heade ouer all, and none ouer him. *Distinct. xl. si. papa.* F

Ther are orders in Christes church, by which a Pope maye be both admonished & amended, and hath be for incorrigible minde & lacke of amendement, fynally deposed and chaūged. But ẏ eueri leude lorel vpon euery false tale that he heareth, or peraduenture ẏ him self maketh, should haue courage & boldnes to scoffe, yeste, & raile, either vpon Pope or prince, or a much more meane estate, is a thing so litle cōmendable, that euerye wel ordered regiō, hath by plaine lawes prohibited & forboden suche ribauldous behauour, althoughe they were able to proue that the thyng whyche they sayde were nothing false at al. And this thing hath euery wel ordred realme, not without good reason prouided, sith it wel appered ẏ wer ẏ thing true were it false, it were vnsittyng to suffer that maner to be vsed, whereby the gouernours might often causeles and falsely be defamed among the people. And if the thyng were some time peraduenture true, yet sythe that fashion and maner can nothyng amende the matter, and therfore is by all lawes forboden to be in suche wise vsed toward the most simple wretche in all a towne, it were a leude thyng to suffer anye prynce, estate or gouernour, to be brought in sclaunder among the comon people, whereof can come none other effect or frut, but hatred or contempt plāted in their hartes toward their rulers and gouernours, whom they be for al ẏ, styl bounden both to loue and obaye. It is not mete that mē should rail vpō their superiours. G H

And if a man would saye that greate i. Pet. 2.

A men can not otherwise come to ẏ knowlege of their own fautes: ye may be sure that if the thinges be true wherof ẏ people talke, they know their dedes thē selfe before the people heare of them. And if ẏ same be false, yet maye many men haue it in their mouthes before it come at the princes eare, and yet whan he heareth it syth the same is fayned, what good can he do thereby. And if percase anye man thinke that the princes thēselfe perceiue not their fautes for fautes, til thei heare the people murmur and wonder at thē: sureli right seldome happes it that a mā could not perceiue that thing for a faut, which were in dede so great that it were worthye for all the people to wonder at. And yet if priuate affectiō toward their own fātasies, happened in any thing so
B far to mislede theyr iudgement, for helpe of such happes serue their confessours & counsailours, & euery man that of good mynde wold in good maner declare his own good aduise toward his prince and his countrey, either to hys owne person or such other of his counsaile, as by thē it may be brought vnto hym, and not in vnthrifty company fal to rayling, or by sclaunderous bylles blowe abrode an euyl noughty tale, whereof al the towne may talk, and to theyr owne harme diffame their souerayne, whyle hym selfe shal happely nothing heare thereof.

C But yet are there some that defende such euyl fashion of vnreuerent railing vpon great personages, affirming that it should do good that such hygh estates as be farre from al other feare, may stād yet vnder some dread of diffamaciō and sclaunder, that likewise as the desyre of honour, praise, and glory pricketh them some tyme forward to do good, so maye the feare of infamy, dishonour, and dyspraise, refraine and restrayne them frō euyl, and some tyme holesomely brydle and conteine them within the limites & boundes of good and honorable order.

D Ther nedeth no man to dout, but that as far as suffiseth to that purpose, is prouided for wel ynough, though noughty persons be not mainteined in their malicious raylyng. For who so standeth a loft vpon an hil of eminent highe estate, can not in no wise be hidde, but as he seeth al the eyen of his people from the valey looking vp vpon hym, so seeth he wel that neither deede nor countenaunce almost that him selfe may make, can passe vnperceiued and marked, whyche is ynough to make anye man regarde himselfe that any respecte hath towarde the prayse & estimacion of other folk, which
E respecte who so euer lacketh, no feare of sclaunder or dread of diffamacion amēdeth. Which may percase also be longe spredde farre abrode, ere any man bring him woord, whyle manye men abhorre to bee demaunded by what meane they knowe that ther is any such rumour abrode, and to be asked who told them the tale. And some loue to tell theyr maister no displeasaunt tidinges, but whē they heare many speake euill, tourne of their good mindes eueri thing to ẏ best, & saye to their maister ẏ all ẏ world saith well.

And finally if it fortune him to heare that he be spokē of abrod, some mai ther by happen rather ware wrothe thē care, specially sythe he maye make hym selfe sure, that if such raylyng speeche be suf-
F fred to runne at ryot, be the gouernour as good as God is hym selfe, yet shal he be sure to be shreudely spoken of, so redy be leude persōs maliciously to rayle and iest vppon their rulers. And so for as muche as vpon rayling and iesting vpon any maner of estate, ther cā no good growe, but manye tyme rather muche harme, yet it is not onely by the comon lawes of this realme vpon greate payne forbydden, that any man shoulde wyth any sclaunderous railing wordes misse vse him selfe towarde his prince, but also by the plaine statute *De scandalis magnatum*
G sore and straightlye prohibited, that no man shal sclaunderously speake of anye noble man in ẏ realme. And much more is then intollerable to suffer anye suche rybauldes to the rebuke of any state, to put forth any railīg bokes, which malicious maner is by al other lawes vpon great payne forboden, thoughe the matter touche a ryght meane persone.

Exod. i. 22. Thou shalt not rayle vpon the priestes of goods, neither speake euyl by the prince of thy people.

And al this I sai yet, as though I graūted that the Pope had made ẏ lawe that Tindal here saith he did. But nowe if it be false ẏ Tindal saith, & that of truthe ẏ
H Pope made not ẏ law, but ẏ the wordes which Tindal reherseth be no law at al nor spoken nor writtē by any Pope, but by some other ẏ was neuer Pope, what is Tindal than, that saith the Pope hath made those wordes for a playne lawe.

Those wordes which Tindal saith ar a plain law made by ẏ Pope are in dede incorporate in ẏ boke of the decrees, in ẏ same distinctiō & place wher Tindal alledgeth thē. But than is Tindal veri ignorāt, if he know not ẏ though ther be in ẏ boke of ẏ decrees many things ẏ be lawes, & that were by diuers Popes & diuers

A uers synodes and counsayles made for lawes, yet are there in that booke many thinges besyde, that neyther were made by anye synode nor by anye Pope, but written by diuers good holy men. Oute of whose holy workes as well as out of sinodes and counsailes and Popes writing, Graciã a good vertuouse and wel learned man, cõpiled and gathered that booke, whiche is therefore called the decres of Graciã, as an other like boke is called ẏ decres of Iuo, which out of like authoritie compiled a like worke. Now is euery thing ẏ is alledged & inserted in the bookes of those decrees, of suche authoritie there, as it is in the place out of which Gracian or Iuo gathered it, and not a law nor a thing made bi the Pope, B but if it were a lawe or made by a Pope before, and out of a lawe or out of a Popes wryting taken into the decrees.

Now the wordes which Tindal bringeth forth, and saith that the Pope hath made them for a law, be not the wordes of any Pope, but they be the woordes of the blessed holy martyr saint Boniface, which brought the faith into Almayne, and was for ẏ fayth martyred in Freseland. And so is it plainly specified in the decrees, by those wordes in the rubrice. *Ex dictis Bonifacii martyris.* But Tindall to blinde and begyle the readers wͭ, would make men wene that it were the Popes C wordes made for a plaine law, wherein Tindal plainly sheweth his playne opẽ falshed, except he were so wyse ẏ he had went the Pope had made it for a law, bi cause it beginneth with *si papa*, lyke hym that bicause he red in the Masse boke, *Te igitur clementissime pater*, preached vnto the parysh ẏ *Te igitur* was saint Clemẽs father.

Mereli spoke

¶ The fourth reason.

¶ Tindall

And Paule saythe Ro. xiii. let euerye soule obeye the hygher powers, that are ordeined to punish sinne. The Pope wil not nor let any of his.

¶ More.

D Touching fyrste the Pope hym selfe, Tyndall telleth vs here a wyse tale. For settyng a syde the question whether the Pope eyther be or rightfullye oughte to be, chiefe gouernour ouer the Christen flocke, and yf he be or ought to be, howe farre than and to what thinges hys authoritie streacheth or ought to streatch. Thys thyng at the leaste wyse Tyndall verye well knoweth hym selfe, that neyther in spirituall thinges nor in temporall, there is no mã at Rome in his own C see, that claimeth ani power or iurisdiccion vpon him. And as for the clergy besides, Tindall here as farre as I se, falsly belieth the Pope. For he letteth none of his to obeye theyr higher powers, but by the canon lawes of the churche, commaundeth euerie of them to obeye theyr hygher powers, and to keepe & obserue the lawes of the prynces and countryes that they lyue in.

But the thing that greueth Tyndall is thys, that anye prieste shoulde in honour of the sacrament of presthod, haue any manee of priuiledge more thã a lay F man. For hys heresye rekeneth euerye woman a prest, and as able to say masse as euer was saynte Peter. And in good faythe as for suche masses as he woulde Tidals masse haue sayde, wythout the canon, without the secretes, without oblacion, without sacrifice, without the body or bloude of Christ, wyth bare sygnes and tokens in stede of the blessed sacrament: I wene a woman were in dede a more mete priest than saynt Peter.

And all be it that neither womã may be priest, nor any man is priest or hathe power to say masse, but if he be by the sacramẽt of holy orders taken and consecrated into that offyce: yet syth the time 2. Reg. 1. that Tyndal hath begonne hys heresies and sent hys erronyous bookes aboute, G callyng euery Christen woman a priest ther is not now in some places of England the symplest woman in the parysh, but that she doth, and ẏ not in corners secretely but looke on who so wyll, in opẽ face of the worlde in her owne paryshe churche, I say not here, but say her own selfe and (least you should loke for some ridle) openly reuested at the high aulter, she saith I say her selfe and syngeth to (if it be true that I heare reported) as mani masses in some one weeke, as Tyndall hym selfe eyther sayth or heareth in two whole yere together, but if it be whan he swereth bi it, or hereth some other swere H

All holy consecracions Tyndall calleth foolish ceremonies, forgetting that in the old lawe diuers tymes it is honorablye rehersed and layde for a cause of the reuerent vsing of the priestes persõ, bycause that the holy oyle is vpon hym.

And he lyst not to remember that the holye Prophet Dauid, dyd so muche esteme that holy oyntment with whyche kyng Saule was consecrated, that albe it he was reiected agayne of God, and hym selfe receyued and anoynted kynge

A in his place, and was also persecuted by him, he not onely put the man to deathe that said he had slaine him for touching of Gods anoynted, but also for all that he spared him and saued his life, and being his deadly enemi, did him yet no bodely harme. He repented & forethoughte 1. Reg. 24. that he had so muche done to him, as secretely to cutte his garmēt. These thinges and many suche other like whereof the scripture is full, Tyndall in euerye place dissimuleth, and woulde haue all consecrations set at nought and taken in derision, and woulde that no manne should haue neither prince nor priest in any maner reuerence, the rather of one rithe for their holy consecracion. But B as he would haue euery woman to take her self for a priest, so woulde he that euery man should wene him self a kinge. For surely the wordes of saint Peter wherin these heretykes proue the tone, proue euē the tother a like, that is to say falsely and foolishly taken, proue bothe the tone and the tother, but wysely takē & truly, proue neither ỹ one nor ỹ other. 1. Peter. ii.

¶ The fyrst reason.

¶ Tyndall.

And Paule thargeth. i. Tozin. v. If he that is a brother be an whore keper, a dronkerd, couetous, an extorcioner, or a rasler, and so forth, that we haue no C lowship with him, no not so much as to eate in his cōpany. But the Pope wyth violence compelleth vs to haue suche in honoure, to receyue the sacramentes of thē, to heare their masses, and to believe all they saye, and yet they will not lette vs see whether they say truth or no. And he compelleth. x. parythes to paye theyr tythes and offeringes vnto one suche, to go and runne at riot at their cost, and to do nought therfore. And a thousād suche like doth the Pope contrary vnto Christes doctrine.

D

¶ More.

To beginne here at the last point, the Pope, though the partie sometyme that hathe diuers benefyces dothe abuse the frutes, the pope gaue him neither liberte nor licence that he should so doo, but gaue him leaue to take the cure of them, trusting vpon certaine suggestion that the man were suche one as shoulde and woulde vse them well. And no doubte is there, but that some man may right wel Note. haue the cure of diuers parishes, & good causes why he so shoulde, and doo more good in theym bothe than some other shoulde in one. But as for this poynte C Tyndall meaneth muche farther than he speaketh, and entendeth hereafter yf it be wel alowed concerning popes and priestes, then to drawe that lyne a lytle longer, and looke whether he mai make the reason stretche a lytle farther, as he hath done a litle in some part of his writing already, whiche we shall aunswer I trust wel inough whan we come ones to the proper places.

Nowe where he saith that whore kee- 1. Cor. 5. pers and such other as saint Paule forbiddeth vs the company, the Pope with violence cōpelleth vs to haue in honour and to receiue the sacramentes of them, and to heare their masses, and to believe al that they saye: Thys is a verye lowdely. For the Pope letteth you not to com- F playne vpon them, and the lawes of the churche bee, that for theyr crymes they shalbe suspended from the medlyng and administracion of such thinges, & sometime deposed of their offices, depriued of their benefyces, and degraded of theyr orders to. And therefore the Pope compelleth him not with violence to do thē honour in their vices. And if there were any that did, he were in the doyng an euyl Pope as he were an euyll man. But what were the faute of an euyl Pope, to the office of the papacy, except that Tindal wyl reproue and rebuke euery kyng G. and prince, and would haue none at al, because that some of them some tyme do not alway theyr deutye, or wil lay to the princes charge yf any officer vnder him do not euery man such right as ỹ prince would he shoulde, and trusteth also that he doth. Now where he saith ỹ the Pope compelleth hym to believe al that euery such priest saithe: that is yet another lye ones againe. For if the priest say false, & preache heresies, as if he would say that all the seuen sacramentes be but bare signes and tokens, and that freres may H lawfully wedde nunnes, the Pope compelleth no man wyth violence to believe that priest, nor compelled not Tyndall neither against the playne scripture of God, in such frantike heresies to believe the lewd learning of Luther, frere Huskin, and Oecolampadius, Balthasar, Läbert, and Swinglius, of all whych neuer one beleueth other. But the Pope is wel cōtent and so would it shoulde be, that if the preest preach such heresies, folke shal not believe him but accuse him, & haue hym reformed, and reuoke them, and abiure thē, or els let degrade hym, and delyuer

him

A him, and let the princes keepe him from the people. Wherof to be sure and for auoiding of such heresies by the terrour of that ensample, good Christen princes cause faithful people to burne him.

But then is there one thing wherewt Tindal is sore displeased, that the Pope will not (as he saith) let him and his fellowes see whether ye priest sai wel or no.

If the prest be accused of his doctrine, he is as I sai brought vnto examinaciō, to wytte whyther he sayde truthe or no. What other way would Tyndal haue? It is plaine inough what he meaneth in this matter. He meneth therin nothing els, but that he woulde haue all thing so B ferforth set at large, that he might bring first in dout & questiō, & after in errours & heresies vpō the question, euery poynt of Christes catholike faith, ye God hathe by hys holye blessed spirite in. xv. C. yeare taught his catholike church. And then all thinges ones brought in that euangelical libertie, that euery man mai believe euen as him lyste, and after that liue euē as him list to, without any lord or ani law to let him, then lo to make the gospel truly taught, take away in anye wise al the clergie cleane, and let Tyndall send hys women priestes about the worlde to preache.

O what an euangelical liber. ie is this.

And now good Christē readers here haue ye hearde all hys fyue reasons, by whyche in steede of that he shoulde haue C proued, that is to witte that the knowen catholike churche of al Christen people is not the churche of Christ in earth, he hath taken vpon him to proue (al beside the purpose) first that the Pope and hys secte, and after yet further fro the purpose, that the Pope and the spiritualtye be not the churche. And of that whyche shoulde be hys purpose, that is to wytte that the knowē catholike churche is not the church, he hath not spokē one word. And yet finally concerning that he hath gone about to proue, touching the Pope and the spiritualtie, he commeth forthe as ye see now with his fiue reasons that D ye haue redde, in the making of whyche fyue reasons, a mā may maruaile wher were vanished away al his fiue wyttes, for any peece of his purpose that appeareth proued in them all, but if we reken raylyng for reason and shameles open lies for good and sufficient proues. And therfore here end I this boke, in whyche if Tindall haue sayde anye thing to the purpose at all, I am content to graunt him that he hath sayd wel in al, and fully proued al together. E

¶ Here endeth the fift boke, and beginneth the sixt, where in is auoided the solucions of Tindal, wherwith he would disproue the first reason, prouing that ye knowē catholike church is ye true churche of Christ. Which first reason is that al the sectes of heretikes do come out of the catholyke churche.

The sixt boke

F

¶ The defence of the first argument agaynst Tyndall.

¶ Tyndall.

The argumentes wherwyth ye Pope wold pue him self the church are solued.

¶ More.



Hys is the tytle of his chapter, wherei he descendeth bi degrees as ye see, farther downe frō hys purpose thē euer he dydde before. For where as before in steede of the whole catholike church, he descended to ye clergie alone, which is but ye tone part: here he leaueth al thē to, & maketh as though men called the whole catholike churche no mo but the Pope him selfe, that is to wit an whole greate mayne multitude of many sondry states, maners, condicions, and kindes, no mo but one man alone. Is not this geare by Tyndal well and comely deuysed? G

And yet forthwith to shewe hys further constaunce, when he cōmeth to the matter selfe, he turneth it againe fro the pope alone, to the whole company of the clergye, dissimuling alway stil the temporaltie, as thoughe there were of them neither man nor woman of the church. H Werein I would haue excused hys one falshode by his other, and woulde haue said that he ment according to his heresye, that in the clergye were altogether conteined, bicause he maketh eueri man and euerye woman bothe a prieste. But that excuse he taketh away hym self, and that euen by and by, when in the nexte wordes folowyng, he declareth that he speaketh of no mo thē only such as be so shameles ye thei suffer thē self to be shauē

For

A For in this wise lo ẏ wise mā begineth.

¶ Tindall.

Notwithstanding as because as they be al shauen, so they be all shameleſſe, to affirme that they be the right churche, & can not erre, though al the worlde seeth that not one of them is in the right wai. And that they haue with vtter deſſiaūce forsaken bothe the doctryne and the lyuing of Christ, and of al his apoſtels, let vs se the ſophiſtry wherwyth they wold perſwade it. One of theyr higbe reaſons is thys.

¶ More.

Lo syr, here Tyndall affirmeth that lyke wyſe as all the clergy be shauen, so they be al shameleſſe, & therfore hath his B mayſter Martin Luther let his crowne growe, and lieth with a nunne to learne of hys leman ſome very maidēly shamefastenes. But not tyll her here was wel growen again, ye muſt vnderſtand, for ſhe was before for lacke of her heare as shameleſſe as Luther ye wote well.

But now why be all the shauen clergy shameleſſe ſayth Tyndall? Because they affirme that they be the right churche. Now whan Tyndal knoweth well that we ſpeake of the catholyke church. And than here diſſimuleth that the clergy ſo calleth the right church of Christ, C and that thei cal the hole catholike churche not them ſelfe alone, but them ſelfe & the tempozaltye together, as Tyndall may well learne by euery poore fryers prayer that preacheth, eyther hath Tindall shauen his crowne againe, or els is there (as God would) one yet vnshauen, as shameleſſe as anye that was shauen this ſeuen yeare.

But yet whan he goeth further, and ſaith that al the whole worlde ſeeth that of the whole clergye beyng all shauen, there is not one of them al in the ryghte waye, but that they haue all euerychone D wyth vtter deſiaunce forſaken bothe the doctrine and the liuing of Christ and al hys Apoſtles: I verelye beliue in good faith, that Tyndal ſhall ſcantly finde anye one ſo shameleſſe amonge his owne ſorte, that is to ſay, among al the ſectes of hereticks, but that wyll confeſſe vpō hys conſcience, that Tyndall here lyeth out of al meaſure shamefully.

And whan he hath about the proofe of this poynte, beſtowed alredy his whole chapter afore, wherin he came forth per dy with his fiue egges, and after a great face made of a great feaſte, ſupped them al by him ſelfe without any ſalte, for all E his geſtes that he bode to ſupper, myght ſmel them ſo rotē that they ſupped of the ſauour. Now to come forth againe with the ſame tale, and ſet vs to ẏ ſame table at ſupper again, wyth neither bread nor drinke, fleſhe, fyſhe, nor frute. Thys mā wel declareth vs, that thoughe he be not shauen, but haue his heare of his vnshauen crowne growē out at great lēgth in deſpight of prieſthod, and like an Iſlād cur let hang ouer his eyen, yet hathe the mā as much shame in his face, as a shotten herring hath shrimpes in her taile.

For ſurely if ther wer any one ſparke of shame in his whole body, it would ſet his face a fyre to ſpeake among Chriſtē men, that other folk are out of the right F way, when he wotteth wel that his writing ſheweth in what wrong waye him ſelfe is, how farre fallen from Chriſtes holy teaching, with his beaſtly doctrine vnder name of matrimony to couple together fryers and nunnes in iecherye, & hys abompnable mockyng of Chriſtes owne bleſſed bodye.

But now bicauſe he ſpeaketh of oure ſophiſtrie: let vs conſider how ſubſtanciallye the man ſoyleth the firſt reaſon, that he would were reckened ſo lyghte. And I truſt ye ſhall ſee that one reaſon ſomewhat better then all hys hole fyue were, whyche I haue aunſwered in the G next boke before.

¶ Tyndale.

One of their hie reaſōs is, The churche ſaye they, was before the heretykes, and the heretykes came euer oute of the church and left it, and they were before all them which they now call heretykes and Lutherans, and the Lutherans came out of them. &c. Wherefore thei be the right church, and the other heretikes in dede as they be called. Wel I will like wiſe diſpute. Firſt ẏ right churche was H vnder Moiſes and Aaron and ſo forthe, in whoſe roumes ſatte the Scribes and Phariſes and high prieſtes in the tyme of Chriſt, and they were before Chriſte, and Chriſte and hys Apoſtles came out of them and departed frō them and lefte them: wherfore the Scribes Phariſeis, and hyghe prieſtes were the ryghte churche, and Chriſte and hys Apoſtles and diſciples hereticks and a damnable ſect. And ſo the Iewes are yet in ẏ right waye, and we in errour. And of trouthe yf theyr blynde reaſon be good, then is thys argumente ſo to. For they be lyke,

and

A and are both one thing.

More.

Nowe good chriſten reader, thys reaſon that Tindall ſo royally ſcoffeth out, with a like argument of hys owne making, he telleth you not wher he readde. But it wel appeareth that he hath read it in other mennes bookes beſide myne, for elles he woulde not ſay one of theyr hygh reaſons, but one of hys hygh reaſons, if he tooke the reaſon but for myne alone. But this is hys faſhion loe in all thinges, he maketh as though he mocke but men of theſe latter daies, which latter dayes himſelf calleth yet eyght hundred yere and more. But he mocketh in
B dede thoſe olde holy doctours, which dyed & ſome were martyred aboue a thouſand yere agone.

For ye ſhal vnderſtand that thys reaſon which Tindall ſo ſcornefully reherſeth, and wold ſeme to ſhake of ſo lightly, was not onely made by me in my dyalogue, but alſo before my dayes by dyuers good and great cunning men. And among other, thys reaſon that Tindall in ſcorne calleth an hyghe reaſon, was made by that greate famous doctour, & hygh glorious martyr ſaynt Cyprian, agaynſt Nouaciane and Fortunacian, and other heretykes and Scyſmatikes, in and before hys dayes.

Nowe is Saynt Cyprian a man of
C ſuch authoritie, that the great holy doctour ſaynte Auſtyne, alledgeth as reuerētly ſaynt Cyprian, as any man now alledgeth ſaynt Auſtyne.

And thys reaſon that Tyndall nowe derideth and mocketh, ſaynt Cyprian thought ſo ſure, ſpecially ſo furnyſhed with ſcriptures as he ſette it furth, that he vſeth it not once or twyſe, but in ſondrye places ſo often agaynſte heretikes, that it maketh me euen ſory to ſee howe ſore God ſuffered that good Saynt to be deceiued, if an heretike myght nowe by a like fourmed argument ſo ſhortly and ſo ſhamefully ſhake hys reaſon of.

But I will not doe ſaynt Cyprian
D ſo much diſhonour, as to ſet hym to diſpute with Tyndall. But ſith Tyndall & I be ſomewhat more metely matches, he & I ſhall therfore betwene vs twayne fyrſt dyſpute and diſcuſſe, and than you good chriſten readers ſhall after diſcern and iudge, whether the reaſon that he rehearſeth, and the reaſō that he maketh by which, as by the like, he would fayne ſeme to ſoyle it, be as he ſaythe they be, both like and both one or not. For the better perceiuing wherof, ye ſhal vn-
C derſtande, that wheras in my dyalogue I hadde proued firſt that the churche of Chriſt here in earth, ſhall euer endure & continue as long as the worlde ſhal laſt. Whiche thing is I doubte not, in ſuche wiſe proued there, that Tyndalle dare not himſelfe denye it here: I than in the ſeconde booke dyd after proue, that the knowen catholike churche is thatſame churche, and none of all the ſectes of heretikes, becauſe all they be come oute of it, and that therfore al they be but branches cutte of or broken of from this vine of Chriſtes miſticall body, the knowen catholike churche, and that ſyth they be F frō ỹ ſtocke, they therfore dye vp & whither away & ware worthy nothing, nor mete for nothig but worthy for the fyre.

And ſo this reaſon that Tindall here reherſeth, I there lay furth and declare wᵗ dyuers places of ſcripture, by which I proue at good length thorowe all the ſecond Chapiter, that ſuch as goe out of this knowen catholike churche, be and alwaye haue been the heretikes, and for heretikes be declared by the verye ſcripture it ſelf. Wherof I there by ſome places, as ſome ſuche as Saynt Cyprian layeth himſelfe, howbeit of trouth not all the places of ſcripture that he layeth for that purpoſe, becauſe I hadde not at that time readde and marked ſaynt Cyprian vpon that poynt. G

Nowe cummeth Tindall and barely rehearſeth my reaſon, diſſimuling after his accuſtomed faſhion all that euer I layd furth for ỹ profe. Of al which thinges neither in his anſwer here which he calleth his ſolucion, nor afterward whē he cummeth to the place in hys particuler aunſweres vnto euerye Chapiter in order, he neuer maketh any maner mencion, but when he cometh to my ſeconde boke, goeth fro the firſt Chapiter to the third, as though the prynter had left the ſecond vnprinted.

Is not this faſhion a plain confeſſion of his ignorance, and that he was at his wittes end, and ſaw not what to ſay vnto it? And becauſe he left all my proſe of H my reaſon vntouched, he durſte not here for ſhame ſpeake of my name, nor be aknowen that he read that reaſon in my boke, leſt men ſholde loke for it, and ſpye that I had ſo proued it, ỹ Tindall durſt not meddle with my proues.

Howe be it, ſauing that it hadde been more wiſedom for him to haue diſſimuled and lette alone al the whole matter,

elles

A els did he more wiſely thē to haue wreſtled wyth that chapiter, out of whiche he ſhall neuer be able to wade whyle he lyueth, the reaſon I am ſure is in it ſelfe ſo ſtrong, before made by ſaint Cipzian as I ſaid & ſome other mo, other maner men then Tindal or I be either.

And in good faith, I neuer loked that euer I ſhould haue founden any man ſo fooliſhe as to wene that he were able to ſoyle it with thys argument that Tyndal here frameth for a lyke, or that anye man were ſo blynde of wyt as to wene ẏ thoſe two argumentes were lyke.

For remēber nowe good reader, that the churche of Chriſt muſt (as I haue in my dialogue proued bi ſcripture) laſte & continue for euer, & Chriſtes church cā be but one. Wheruppon it muſte nedes folow, that ther can none go out of it to begynne anye new churche of Chriſte. But thoſe therefore that go out therof, muſt needes bee churches of heretikes.

There is but one churche.

Then muſte Tyndall if he make hys reaſon like mine, make the ſynagoge of the Iewes lyke to the churche of Chriſt in perpetuitie of laſtyng and contynuance vpon earthe, or els ſhall hys argumēt and his enſample be as like to mine as I will ones a gentil womā make vnto her huſbande, whyche longed ſore to teache her, & make her perceiue the treaſe of the ſpere, and bidding her conſyder wel what he ſhoulde ſhewe her. And firſt he began at the earthe, and to make her perceiue that the earth hangeth in ẏ myddes of the worlde by the payſe and waight of him ſelf, and the ayre compaſſing the water and the earthe rounde about on euery ſide: ye muſt (quod he) learne and marke wel this, that in ẏ whole world higher and lower, is nothing els but vtter and inner, ſo that of the whole world, earth, water, ayre, & al the ſperes aboue, being eche in a rounde compaſſe ouer other, the earthe lyeth in the verye middes, and as we might ſai in ẏ wōbe, and that is of the whole world from euerye part the innermoſt place, and from it vpon all ſides towarde the heauen as it is outwarde, ſo is it hygher, ſo that as I tell you in the whole worlde all is one hygher and more outwarde, lower and more inwarde. And therefore the earthe lyeth he is in the very myddes, that is the moſt inwarde place of the whole world, he is therfore in ẏ loweſt, for of ẏ whole world, the inneſt is as I told you the loweſt. And than ſythe the earthe lyeth in the loweſt, hys owne weyghte ye wotte well muſte needes holde hym there, becauſe ye perceiue your ſelf that no heuy thing can of him ſelfe aſcende vpward.

The declaration of the ſpere.

And than the earth lying already in the loweſt place, if he ſhould fall oute of place on any ſyde, lyke as he ſhoulde fall from ẏ inner part to the vtter, ſo ſhould he fal fro ẏ lower place into the higher. And that ye wote wel it can not, bicauſe it is heauy. And therefore ymagyn that there were an hole bored euen thorowe the whole earthe, yf there were a mylle ſtone thrown downe here on thys ſyde from our feete, it ſhould finally reſt and remaine in the very myddes of ẏ earth. And though the hole go thorow, yet the ſtone could not fal thorow, bicauſe that from the myddes as it ſhoulde goo outeward from the innermoſt part, ſo ſhuld it (which a myl ſtone may not do) aſcend higher from the loweſt place, bicauſe as I told you in the whole world vpon euery ſyde to go outwarde from the innermoſte, is aſcending, and to go inwarde from the vttermoſte is deſcendyng, and euer the vtter part is on euery ſide of the whole rounde world the higher, and the inner part the lower.

Now whyle he was tellyng her thys tale, ſhe nothing went about to conſider hys wordes, but as ſhe was wont in all other thinges, ſtudyed all the whyle nothing elles, but what ſhe myght ſaye to the contrary. And when he hadde wyth much work & oft interrupting, brought at laſt his tale to an ende, wel (quod ſhe) to him as Tindal ſayth to me, I wil argue like & make you a lyke ſample. Yy mayde hath yonder a ſpynning wheele, or els bicauſe al your reaſon reaſteth in the roundnes of the world, come hither thou gyrle, take out thy ſpindle & bryng me hither the wharle. Lo ſir ye make ymaginacions I can not tell you what. But here is a wharle and it is round as the world is, and we ſhal not neede to ymagin an hole bored thorow, for it hath an hole bored through in deede. But yet becauſe ye go by imaginacions, I wyl imagin vnto you. Ymagin me now ẏ thys wharle were ten myle thycke on euerye ſyde, & this hole thorow it ſtil, & ſo great that a myl ſtone might wel go thorowe it: now if the wharle ſtoode on the tone end, & a mil ſtone wer thrown in aboue at the tother end, would it go no further than the myds trow you? By god if one threwe in a ſtone no bigger then an egge. I wene if ye ſtoode in the nether ende of the hole fiue myle byneth the myddes, it would

A would giue you a patte vpon ẏ pate that it would make you claw your head, and yet ſhould ye feele none itche at all.

Women lack no wordes.

It wer to long a tale to tel you al their diſpiſions. For wordes would ſhe none haue lacked, thoughe they ſhoulde haue diſputed the ſpace of ſeuen yere. But in concluſion, becauſe there is no mo wordes but one wherby he might gyue her a true ſample, nor ſhe could not perceyue the difference betwen the world and the wharle, but would nedes haue thē lyke, & both one, bicauſe both wer rounde: her huſband was faine to put vp his ſpere, & leaue his wife her wharle, & fal in talkig of ſome other matter. Now plaieth Tindal euen the ſame parte wt me, & maketh
B an argument & a ſample of the ſinagoge as like to ẏ church of Chriſt for ẏ point that we ſpeake of, that is cōcerning our ſauiour with his apoſtles going oute of the ſynagoge of the Iewes, and Chriſtē people going out of the church of Chriſt as the wharle was lyke the worlde, concerning ẏ ſtone to go thorow ẏ wharle, and the ſtone to fal thorow the earth, or the whole earth to fal into ẏ moone whē the ſunne were ouer our heades, and the moone on the tother ſyde in the contrarye ſygne.

For I thinke that no man wyl deſire to haue it proued that the church or Synagoge of the Iewes was not ordained to laſt for euer, but to ceaſe & gyue place
C vnto Chriſte at his cummyng, & that he ſhould then in ſtede of the ſinagoge of ẏ Iewes, beginne and continue his churche bothe of Iewes and Gentyls, & that then ſhoulde be of the Iewes peculyar churche and peculiar lawes and ſacramentes and ceremonies an ende, & that the church of Chriſt as long as ẏ world ſhould laſt, ſhould neuer haue end. Nor no man wyll I ſuppoſe deſyre to haue it proued, that the churche of Chriſt cā be but one. For theſe thinges are good reader not onely in euery part of ſcripture ſo plentuouſly proued, but alſo amonge all Chriſten people ſo playnely beleued and ſo comonly knowen, that I ſhal not
D nede to ſpende any tyme in the proofe.

Nowe theſe thinges beyng thus, conſider good Chriſtē reder how lyke theſe two reaſons are together, Tyndalles I meane and myne, whyche two Tyndall ſaith be not onely like, but alſo be bothe one. Chriſt and hys apoſtles and ſaynte John Baptiſt went oute of the churche or Synagoge of the Iewes, becauſe the tyme was come in which by Gods owne ordinance, the Iewes churche or Sina-
C goge ſhould haue an ende. And therfore Luther, Tyndal, Huſkin, and Suinglius, be gone out of the catholik church of Chriſt, which whyle ẏ world endureth, is ordeined of God to haue none end.

Alſo Chriſt and his Apoſtles went as God had ordeined out of the old churche to begynne a new, bycauſe the old muſt bi Gods ordinaūce be left of & chaūged. And therfore Luther, Tindal, Huſkin, and Suinglius be gone oute of the olde churche to begynne a newe, bycauſe the olde churche by Gods ordinaunce, ſhall neuer bee lefte of in earthe, nor neuer no newe begonne.
F

Alſo Chriſt and his apoſtles wēt out of the olde church to begynne one newe church of al people agreing in one faith either with other. And therfore Luther, Tindal, Huſkin, & Suinglius, be gone out of the olde church, to begyn a greate many new diuers churches, of whyche neuer one ſhoulde agree with other, nor almoſt in any of them anye one manne wyth other.

Fynally Chriſt went with hys Apoſtles out of the old churche to begynne a newe, that was prophecied to bee a perpetual church wout end, againſt which the gates of hel ſhoulde neuer preuayle. And Luther, Tindal, Huſkin, & Suing- Math. 16.
lius, be gone out of the old church to begynne a great many new, which are all G
prophecied by Chriſte and his Apoſtles to be ſtarke heretykes, and that none of them all ſhall endure and laſte, no more than hath done the churches of Arrius, Heluidius, Pelagian, or Manicheus, with fourty ſuch ſects mo. Al whom the verye gates of hell haue ſo preuayled againſt, that they haue gotten thē in and thette them faſt in and faſt kepe them in wyth the damned diuels with flame and fyre in the deepe dongeon of hel.

And thus haue I now good Chriſten readers ſhewed you ſo many plaine differences betwene Tyndals reaſon and myne, which twayne he ſaithe be bothe one, that I wene he wil not ſhew you ſo many differences betwene hymſelf and H
a foole, and yet he wil not ſaye that they be both one. But now ſhal ye further ſe that the further he wadeth on in hys ſolucion, the deper he ſinketh into ẏ mud, and the faſter he ſticketh in ẏ myre. For ſo thus he wadeth on.

¶ Tyndall.

But in as much as ẏ kingdōe of god ſtā
deth not

A not in wordes, as Paul saith. 1. Cor. iiii but in power: therfore loke vnto the mary and pythe of the thinges selfe, and let bayne wordes passe,

More.

Very wel remembred lo. For there is one differences more betwene Tyndals reason and myne, whiche differences saving that Tyndal here putteth vs in remembraunce, I had els almost forgotē. And that is, that as he putteth me well in mynde, the kingdome of god is not in wordes but in power.

Now dyd Christ therfore and hys apostles, proue their departing to be lawful from the churche or synagoge of the Iewes, not by bare woordes onelye, but
B also by might and power in worcking of many wonderful miracles for the prose thereof. And on the tother syde, Luther, Tindal, Huskin, and Suinglius, proue their departing from the catholik churche, to be lawfull by bare wordes & babling onely, without any power of miracles at al. In stede of whych power to be shewed for them by Goddes hande, they haue assayed to get helpe and power of ỹ diuel by the myght of mannes hand, in raysyng of sedycion, stryfe, debate, and warre, amonge rebellious and vnrulye people, by which many a thousand haue
C bene in fewe dates killed and slaine, and the far most harme finally fallen vppon their own heades. And Suinglius their
Suinglius deathe. chief capitaine vnto whō Tindal swarued frō Luther, because his heresye farther blasphemeth the blessed sacrament, was taken, slaine, and burned, and many by that meane retourned from theyr heresies vnto the true faith againe. And yet God hath not done, but what harme so euer such heretikes as Gods scourge be suffred to worke for ỹ while, his mercye shal not faile in conclusion, bothe to
Math. 18. 16. prouyde for the perpetuall safegarde of his catholike church (which he hath pro-
D mysed neuer to forsake, but thoughe he visit their iniquities wyth the rod of correction, yet hys grace and good wyll he
Note. hath warraunted neuer to take frō thē) and also shal of his goodnes turn again from theyr errours, sume suche as those malicious archeheretikes deceyue, and them whose malice he shall fynde vncurable, he shal as an old noughty rod, before the face of hys faythfull chyldren of hys catholike church, when he hath beaten and corrected them therewith, do as the tender mother doth, breake the rodde in peeces, & cast it in the fyre. But nowe
E shal you se how Tindal goth forthe, and declareth hys solucion.

Tyndall.

Under Abraham, Isaac, and Iacob, was the churche great in fayth & small in numbre. And as it encreased in number, so it decreased in faith, vntyl ỹ time of Moises. And out of those vnbeleuers, god stirred vp Moses, & brought thē into ỹ right faith againe. And Moises lefte a glorious church, and in faithe and cleauyng vnto the word of God, & deliuered thē vnto Iosuah, Eleazer, Phineas, & Caleb. But as soone as ỹ generacion of them that saw the miracles of God wer dead, they fel to idolatrie immediatelye as thou seest in the bible. And God whē
F he had deliuered them into captiuity for to chastise their wyckednes, stirred thē vp a prophet euer more, to call them vnto his testament agayne. And so he dyd welnye an hundred tymes I suppose ere Christe came, for they neuer bode anye space in the right faith. And against the cummyng of Christ, the Scribes, Pharisees, Caiphas, Anna, and the elders, were crept vp into the seate of Moyses, Aaron, and the holye prophetes and patriarkes, and succeded them lineallye, & had the scrypture of God but euē in captiuitie, to make marchaundise of it, and
G to abuse it vnto their owne glorye & profit. And though they kept the people frō outwarde idolatrye of worshypping of ymages wt the Hethen: yet they brought them into a worse inwarde idolatrye of a false faith & trust in their own deedes, and in bayne traditions of theyr owne fayning. And they had put out the significacions of al the ceremonies and sacramentes of the old testament, and taught the people to beleue in the wordes selfe, and had corrupt the scripture with false gloses. As thou mayest see in the gospel, how Christ warneth his disciples to be ware of the leuen of ỹ Pharisees, which
H was their false doctryne & gloses. And in an other place he rebuked the scribes and the Pharisees, saying: wo be to thē, bicause they had taken away the keye of knowlege, & had shut vp ỹ kyngdome of heauē, & neither wold enter in thē selues nor suffer them that would. How hadde thei shut it vp: verely with their traditions and false gloses whych they had sowed to the scripture in playne places, & in the taking away the meanyng of the ceremonies and sacrifices, and teaching to bi-

A to beleiue in the worke.

¶ More.

Tindal hath here made vs a long diſcourſe frō Abrahams daies vnto chriſt, ſhewing that euer in time faith hath decaied. But he myght for ỹ purpoſe haue begone at Adam a greate deale afore Abraham, and ende at the daye of dome a great while after Chriſt. Now it is no newe thing amōg mo people to haue mo taught. But what auayleth Tyndall al this tale, proueth it anye other but that yet that company was ſtill the churche continued on from the begynning vnto the byrth of Chriſt, as ſaint Auſtine orderly deduceth by a ſerious goodly proceſſe, in his boke of the cite of god. Now that many times God puniſhed them, ſo dothe he nowe, and hys mercye alwaye wyll, when hys wiſedome ſeeth it neceſſary. What of al this?

B

Yea (ſaith Tyndal) but he rered vp al way prophetes in diuers times, an hundred to tourne them home into the right way againe. Be it that he ſent ſo many, what helpeth this vnto Tidals matter? For wel we wote that all the fautes of ỹ people for which they were punyſhed, & againſt whiche God ſent ſo manye prophetes to preache, were not euermore ydolatrye, but ſometyme other ſynnes, & ſpecially the ſynne of the fleſh for which the whole world was waſhed with Noes floode to purge the fylth therfro, and Sodome and Gomor burned vppe with brimſtone for the foule ſynne of ỹ fleſhe againſt the nature of the fleſh. And now God wil (I fear) finde out yet ſome new more horrible torment to puniſh and reuenge the fylthy ſtynke of the fleſhly carin, that hath cauſe his contagious corrupcion ſo farre agaynſt God himſelfe, that freres breakyng theyr vowes, and wedded wyth nunnes, bee ſo ſhameleſſe to become preachers, and finde wretched beaſtlye people to beare it, and be content therwith.

Gene. 6.

C

But now that God rayſed vp ſo many prophetes to cal ỹ people home, what

D

findeth Tindal for his purpoſe therein? Fyndeth he that God rayſed anye ſuche as Luther, Swinglius, Huſkyn, & hymſelf, that to cal men from lecherye vnto lechours, and abyde thereby and to call men from errour become heretikes, and erhorte men to hereſye? Dyd God ſende any ſuche? if he dyd, let Tyndall tell vs one. If he dyd not, whereof ſerueth hys proceſſe of hys hundred prophetes.

Alſo God puniſhed his people, & then

C

ſent his prophetes, not to make ſedicion and ſectes among his people, but to gouerne and leade hys whole flocke & hys whole people to gether. As he cauſed Moiſes to conuay his whole people out of Egipt, and the other prophetes, iudges, and prieſtes after, into the lande of biheſt. Was ther euer any of thoſe heretikes whom the catholike churche hathe from the begynning condempned, that euer ſo dyd? Let Tindal name vs one.

Then if he will ſaye that euerye prophet dyd not ſo, but ſome dyd as he doth and ſuche other as we call heretikes, as wrongfully as if we cal an ewe a ſhepe, that is to ſay they dyd call vpon the people, and winne in ſome againſt ỹ minde of the multitude and of the prieſtes, and princes. I ſay that thoſe prophtes agreed in their faith and preached alyke, and then can not Tyndal and hys companions whom we cal heretikes, be ani ſuch prophetes ſent vs by God, ſythe of theſe neuer one agreeth with an other.

F

Beſydes thys, thoſe olde prophetes proued them ſelf by myracles to be meſſengers ſent from God. But Luther, Tyndal, Huſkin, and Swinglius, ſhew no myracles at al to ſhew them ſelf meſſengers ſent by God, but by theyr euyll doctryne clerely proue them ſelfe meſſegers ſent by the dyuell.

And finally as farre as the church or ſynagoge of the Iewes was decayed in fayth, or good lyuing decayed by ỹ falſe doctrine or falſe gloſes of the Scribes & Phariſeis, Caiphas, Anna, & thelders, which were (as Tyndall ſayth) crept vp into the ſeate of Moiſes, Aaron, and the holy prophetes and patriarche agaynſt the cumming of Chriſt, and whō Chriſt for theyr falſe doctryne dyd rebuke: yet confeſſeth Tyndall hym ſelfe, that they kepte the people from outwarde idolatrye of woorſhyppyng of Idolles wyth the Heathen.

G

And Tyndall muſte confeſſe further, that neyther Scrybes nor Phariſeys, nor prieſt, nor elders, as he ralleth them no nor yongers neyther yf he will haue al the temporalty called yongers, as he wyll haue all the clergye called elders,

H

were not euen at that tyme all of one ſorte, but as there were many naughte of euery ſorte, ſo was there of euery ſort ryght good folke alſo.

And as for their tradicions and doctrine, of which was manye vaine, ſome euil and ſome ſuperſticious, wherbi the people

A people amōg them toke harme in the fo-
lowing: ſuch as were eupl thinges, wer
not ſo fullye determyned but that ſome
were of one mynde ſome of other, and
therin mē might folow the beſt doctrine
if they would, wherin thei had doctours
and teachers to, and might if they were
deſyrous of the beſt, verye well decerne
them concerning the gloſyng of ſcryp-
ture, by the old vertuous doctours that
had in ſondry ages long before the falſe
expoſicions & falſe doctrine of the Pha-
riſeis or falſe ſcribes began, truely con-
ſtrued and expoūed both the law and the
Prophetes, by whoſe expoſicions they
might try and control the falſe doctrine
of the noughty ſcribes and eupl Phary-
ſies (for good Scribes were ther & good
B Phariſeis to, as bi the new teſtamēt ap-
pereth.) And that ther wer of old in eue-
rye age ſuche true doctours and expoſi-
tours among the Jewes, maye well ap-
pere to euery man that conſydereth va-
riaunce in the expoſicions of the ſcryp-
ture, by the Jewes that were of olde be-
fore the birth of Chriſt, and thē that ex-
pouned it after. And alſo Tindall ſayth
him ſelfe, that betwene the tyme of Moi-
ſes and the cūming of Chriſt, God ſtir-
red vp an hūdred prophets. And therfore
I am ſure of ỹ remenaunt biſide the. xii.
that we haue, he meaneth for ſome, that
kinde of doctours and expoſitours that
C I ſpeake of, or els I wene he wyll come
ſhort of hys whole ſūme, and lacke fiue
of his hundred. And thus though god did
not prouide ſo fully for the church of the
Jewes, as for the church of Chriſt, as in
which he hathe prouyded and prompſed
to dwel himſelf for euer: yet prouided he
for it ſo ſufficiētly, that thei might ther-
in be ſaued, & enter heauen when it wer
after opē, and that in eupl doctrine and
ſuperſticious tradicions, they could not
be dampned, if they were deſirous & dy-
ligent about their own ſoule helth. And
al be it that becauſe the thing had thā ſo
D great difficultie, that many for lacke of
ſufficient diligence periſhed: God of his
great mercy ſuffred not thoſe noughtye
ſcribes & falſe Phariſeis to cōtinue lōg,
but to make an eaſy waye in whyche no
man could be deceiued excepte ſuche as
were ouer negligent or malicious, but
ſhould ſoone be learned the ſure truth &
vndouted way to heauen, ſent his owne
ſonne to begyn a newe church of a new
faſhion, of a nother maner of perfecciō,
in which he would ſo be preſēt, & aſſiſtēt
for euer himſelf & his own holye ſpyrite,
and ſo teache it and ſo leade it into euer E
trouth, and no man coulde be deceiued,
but he that would not beleue his church
and he would make his churche ſo open
and ſo wel knowen, that no man coulde
but knowe it, excepte ſuche as of malyce
would not know it. And yet as I ſay, til
himſelfe dyd ſet vp his church, the ſyna-
goge was the very church, & wyth ſuche
as were not wyllyngly blynd, was kno-
wen for the verye churche of God deuy-
ded from all the worlde byſide, by Gods
law, by gouernours of hys aſſignemēt,
by true prophetes, true preachers and
myracles, for all the falſe prophetes,
and falſe preachers that were therein
byſyde. And the right faith was learned
no where els. And who ſo had gone oute
of that churche excepte onelye into Chri-
ſtes, hadde gone wronge. F

And thus it appereth ſo, that concer-
ning the ſinagoge euen at the cumming
of Chriſt, Tyndal hath here wonne litle
ground to buyld hys purpoſe vpon, but
that euen there was yet at that tyme the
very church and a church alſo knowen.
And therefore when he goeth nowe fur-
ther and reſembleth it vnto the knowen
catholyke churche of Chriſte, thoughe
they were lyke: yet were Tyndall ouer-
throwen. But now when ye ſhall heare
the remanaūt ye ſhal ſe Tindal fal euer
deper and deper in the mire. For ſo thus
creepeth he forward lyke a crabbe.

¶ Tyndall. G

In like maner is the clergy crepte vp
into the ſeate of Chriſt and his Apoſtles
by ſucceſſyon, not to doo the deedes of
Chriſte and hys Apoſtles, but for lucre
onely, as the nature of the wylye fore is
to get hym an hole made wyth an other
beaſtes labour, and to make marchaun-
diſe of the people with fained wordes, as
Peter warned vs before, & to doo accor-
ding as Chriſt & al his Apoſtles prophe-
cied, how they ſhoulde begile and leade
out of the ryght way al thē that dyd not
loue to folow and liue after the truth.

¶ More. H

Tyndal here (good reader) playnelye
confeſſeth himſelf, ỹ the clergye be thoſe
whiche (thoughe he cal it creping) be by
ſucceſſion here in earthe comen into the
ſeate of Chriſt and his Apoſtles. Nowe
can not Tyndall, nor wyll not I wote
wel ſay nay, but that while Chriſt entē-
ded not that himſelf & his Apoſtles ſhold
for euer perſonally dwel ſtil here in earth
con-

A conuerſaunt with vs in like maner as they were while they liued here among vs, and yet entended that hys churche here in earth ſhould alway haue amõg them teachers and preachers, ſith he entended that hys church ſhould as Tyndall agreeth as longe laſt in earth as ẏ worlde ſhoulde endure, and none other hath there ben had ſince Chriſtes daies and his apoſtles in chriſtendome, but ẏ clergy by continuall ſucceſſion: then hath euer the clergye of euery age bene that parte of Chriſtes verye church, to
B whome Chriſt ſpecially ſpake, ſpeketh, and euer ſhall ſpeake theſe worde. Go ye & preach the ghoſpel to al creatures. And alſo theſe wooꝛdes: who ſo hereth you heareth me, and whoſo diſpyſeth you diſpiſeth me. And theſe wooꝛdes alſo, whoſo receiue you receiueth me, and whatſoeuer citye receiue you not, Sodome and Gomoꝛe ſhall be moꝛe eaſely delte wyth then that Cytie in the daye of iudgement. And alſo ſith they muſt be the teachers, it folowеth that they be and muſt be that parte of his church, to whych parte theſe wooꝛdes were alſo ſpecially ſpoken: I ſhall ſende you the
C holy ghoſte whych ſhall teache you all truth and leade you into euery trouth, and I am wyth you my ſelfe vnto the woꝛldes ende.

Marce 16. Luke.10. Math.10. Luce.10. Johñ.16. Math.28.

Foꝛ though Godde in theſe wooꝛdes pꝛomiſed to ſend hys ſpirite, not into ẏ clergye only, but into his whole catholike church, noꝛ to be wh̃is clergy only, but alſo wh̃ his whole catholike church, noꝛ to leade his clergy onely into euery trouth, but the lay people of his church alſo: yet ſyth he pꝛouided ſpecially the clargye to be the pꝛeachers, of whoſe mouth the lay people ſhoulde heare the
D trouth, by mene of which hearing with their owne good endeuour, God would himſelfe wꝛite it in the herers heartes, which oꝛdꝛe of cumming to the faith appereth plainely, by ſundꝛy places of holy ſcripture, as wher ſaint Paule ſaith, Faithe is made by hering. And howe ſhall a man here wõut pꝛeachyng. And how ſhall a man pꝛeach but if he be ſent to pꝛeache. And thã that a man muſt at the hering dooe his owne good endeuour, Chriſt ſaith, Be thou not an vnbeleuer but a beleuer. And that he than wꝛiteth himſelfe in the hart, witneſſeth the pꝛophete Jeremy: I ſhall wꝛite my law in their hartes. In which place he ſaith ſpeakeing of the church of Chriſt, Euery man ſhall not teache his neyghbour but they ſhall al be the ſcholers of
E God, and I ſhal wꝛite my law in their heartes: he meaneth not that there ſhall be no pꝛeachinge, foꝛ that were ye wote well contrary to the wooꝛdes of ſaynct Paule, but he meaneth thereby the teaching which the pꝛeacher teacheth, wõute which ſaynct Paule ſheweth that they cannot oꝛdinarily come to ẏ faith, is it no teaching wherof any fruite can come, but if god therewith wꝛite vppon the heart, which he neuer faileth to dooe if the party do his parte, & be not by his negligence oꝛ frowardnes the let.

Romã.10. Johñ.20. Jereme.31. Eſay.54.

F And albeit that theſe wooꝛdes of ẏ pꝛophete bee ſpeciallye ſpoken foꝛ the difference, betweene the olde law that was called the lawe wꝛitten, becauſe ẏ Moiſes receiued and deliuered the lawe by wꝛiting, & the new law wherof Chriſt, neither receiued noꝛ deliuered any part by wꝛiting: yet may thoſe wooꝛdes well ſerue foꝛ this purpoſe alſo, ſith ẏ trouth of them is alſo in thys point verified, to which trouth ſainct Paule ſubꝛcribeth, 1.Coꝛin.12.
G where he ſaith that no man can ſay and confeſſe our loꝛde Jeſus but by the holy ghoſt. Now theſe thinges I ſay being thus, thoughe god wꝛyte in the heartes of euery ſoꝛte of his catholike churchꝛ as well the lay people as ẏ clargie, as well women as men, & teach thẽ inwardly & leade thẽ into euery neceſſary trouth: yet ſith ẏ pꝛeacher muſte haue it ere he pꝛeach it, & muſt pꝛech it ere ẏ herer here it, and the pꝛeachers by Chriſtes oꝛdꝛe muſte bee, oꝛ at the leſt wiſe by Tyndalles owen confeſſiõ in dede be throughe chriſtendome none but the clargye, noꝛ of trouth hytherto none but the clargye haue be, noꝛ as appereth by many plain places of ſcripture none but the clargy may be the oꝛdinarye miniſtres of goddes holy wooꝛdes and ſacramentes vnto the people, it muſt I ſay vppon Tindal-
H les confeſſion needes folowe that of all the wooꝛdes of God befoꝛe remembꝛed, which ſoeuer our ſauiour ſayd vnto his whole church, yet euer he ſayed it pꝛincipally to the clargy, & ſo by Tindalles owne confeſſion, ſyth that the clargy be the ſucceſſours of Chriſt and hys apoſtles, & be foꝛ the gouernance of Chriſtes church nowe in hys and hys apoſtles place: Tindall is bounden by Chriſtes wooꝛde to receiue them, here them, and obaye them. And in that he will not ſo doe, but in ſteede of receiuing them refuſeth them, in ſteede of hering thẽ mocketh them, and in ſtede of obayeng them

A dispiseth them and persecuteth theym, and teacheth hys false heresyes contrary to the truth that Christ hath by holy spirite according to hys owne promyse taught them: he is fallen I say into the malediccion and curse of Christe, that hath ordeined them, and on Tindalles head falleth that fereful word of Christ.
Luce.10. He that hereth you hereth me, and he ẏ dispiseth you dispiseth me, and he that
Math.18. hereth not ẏ church, take him for a publican and a very painym, and in better
Luce.10. case shall Sodome and Gomor be, than
B he shall at the day of Judgement. And thus haue Tindal denounced his owne dampnacion himselfe, plainely pursuyng vpon hys owne confession.

Nowe if Tindall will paraduenture saye, that it is in the clergy nowe as it was in the scribes & pharisies in Christes time, and that as they and that people were than fallen from the truthe into false errours, so be now the clergy and the Christen people: I haue alredy shewed him ẏ plain scriptures, in which
C god hath made many such plentiouse ꝓmises of his assistence with his holy spirite in hys church, perpetually to kepe it from all dampnable errours, by teaching it & leading it vnto euery trouth, that though he suffre many great piecis of people to fall out therof, and so lyttle and little ẏ body to bee minished & made a small flocke in comparison, tyll hys pleasure shalbe to encrease it again, yet shall he neuer neither suffer it to be dis-
Christ shall neuer suffer his church to be destroyed. troyed, nor the flocke that remayneth how many braunches soeuer the deuyll blow of, to be brought vnto the scarcitie either of fayth or vertue, ẏ the sinagoge of ẏ Jewes was at Christes cumming,
D though ther neuer was ani time long together, nor neuer shall there be, but that in Christes Church as long as it dwelleth in earth ther shal be many nought,
John.16. yet shal alway ẏ doctrine of his church, with which himselfe hath alway ꝓmysed to be, and leade it into euery trouth, be so good & so sure, that vnto those that shal be wel willig to to learne ẏ trouth, it shall alwaye bee knowen where they may learne it, and that for ẏ clering of al doubtes and auoiding of al errours, it shall euer be true to say that ẏ church
1.Timo.3. is as saint Paule sayth, the piller and ẏ foote or ground, that is to saye the sure strength or fastening of the trouth. And thys church must be that knowē catholike church, of which from age to age ẏ scripture hath bē receiued, and the people taughte, and not a churche vnknowen of onely good menne or electes onlye, in whych is neyther preacher nor people aessmbled to preache vnto, nor sacramentes ministred by any man as a ministre of ẏ vnknowē church, nor people of an vnknowen church to ministre thē vnto, among whō can be no such assemble for no man can knowe where to call another, nor how to know another if they came togither by happe. E

And thus I say that neyther cā Tindall stande by hys vnknowen church, nor for hys purpose suffycyently resemble the catholike church of Christe vnto F the sinagoge of the Jewes, nor the clergye of the tone to the scribes and pharysyes of ẏ tother, sith god gaue these two church not like beginning, nor Moises that was the lawyere and begynner of the tone, was not lyke vnto Christe the beginner and lawyer of the tother, nor the promises of God concerning his assistence and preseruing, wer not like in the tone church and the tother. And yet by Tindall, god had so little regarded hys great promises in that poinct, that where as the scribes and phariseis had ben but a while in respecte, and god had sent the sinagoge sundry prophetes, and G Christ hasted to cōe because thei should not deceiue longe: God had suffred the catholyke church of hys owne onely begotten sonne to be as falsely deceyued & woorse to, and farther to be led out of ẏ right way into errours & into dāpnacion, more thē thys.viij.C. yere togither, without any man sent to shew them the righte vnderstanding of scripture and the right way, bi any such meane as the people might perceiue that ẏ man were comen from god, but one of them alway varieng fro the doctrin of an other, and all varieng fro the doctrine of al the saītes, whom god had proued hys messengers by myracles, wherof these mē shewed none at all, and yet the moste parte H euer as they were examined & apposed, abiured their own doctrine to. And thus as I say Tyndall cannot resemble the clergye of Christes church to ẏ scribes and pharisies of the Jewes church.

But yet if Tindal sticke so sore therto, that he will nedes haue theim like, and while he can neuer proue it, wyll yet wt greate wordes & othes happely to, beare me downe right stil in hande it is so: let vs to stop hys mouth with, graunt hym for this ones ẏ it were so, & see thā what he coulde yet geate thereby, that for his purpose

A purpoſe were well worth a ſye.

Though it ſo were in dede, yet muſte Tindal be bounden to obay them perdy as farforth at the leſte as Chriſte commaunded the Jewes to obay the tother.

Than if Tyndall wyll ſay that it can extende no farther, then euen barely to as farforth as they teach and preach the ghoſpel truly, & that euery mā & womā whō they teach & to whom they preach, may ſay not only to one of them that he conſtreweth the ſcripture wronge and
B teacheth the people falſe, but alſo that the ſame teachinge of that one man beyng examined and affyrmed for true by the whole clergye aſſembled togither, yea and bi the princes and ỳ lordes, and by both the learned & vnlearned lay people to, may yet tell them vpō Tindailes mouth or Luthers, that they lye euerychone, and all the clargye falſely cōſtreweth the ſcripture, and all the tēporalty fooliſhely foloweth theire conſtruccion, & ſo the tone blinde with malice ledeth the tother blinde with folỳ into the dich of dampnacion, and there they lye tumbling together, while thys lyghtſōe
C elect of Tindall ỳ ſhall tel al the church thys tale, ſeeth playnly the trouth, and is examined by Luther, Tindali, frere Huiſkin, or Suinglius, & lawgheth the folỳ of all the knowen catholike church to ſcorne: if Tindal come to thys point, he wil at ỳ leſt wiſe euer giue vs leaue to reſort to ỳ Jewes ſinagoge, with ỳ ſcribes and the phariſies, to which he reſembleth vs. Now let vs then ymagyne that Tindal as he was borne heathen & Chriſtened in England, ſo had bē borne a paynim and circumciſed in Hieruſa-
D lem, foure yere before ỳ byrth of Chriſt, by the reaſon that being at yeres of diſcrecyon, and hering of the ſtories and ỳ tēple & maners of the Jeewes, he had of deuocion ſodaynly fallen into theyr ſinagoge, and dwelled in Hieruſalem, whereuppon yet after hys circumcyſyon conſidering that there were amōg them diuers ſortes and ſectes, as phariſies and Saduceis, and ſcribes & leuites, and prieſtes, and laye people, and though they were al Jewes and agreed in circumciſion, and came of olde al of one ſtocke, yet be now ſeuered a ſunder in doctrine & in beliefe, and that not in final thinges, but in ſuch thinges as the one ſecte dyd reken and accompt the tother to ſtande in greate errour & dampnable: what would Tindall haue done in thys caſe: wouldе he withoute any o-
ther reader haue take the bokes of their E
ſcriptures into hys owne hande, & therof without any credence giuē vnto any mā, pike out ỳ trouth bi hiſelf: he ſhould haue therin a very harde worke, & were very likely to frame himſelf a newfaith in many great thinges, agreyng wyth no man but with himſelf. Then ſhal he finde alſo diuers counſayles in ỳ ſame ſcriptures, forbidding him that fooliſh proude faſhion of ſtudy and learning, &
bydding him that he ſhall not leane vn- Proverbi. 3.
to hys own wit. Then would he of likelyhode haue had recourſe to them, and enquyre of them the ſolucion of thoſe F
doubtes. For out of the church or ſynagoge of the Jewes, it is not likely that euer he wouldе haue looked to haue the trouth of thoſe doutes determined, whiche the doubtes riſe vpon their law and vpon the conſtruccion of theyr ſcriptures.

And alſo cōſidering the miracles that god had ſo great and ſo many very oftētimes ſhewed in euerі age for that ſinagoge, & that in that ſinagoge ſome cōtinued ſtill, ſuch as himſelfe had ſeene in the pole of the temple ſeruing for the ſacrifice: he might ſtill haue thought that G
in the ſinagoge of the Jewes, bothe had bē and then were yet, the very true way both of beliefe and liuing, and in none other church. And then coulde he not doubte but that in the ſame ſinagoge, were ſome good folke alwaye that had the very truth, of which part of that ſynagoge if he might happen, he ſhoulde ſurely know the trouth. Now ſemeth me that it ſhouldе haue bene no greate mayſtry for hym then to fynde thē out. For it is no doubte but that if he ſhould haue taken vnto hym ſuch as were called cunning, twain at ones at good laiſour, one on ỳ tone ſyde & an other of ỳ tother, as for enſāple on ỳ tone ſyde the H
proude pharaſy that diſpiſed the publicane, and on the tother ſyde Gamalyel: now where as ỳ proude pharaſy would haue tolde him for hys part, we haue vō vs mayſter Tindall of the ſcribes, and the phariſyes the moze parte, & we haue men of honeſt and good liuinge, & well learned in the law and in the ſcripture, and that are alſo the rulers, and therefore it is moſt reaſon in the conſtruccio of the ſcripture, and the fayth & maners depending therupon, ye ſhould believe vs: Gamalyell wouldе haue tolde hym agayne, ye M. Tindal, but I am a phariſy as wel as he, and there are on our ſide though not ſo many, yet phariſyes

A and scribes and rulers of the people to, both as good, as honest, and as wel lerned also, both in the law and in ỳ scripture, as the best of al thē be. And where he can not hymselfe saye that hys parte passeth vs by nothing but by nomber, I shall proue you that in the nomber selfe they be farre fewer thē we, and that yet besydes that, we far passe thē in thinges of farre greater wayght.

For M. Tindall as late as ye were circumcised, yet thys wote ye wel your selfe, or at the least wise ye thynke it ys so ỳ god hath stirred vp among vs since B the time of Moises almoste an hundred prophetes. And surely he hath styred vp very many, of whom beside the .xii. that are accompted in part of our scripture, we haue many of sundry ages passed, in whose bookes we fynde wrytten exposicions and commentes vppon our scriptures, and those men were good & holy men, & for whō god shewed many great myracles, and for none of our aduersaries he neuer shewed one. And in theyre old bookes find we that in ỳ pointes for which these men and we barye nowe a dayes, those old prophetes and interpretours of ỳ scripture wer of the mynde ỳ C we be, and the people of theire times to, till ỳ these mē of the tother side brought in thys newe doctrine which is vntrue, but euen nowe of late in comparison of the long time in which the cōtrary was taught by holy men, and beleued by the people afore. So that thys being waged & considered, we passe them in nombre, time, and miracles, that is to say beside the length of time and ỳ nombre of mē, we passe their prē by one whose eternity passeth al time, and whose infinity passeth all nombre, that is almighty God D himselfe, which hath for therpositours of our part, many times bi miracles declared his fauour against those that expoune the scripture on theyre parte, for whom he neuer shewed none.

For as for the miracles done in the tēple, or in the temple pole, they can not drawe to their part agaynst vs, syth thei be not shewed to declare the trouthe of any particuler man, but onely to gyue knolege that the church or synagoge of the Iewes, is the church of God here in earth, in which as well we as thei, that is to wyt as wel the true as the false, as well the good as the bad, be for ỳ whyle togither, tyl Messias come ỳ shal make a new church, a greater & a better, & the true frō ỳ false much better knowen to. I doute not but Tidal should at ỳ time E amōg ỳ Iewes in Hierusalē haue hard hys doute disputed & debated thus. And than could he not wyth any good reasō haue doubted, but that the false pharisies had ben wel aunswered by the true, and so should he haue knowen euyn ti ē of the very church there, which parte he should haue believed, though the thing had sum difficulty there, because the sundrye sectes abode still togither, but yet the continuaunce and succession of the truthe from the begynnyng, should into that darkenesse haue cast a metely F good lyght.

Now if Tyndall will here denye me, and say that there were no such holy mē of them, that frō age to age left any such bookes behind theim: whensoeuer he so shal aūswere me, he shal thē heare what I shall say more vnto hym. But as for this time I shal not nede to let therfore.

For though there had not ben such in dede, nor that Tindall coulde not haue hearde any man in Hierusalem at that tyme, that could haue tolde hym ỳ tale and proued hys tale true: yet shall Tindall neuer be able to wythstande it, but that if it had bene so aunswered and so G proued, he had ben than well and wyth good reason satisfyed. Against which if he had not rebelled, but endeuored himselfe for hys owne parte to be pliable to the trouth, God shoulde haue wrought wt him into the full consent and beliefe therof. Now say I than, that sith that aunswere if it might haue bene proued true, should & of reasō ought, to haue cō tented Tindal at that tyme in Hierusalem, cōcerning the church of the Iewes, he shal neuer auoyede it here, but that in ỳ knowē catholike church of Christ, Math 16.18. though we leaue of the promises of god made vnto thys churche, by whyche promyses it appereth clerelye that he wyll neuer suffer it to come to suche a confusion or difficulty, yet if it dyd and H were in that poynt like vnto the church ỳ the Iewes had agaynst the cōming of Christ, infected by many false folke wt false doctrin, & the scripture adulterate and vitiate with false glokes & wronge exposicions, and that they which so had marred all, were crepte vp into ỳ place of Christe and hys apostles, and were waren a greate deale the more parte of those that had the authoritye in theyre handes, and thereby had misse ledde the people both into wronge belief & wrong wayes of lyuing, making them to wene that

A that thei did wel when thei did nought: if it wer I ſay commen in the catholike church euē vnto this point, which thing god keping hys promiſes afore remembred were more then twyſe impoſſible to happē, yet if it ſo wer in deed as Tindall lyeth and falſely ſayth it is, yet vnto folke that longe to know the trouth, it could not be but perceiued eaſely which doctrine were the trouth, that is to wit whyther theyrs that thus were crept vp and had falſely taught, or els ſuch true men as would rebuke and reproue thē, B and teache the people the contrary, and conſtre the ſcripture other wiſe.

Wherby ſhould it be perceiued wyll ſome man ſay, ſurely well, and plainly by thys way.

God hath ſyth the death of Chriſt and hys apoſtles, ſtirred vp in hys knowen catholyke church I dare wel ſay, many mo than a hundred prophetes, whom he hath wyth moe then a thouſande miracles declared to be hys meſſēgers. Now of theſe holye doctours and prophetes we haue the bookes of euery age, ſome from the death of Chriſtes apoſtles euē C vnto our owne time. Now might it thā by theyr bookes be perceiued, that theſe folke now crept vp as Tindall ſaith by ſucceſſyon into the place and ſeate of Chriſt and hys apoſtles, as the ſcribes and phariſies were at Chriſtes cōming crept vp into the ſeate of Moyſes, did in doctrine & expoſicion of ſcripture, agre wyth thoſe olde holy doctours and prophetes of euery age and time, or els cōtempned and contrarped them, and in fayth and liuing began a new diuerſe & contrary doctrine of theyr owne, in thinges neceſſary to ſaluaciō, or perylous toward dampnaciō. And than if they ſo D dyd and that there came other ỹ would cal men home from theyr euyl doctrine and from their falſe expoſicyōs of ſcripture wherupon the falſe doctrine depēdeth, vnto the olde doctrine and old true declaracion of ſcripture, in whych thoſe olde holy doctours, and as ſaint Paule ſaith prophetes vpon ſcripture, did conſent & agree: by thys marke I ſay might it be perceyued and knowen, whyther part wer ỹ true, and whither part were the falſe. Let vs now than ſetting for the whyle all other markes aſyde, of which there are very many: let vs I ſay conſider but thys marke alone, for euen this marke alone ſhalbe ſufficiēt to diſcerne and know the church now for the true part, and Tindall and Luther and al their ſectes for the very playne falſe. E

For albeit that Luther in the begynnyng profeſſed in hys writing, that he would ſtande for the proofe of hys doctrine, vnto the tryall of thoſe olde holye doctours and prophetes of euerye age, weninge that men for the delyght of the new ſcole matters, neglected ỹ old holy doctours, and lyſted not to looke vpon them: yet when he ſaw hymſelfe deceyued, and hys deueliſhe doctrine by the writing of the olde holy ſayntes of euery age brought out on euery ſide, vtterly throwen downe and ouer whelmed, F than began he to chaunge hys tale and ſware from them, and ſet their auctority clere at nought, & wrote ỹ he cared not for ten Auſtines, nor for an hūdred Hieronis, nor for as many ſaynct Cypꝛianes. For he ſayed he was ſure that he had hys doctrine from heauen, and ỹ the ſcrypture what ſo euer al they ſaid, was playne and clere for hym.

And thus though ſome of theſe folke be glad to catch a patch of an olde faintes ſayenge ſometime, if they may mangle it & make it ſeme to ſerue any thing G for them: yet may ye clerely perceiue by theyr maiſter Martine Luther himſelf, that they can not ſay nay themſelf, but that the conſent of the old holy ſaintes, is with the catholike churche, plaine agaynſt their deueliſhe doctrine.

And thys poinct themſelfe ſo clerely perceiue to be perceiued and knowen, ỹ they begyn to make in a maner mockes openly, and giue the people counſayl to gyue little credence to the olde holy faites writinges, and thei ſcoffe at thē that againſt ſuch hereſies alledge them, and in thys maner thei ieſt and ſay in theyr ſermons: mē lay forth now a dayes vnto you for the proofe of theire doctrine ỹ olde ſayntes, and call them fathers, but H we laye for our doctrine the Euaungeliſtes, and apoſtles, and Chriſt himſelf, and theſe be graundfathers. And therefore as they crye vnto you fathers, fathers, we cry vnto you graundfathers, graūdfathers which are much more to be beleiued then thoſe fathers.

Here is lo a goodly falſe fooliſhe fallace, to begile the poore vnlearned people, with turning theyr mindes from ỹ point that is in queſtion, and make thē gaſe and muſe vpon an other thing, and wene that the clergye would haue them thinke, that the olde holy doctours wer more to be beleiued then Chriſt and his apoſtles themſelf. Whereas in dede the

A queſtion ſtandeth in thys, whyther the olde holy doctours and ſaynctes whom we cal ỹ fathers, be better to be beleued in the conſtruction and the vnderſtanding of Chriſt and hys apoſtles and ỹ olde prophetes to, whom we be content ỹ theſe men cal graundefathers & great graũdfathers to, or els theſe yong new naughty nephews, that make themſelf gracious, Godly, and wyſe, that they can tell all thynge from afore the worlde was wrought, & theyr fathers ſo graceleſſe and ſo fooliſhe, that they neyther
B had grace, learning, nor wyt to perpetue any thynge at all, what the wryting of theyr graundfathers ment. Alſo that theſe folkes doctrine cannot agre with the olde holy doctours, appereth plain, by thys that theſe men teach and renew the ſelf ſame olde roten hereſies, which thoſe holy doctours by their full conſet and agremẽt condẽpned, both in greate aſſembled conſayles, & by theyre owne bookes ſeuerally made agaynſt thẽ, as againſt their hereſyes ỹ thei now teach againſt free wyl, againſt preſthode againſt penaũce, againſt the other ſacramẽtes,
C agaynſt vowes, agaynſt holy dayes, & faſtyng dayes, and ſpecially the lent, agaynſt generall counſayles & agaynſt the catholyke churche, and many an other abhominable hereſy beſide.

Of thys cõſent of ỹ holy doctours & faites agaynſt theyr hereſies, cometh this enuy and hatered that theſe heretyques beare vnto them al agayn ſo great, that leſt men ſhould becauſe they be ſayntes haue theyr doctryne the more in reuerence and eſtimacion, they haue deuyſed a new hereſy, wherwith thei would
D make menne beleeue that there were none of them all yet in heauen. And leſt theyre malice and enuy towarde them ſhould appere, and the cauſe alſo wherfore they beare it if thei ſhoulde ſo ſaye, be no mo ſayntes but thoſe that were wryters and doctours of ỹ church: they let not to ſay the ſame otterlye of all the
O ſhameleſſe & falſe doctrin remenant, our bleſſed lady and all, that except our ſauiour himſelf, ther is none yet in heauen at al, neyther in body nor ſoule. And leſt men might think that if there were purgatory, ſome went frõ thenſe to heauen amonge, that is one of the cauſes, why thei put that there is no purgatory neither. Then ſyth they ſee that if god gyue yet before domes daye vnto no man, rewarde and bliſſe for his fayth & good lyfe, it were hard to thinke that being ſo liberall, good, and mercifull as he is, he would be more prone to
E puniſhe then to reward, and for theire euil deedes or infidelity before that day, ſend mẽ into payne therefore tyl domes day: thei would haue the worlde beleue there were none hell neyther, for anye ſoule of man. And thẽ leſt they ſhould be driuen to confeſſe that they beleue ỹ thynge, whych if they durſte for ſhame ſhew I wene they beleue in deede, and wyl hereafter come forth withal if they may geate ones their other hereſyes in
F mẽnes heartes faſtely firſt confirmed, leaſt they ſhould before I ſay be driuen to confeſſe, that they beleue the ſoule to be mortall, and vtterly dye with the body, they ſay for the while that vntill domes day, they lie ſtyll all and ſleepe, as Luther writeth plainelye in a ſermone vpon the ghoſpell of the rych glotõ and Lazare. And therfore if we tell theim of that ſtory of Abraham, Diues, and Lazarus, the twain in reſte and welth, the third in fyre and flame, the ſtory that Chriſt telleth hymſelfe, they call it but a parable, and almoſte make a pot at it.

Then al apparicions they mocke at, and al the miracles thei blaſpheme, and ſay the deuyll doth all. And thus while G thaffection of theſe heretikes to the old hereſyes, maketh them to declyne from the old holy doctours that euer condẽpned thoſe hereſies, and agaynſte theyre expoſicions cõſtrue the ſcripture wrong: the deuill hath driuẽ them downe much farther, and made theym fal to blaſphemy agaynſt Gods ſayntes and hys myracles, and gyue the honour of Goddes great workes vnto the deuill, as the bery worſt ſorte of the Iewes dyd, & vnto Math. 12.
H al their olde hereſyes to lynke an whole chaine of newe, ſuch as the worſt and the moſt ſhameleſſe ſorte of heretykes ỹ euer were of olde, would haue ben yet a ſhamed to thinke vpon.

If Tyndall denye that hymſelfe and all theire ſectes be againſte all the olde holye doctours, and all the olde holy doctours agaynſt them: he can not ſay naye but that beſide the abhominable wedding of freres and nunnes, Luther confeſſeth himſelf in his babylonica, that all ỹ olde doctours, are againſt him, in his hereſy that he holdeth againſt the canon of the maſſe. And ſo for cõcluſion of thys point, that Tindal may ſe what he hath wonne with his reſembling of the catholyke churche vnto the ſinagoge of the Iewes that was at the comming of Chriſt, and the clergy of ỹ

catho-

A catholike church to the ſcribes and phariſies that then were in the ſinagoge, he hath now by occaſiõ of that reſemblaũce luckely founden out, that thoughe theſe heretikes did ſtil dwel with the church, and neyther departed awaye themſelfe nor the church did vomite ad ſpew them oute, but that the true & the falſe though they taught diuerſely and contrary, cõtynued yet ſtyll togyther as they dyd in the ſinagoge of the Iewes: yet thys one marke alone of the olde holye doctours
B of the catholike church, condempnyng the hereſyes of Tindal and Luther and al their other ſectes, clerely would giue a light, by which ỹ true doctrine might be knowen from the falſe. And therfore this marke alone as opẽly marketh Luther, and Tindal, and Huiſkin, & Swinglius, and al the rable of their felowes, for open and playne heretykes, as if the deuyl had his own handes marked eche of them an. H. in ỹ forhede, with a fyre hote yron ſet out of the fyre of hell.

Thys one marke which Tindal hath here cauſed to be founden out, dothe yet
C farthermore ſhake of al his rayling and ſcoffing, and reiecteth them and caſteth theim all backe agayne, and maketh them euerychone to fall vpon hys owne pate. For by therpoſicions of the olde holy ſayntes, we know that ỹ wordes of ſaynt Peter, with which Tindal
2. Petre. 2. here rayleth vppon the church, were by ſaynt Peter ſpoken againſt ſuch heretikes, as taughte oppinions againſte the church, as plainely appereth by manye olde doctours of the church.

And alſo the very wordes of ſaincte Peter wil declare ỹ ſame. For he ſaieth
D that thoſe falſe lyeng maiſters, ſhall be the bringers in of dampnable ſectes. Wherby it well appereth, that he ſpeaketh againſt thoſe archheretykes, which againſt the one catholik church, which in the neceſſary pointes of the fayth agreeth and euer hath agreed wel in one togyther, by that holy ſpirite of Godde, whiche by Chriſtes promyſe leadeth it
John. 16. into euery neceſſary truth, and maketh
Pſalme. 67. all of one mynde in that houſe, do bring and haue brought an hundred ſundrye ſectes of hereſies erronious, falſe, & vntrue, wherof neither any one conſenteth with a nother, nor among theim al one man almoſt with another.

And where ſaint Peter ſaith, ỹ many men ſhal folow their dampnable abhominacions, that is ſo clerely verified in theſe heretyques nowe, that all the worlde hath cauſe to weepe that it is ſo E well ſpyed.

Alſo where he ſaith that by them the way of trouthe ſhall bee blaſphemed, is very manifeſt & open, ſpecially in theſe new heretikes as Luther, and Tindal, Huiſkin, & Swinglius, whiche not only blaſpheme amonge them the olde holy doctours and ſayntes, and the miracles of god, wrought and ſhewed by thẽ for the ſtablyſhing of the trouth: but alſo Chriſt himſelfe in ỹ bleſſed ſacramẽt, John. 14. whych is as hymſelfe ſayth, both ỹ way and the trouth, and the life therwyth.

And whan he ſpeaketh of auarice F and fayned wordes, as for fayned wordes they vſe none other, if playne falſe be fayned, as appereth by theire playne falſe hereſyes agaynſt the bleſſed ſacramentes. And as for auarice, thoughs many of them fall at the laſte to beggery, by the very vengeaunce of God full ſore againſt theyr willes: yet ſe we wel ynough how gredely the pedelyng knaues that here bring ouer theire bookes, griſpe aboute an halfepeny, and had almoſte as leue hange vp his euangelical
G brother as leſe a peny by hym.
And ſyr T. Boulde, reported here their liberalytye very well. For beſide much other euaungelicall auarice, he tolde vs here, ỹ albeit he ſaw gold great plẽty in Tindalles purſe, yet coulde he gete but one ſmall pece to go out of Almaine vnto London on his errand, both to ſowe his euaũgelical ſede, & to ſcale an euaũgelycall booke out of a poore freres ipbrarye, and when he had ſtolen it then bring it into Almain to him. And for al thys longe labour of hys goyng, & hys buſynes of tylling and ſowyng, and beſydes ỹ hys ſygier demaine in ſtealing,
H wherof a man might hap to fal to hanging, he could as he ſayed geat of Tyndall no more for all thys geare, but one poore pece of golde. Now as for makyng of merchandiſe, that ſainct Peter ſpeaketh of and Tindall here layeth againſt the clergy of ỹ catholike church, what merchãdiſe theſe heretikes make I cannot wel tel. But thys is well knowen, that when our euaungelical engliſhe heretiques fail in acquaintaunce beyonde the ſea with ſome of our marchauntes factours, they mylke them ſo euaũgelically, that when their maiſters call theim home, they gyue theim a very ſhrewed rekening. And ſurelye as all the wordes of ſainct Peter wyth which Tindal here ieſteth againſte the

A catholike church, were by ſainct Peter ſpoken againſt theſe heretikes onely: ſo wyll theſe wordes of hys at laſte be verified playne vpon them, in whiche he ſayth that the iudgemēt ceaſeth not, but is redy a good while a go againſt them, and theyr perdicion ſlepeth not but waketh and groneth for them.

But as for that that Tyndall ſayth, that the clergye creping into the ſeate of Chriſt and his apoſtles by ſucceſſiō, doe as the wily fore doth, whoſe nature
B is to entre into an hole made with an other beaſt: I cā not wel perceyue what he meaneth by hys wyly ſimilitude of ỹ wyly fore. For lith he ſaieth they come into the place by ſucceſſion, he ſayth not any inuaſion, or intruſion, or other vnlawfull comming ther into. And as for their wylynes in folowing the wilines of the fore, whoſe nature is to get hym an hole made with an other beaſtes labour: he can not meane any thinge to the purpoſe that I cā perceiue, but if he meane to mocke the wordes of our ſauiour himſelf, which ſaith to his apoſtles
C them ſelfe, both for them ſelf and al that ſhould by ſucceſſyon in theyre office folow theym that they ſhould in a maner folow the nature of the fore in that faſhion. For he ſayd vnto thē: I haue ſent
Iohn.4. you to repe ỹ that ye laboured not, for other men laboured, and ye haue entred vppon theyre labours.

And therefore I cannot deuine what miſtery Tyndall meaneth by hys folowyng of the wyly fore, whoſe nature is (he ſaith) to geat him an hole made with an other beaſtes labour. Nor I purpoſe not to leeſe the time in muſing what he
D mai meane therby, nor to be ſo curiouſe and inquiſitiue as to enquire whyther peraduenture he haue founde out anye ſuch faſhiō in Saxony, ỹ their prieſtes, their freres, & their monkes vſe therein their mariages ỹ wily maner of ỹ wyly fore. Howebeit in deede ſuch as come thenſe, vnaſked ſaye they doe, and commonly can doe none other.

Now where he ſayth that the clergye doe entre for onely lucre, he taketh vpō hym to iudge the power of God, in iudginge euerye mannes minde, but if he think it a ſufficient proofe that they cōe thereto for nothing els, becauſe thei ſay not take away the lande and al the frutes from the benefice, or els I wil none
1.Corin.9. of hit. As though the apoſtle ſayed not hymſelf, that reaſon would they ſhould haue theyr liuing by the aultre, yea and though he counſailed them to be content, E wyth bare meate & drink, and clothing, yet ſayd he that one of them doing their dutye, is wooꝛthy the double that a nother man is. Nay ſaith Tyndall. For 1.Timo.5. they gouerne not well, nor doe not as ſaynt Paule ſayth, fow ſpirituall thinges. For they be (ſaith Tindal) falſe teachers, and do begile and leade out of the ryght waye all them that haue no loue to folow and lyue after the truth.

Let Tyndal here ſpeake out, and tell hs which trueth is that that the people loue not to folowe and lyue after, and ỹ F ther for god ſuffereth the clergy to lead them oute of the right way far wrong. Thys truth is (good chriſten reader) a very falſe truth, whereof not onelye the clergy now but thapoſtles alſo theymſelfe euer clerely taught the contrary, as that folke ſhould not praye for theire fathers ſoules nor do penaūce for their own ſynnes, nor honour the bleſſed body of Chriſt in the bleſſed ſacramēt, nor ſet by no ſacrament els, but cal inceſteouſe lechery good and lawful mariage. haue holy vowes in diriſiō, & in diſpyte of matrimony & vowed chaſtity both to pollute them both at ones, wed freres & nunnes together. Lo theſe thinges & G ſuch other are the ſure tryed truthes (ye wote well) that Tindal would haue the people beliene and lyue after, and the ſpirituall thynges whiche he complayneth that the clergy will not preache. Which ſpiritual feede becauſe they will not ſowe, he woulde they ſhoulde reape none of our carnal corne, nor not onely be reckened vnworthi to receiue as ſaint Paule ſayth, the double auaūtage that an other mā ſhould, but alſo to receiue ſo much by Tyndalles wil, as an other mannes olde clouted ſhoone. And yet ỹ marke that we ſpake of, of the olde holy doctours and ſaintes, marketh him frō the church for a plaine heretike in theſe H peſtilent pointes to. And that they al ſo doe, he knoweth himſelf ſo well, that I thinke as ſhameleſſe as he is he wil not for very ſhame ſay nay. But now runneth he forth & raileth on ferther thus.

Tindall.

And in like maner haue thei corrupt the ſcripture, & blynded the right waye, wyth their owne conſtitucions, wyth tradycyons of domme ceremonyes, with the taking away the ſignificaciōs of ỹ ſacramētes to make vs beliene the worke of ỹ ſacramētes fyrſt wherby thei

might

A myghte the better belyeue in workes of their owne setting vp afterward.

¶ More.

Now woulde I that Tindall should here haue rehearsed with what constytucions of their owne the church hathe corrupted the scripture, and blinded ẏ ryght way. Howbeit he may say that I am to blame to byd hym rehearse them agayne he hath rehearsed them so often alredye, as orderyng that men shoulde haue matins and masse, and keepe the sonday and some other holy dayes, and B that they should be bounden to kepe fasting dayes, and namely (as Tyndalles felowe Brightwell sayeth, whom some folke call Fryth) the foolishe fast of the Lent, whereby there is taken away the euangelycall lyberty, that folke maye not eate fleshe on good frydaye for compassion of Christes passion,

And wyth thys ordynaunce be they wonder wrothe, as though the churche ordeined that folke should distroy them selfe wyth forbearing their meate, and kill theimselfe wyth abstinẽce. And yet C are the lawes of the church mitigated and made easy wyth exceptyons and liberties almost moe than ynoughe, prouyding for sycke menne, chyldren, olde men, laborers, pilgrymes, nurses, wymen with chylde, and poore folke, and well nere as farre as mẽ might go, but if these heretikes be angri that ẏ church had not prouided for gorbeli glottõs to, ẏ thei might cast in ⁊ cast vp gorge vpõ gorge ⁊ with a ful bely before they be an hungred, pampre in theyr pawnches a freshe. And yet in thys poincte to, the D marke that I spake of, of the olde holye sayntes, doth marke these men for heretykes. For these ordinaũces are not begon by the clergy that now is, nor by ẏ clergy of thys eight hũdred yere passed, but hath ben begon ⁊ cõtinually kepte ⁊ obserued, frõ aboue a thousãd yere, yea fourtene hũdred yere, yea from ẏ dayes of the apostles them selfe, and began also by them selfe, as it not only doeth appere playne by other autẽtike writing, but verely well also by the very scripture it selfe, as I partely haue already shewed, and partly shall yet hereafter.

Than sayeth he that the clergy hath blinded the right way wyth dõme ceremonies. Yet aske I Tindall here again which clergye, and which ceremonies? I saye that in thys pointe agayne, the marke that himselfe made me fynd out, the olde holy doctours ⁊ saintes marke E him for an heretike and a lyer both.

For it is euident and open, that great parte of the ceremonies which ẏ church vseth now, were of olde vsed in the time of ẏ eldest of thẽ, ⁊ before ẏ eldest of thẽ to, and that such ceremonies came from the apostles themselfe. And Tyndall neuer brought out yet eyther boke, lefe, or lyne to proue vs one worde of all hys bybyll bable true, that euer the ceremonies that he calleth now dumme, spake euer in old tyme so much as a mumme, more thã they do now. Truth it is that F men might thẽ make allegoryes of thẽ, and so may they now, and so many prechers doe, and so dothe that good man ẏ made the booke of *Rationale diuinorum*, with which kynde of allegories Tyndall cõmeth forthe in hys booke of dysobedience, in such a goodly fasshion as it semeth that but yf the prieste alway tell ẏ tale to the people, he would haue the peple pull the priest from the aulter, and ẏ amis frõ his head. But to what purpose he maketh all thys brabling vpon G dumme ceremonyes appereth well vpõ the next worde after, where he sayeth ẏ the churche hath taken away the signification from the sacramentes. Yet I aske Tindall agayn which church, and which significacions? Let vs go again to our old marke, and I dare lay a wager with him, he shall fynde no mo sygnificacions of the sacramentes in the bookes of ẏ eldest of al the old holy doctours and saintes, than I shal find him in the bookes of euery age now this two or three hundred yeres from Ester last passed vpwarde, and so forth in ẏ other ages next aboue that, tyll he come to the olde time of that holy doctour whomso- H euer hymselfe wyll alledge. And than it wel appereth parde, that the clergy that nowe is, hath taken away no significacions of the sacracramẽtes at al. We wil also demaũde of Tidal, sith he saith that the clergy hath taken away the significacions of the sacramẽtes, whither were those significaciõs that thei haue takẽ away, necessary to saluaciõ or not. If thei wer not, thẽ is there not so great losse of them. And on ẏ tother side if thei were so necessary, ẏ without the knowledge of thẽ the thinges ẏ we be cõmaũded to do, and which we may not wythoute disobedyence of god leaue vndone, be becomme noyouse, supersticiouse, and dampnable, thanne syth as manye such significacions as be wryttẽ in the scrip-

A scripture, do remayne styll and be preached: the tother of whose taking away Tindall complaineth being necessarye for saluacion to be knowen, were neuer written in scripture. And thē falsefieth himself hys own doctrine, that no such necessarye thynge was by the apostles left vnwryten. If he say that mo then haue their speciall significacions writē in scripture, bee not necessary: therein will not onely the marke that we spake of, of the olde holy sayntes, marke him for an heretike, but so wyll ẏ very scripture to, by which it appereth that all the seuen sacramentes wer by god gyuē to his church, as thynges by gods institucion necessary for mānes saluacion, in such wise at ẏ lest wise, as ẏ neglecting & cōtempt of the grace ẏ God gyueth in theym, is able to bringe the dispyser to dampnacion. But it appereth clerely what holy purpose Tindal hath in this matter. For he speketh not so much of ẏ significacions for any care ẏ he careth for ẏ significaciōs, but only because he woulde haue vs take the sacramentes for nothing elles, but onely for the bare sygnes of some lost sygnificasions; and therefore as thinges not onely noughte worth & superfluous, but also supersticiouse and noyouse. And in thys wyse woulde he make vs weene, that for the sacramentes we were neuer the better, and that to take thē for any other thing then a bare token, and to think that the blessed sacrament of the aultar were the very body and blood of Christe, or anye thyng elles then wyne and cakebred set vp for a bare signe, as a tauerners bush or tapsters ale stake, were a very superstyciouse thing, & not onely peillous he sayth for the thing in it self, but also because it might hap to be a mene to make vs beleue, ẏ the thinges which ẏ church calleth good woorkes, were any thinge frutefull or meritorious. And whyche workes be those trow ye? fastynge, and watching in prayer & doing of almoyse dedes. Wer it not a perillouse thyng to belieue that such thinges woulde do vs good? being done as ẏ catholike church teacheth vs to doe them, to belyeue that none of thē all can gete vs any rewarde in heauē of the nature of the dede it self, but onely because the lyberall goodnes of God hath appoynted such a rewarde therto, through the merites of our sauiours passion, and that yet we may well feare in al our good dedes, such imperfeccion vpon our owne parte in the doinge, that it shall percase haue no suche rewarde at all, and for all that feare, hope well and pray therewyth, that the goodnesse of God supply vpon his part, the dewe perfection requisite that lacketh vpon our owne parte. Is not thys doctrine of suche belyefe and truste in good woorkes so peryllouse, that rather than men mighte be the ratherdrawen into good woorkes therewith, Tindall should make vs take al the seuen sacramentes, and cast thē clene away, which he sayth in mo places then one, bee now not onely frutelesse, but also harmefull and perillouse? In which pointe euerye man marketh well, that yet agayne the marke that we spake of, the comen consent of the olde holy doctours & sayntes, marke this man for a very mischeuous heretike. And euer thys the farther he walketh, the deper is this mark printed in his forhed, that he can neuer wander so farre out of the waye, but the deuyll wyll well inough by that marke ꝑceiue him and chalenge hym for hys owne. For lo thus goeth he forth.

Actus. 5.

The church doth teach vs how to doe good workes.

¶ Tindall.

And wyth false gloses which they haue patched to the scripture in playne places to destroy the literal sence, for to set vp a false fained sence of allegories whē there is none such, and therby thei haue stopped vp the gates of heauen, the true knowledge of Christe, and haue made their own belies the dore. For through theyr belies must thou crepe, and there leue all thy fatte behind thee.

¶ More.

If Tydnall haue yet rayled inough, gladde would I be to haue him cōe ones to some reason. For as for hys crepyng through folkes belyes, wherof he so sore complaineth: I woulde he had declared how he crept in, & into whose mouth he crepte, and by what crafte he scaped the teeth for byting, and how longe he laye in ẏ bely, & how he gate downe through the smale guttes, and in ẏ kreping oute what stycking his face found beneth, & howe much grece he lefte there behinde him, and for the bely greace that he left behynde hym, whither he brought oute anye gutte greace wyth hym. For such foolishe iesting & rayling as he maketh herupō ẏ clergy, might ani knaue haue made vpō the apostles in ẏ beginning, whē euery man ẏ cāe into christēdome did

A dyd gyue al that euer he had into theyr handes all to gether, and kepte himſelf
Actuũ.5. right nought, nor durſt not vpon paine of death after the vengeaunce of God fallen vppon Ananias and Saphira for keppyng parte of theyre owne aſyde for themſelfe. Then might loe ſome ſuch as Tindall is now, haue rayled and ſayed to any that were willing to come into chriſtendome, Brother beware of the apoſtles, for through theyr bolles muſte thou creepe, & there leaue all thy fat behynd thee. And as it ſemeth, ſome ſuch
B felow began to ſowe ſuch ſeede of euyll rumour among the people againſt tha poſtles euen than, and ſet ſome ſuſpicyouſe or inquiete mindes vpõ grudging.

Nor I cannot now ſo greatly ſe, who is cõppelled to be at ſo great coſt with ỹ clergye. Such as haue of theyre owne make no great exactions beſyde that I heare of. And ſuch as nought haue of their owne, yet is no man compelled to gyue them aught but of hys own deuocyon and charytye, which yet ſuch heretikes haue in ſome places not a lytle coled, & in ſome places vtterly quenched,
C when the people ſe theim, ſo beaſtely to breake their bowes and wedde.

Now where he ſayth that the clergye vſeth to diſtroye the literall ſence of the ſcripture with falſe fained allegoryes, thys is falſely ſayd of hym. For the allegorye neyther deſtroyeth nor letteth ỹ lyterall ſence, but the lyterall ſence ſtãdeth whole beſide. And where he ſaith that ther is none allegory ſence, as Luther and he ſay both, and that in moplaces then one: yet ſhal our olde marke of olde holy doctrours and ſaites, marke hym for an heretike agayne. For I am
D ſure he ſhall not lyghtlye fynde anye of thoſe olde, but that he vſed allegoryes.

Luther and Tindall would haue all allegoryes and al other ſences taken away, ſauing the litterall ſence alone. But God whoſe plenteouſe ſpirite endighted the ſcripture, foreſaw full well hymſelfe that many Godly allegoryes holy men ſhoulde by his inſpiracion at diuers times drawe owte thereof. And ſometime he endighted it, and our ſauiour hymſelfe ſometime ſpake his woordes in ſuch wiſe, that ỹ letter had none other ſence thẽ miſteries and allegories as commenlye all his parables bee, of which he expouned ſome himſelf, & ſome he expouned not, but hath left thẽ to bee expouned by holye doctours after hys death, and ſome of them hath he holpen diuerſe to expoune diuerſlye, as hys
E hygh wiſdome ſaw ỹ diuers good frute ſhould folow and enſew therupon.

Sometime alſo thoughe the literall ſence be full good, yet doth god gyue the grace to ſome man to fynde oute a ferther thinge therin. Whych ſence God ỹ endyghted the letter, dyd when he made it foreſee, and more dyd ſet therby then by the ſenſe that immediately riſeth vpon ỹ letter, which letter hys high wiſedome ſo tempered for the nonce, that ſuch other ſence might be preſued therin and drawen oute thereof, by ſuch as
F himſelf had determined to giue ỹ grace to fynd it. And for enſample our lord Deutero.25.
ſaith in ỹ boke of Deuteronomy. Thou ſhalt not bynde the mouth of the ore as he goeth in the flowre and threſheth the corne. The very letter is of it ſelf good, & teacheth men a certain reaſon and iuſtice to deale well and iuſtly, euen wyth the beſt beaſtes that labour with them, and to abhorre without god cauſe either to pine them or paine thẽ. Now though thys ſentence be good, and the Iewes were bounden by the letter of the lawe,
G to order themſelfe in that wyſe toward their oxen, ſeing no farther therin, nor ſome ſo farre neyther peraduenture: yet dyd thapoſtle fynde out an other ſecrete ſence therein, and that ſence ſuche as in reſpect therof he ſet the tother at nought and ſhewed that god ment thereby that the prieſt which laboreth ſpiritually in hys office, muſt haue hys temporall lyuyng therfore. And to proue that the ſpirite of God entended this ſence and vnderſtanding therein, he ſayeth, Careth
God awght for the oxen? as thoughe he 1.Corin.9.
would ſay nay. And yet in deede godde careth and prouideth for the lyuinge of euery liuing thynge. For it is wrytten in the Pſalme, that Godde gyueth the Pſal.146.
meate to the beaſtes & to the ponge bry-
H des of the crowes that call vppon hym. And our ſauiour ſayth himſelfe, Looke Math.6.
ye vpon the bryddes of the ayre, they neyther ſowe nor ſpin, and yet your father that is in heauen fedeth them.

And thus it appereth that god careth for the feeding of all that euer he hath made.

But yet ſawe ſaynt Paule, that God ſo much cared for the prieſtes lyuinge, aboue that he careth for the ores liuing that in reſpecte of the tone compared wt the tother, God cared not for the ore at all, but woulde we ſhould vnderſtande therby, ỹ we ſhould in any wiſe prouide

that

A that the prieste which laboreth with vs in spiritual businesse, should haue of vs hys temporal lyuing. And I weene Tindall is euen angry with saint Paule for that exposicion. Now are there many other textes in the olde lawe, whiche in lykewyse receiue like exposicio, by goodlie and fruteful allegories, as in the old holy saintes bookes appereth. Al which will Tindall here haue wyped oute in any wise, and wil haue none allegories
3. Reg. 1. at al. Holy saint Hierome expowneth by an allegory the text of scripture, that the holy prophete Dauid bi the counsaile
B of his phisicions when he wared verye colde for age, toke to wyfe beside all hys other wyues, the fayrest yonge mayde, that could be founden in al the country about, to do him pleasure in hys presence by day, and lye in hys armes and keepe hym warme a nightes. This texte was true in dede. And yet doth that holy doctour saynct Hierome in all that euer he can, drawe from the consideracion of ỳ letter, to the loking vpō ỳ allegory. For be the woordes of the text neuer so true, yet thoughte as it seemeth ỳ bleſſed holy saint, that God caused that story to ber
C written in the scripture, rather for the frute that folke shall take by some good holesome allegory that god would into some man inspyre thereuppon, then to make vs muse and study and deuyse vpon the onely sample of kinge Dauids dede, wherby some old husbādes would learne to let his olde wife lye, and take colde in a bedde alone, and hymselfe take a yonge prety pym to bedde to kepe his backe warme for physyke.

Fynally I dare well say, that the allegories written vpon the texte of holy
D scripture be very frutefull, whatsoeuer Tindall say, and els would God neuer haue suffred so many blessed holye men bestowe so much time aboute them, but that himself both foresaw the frute, and deuised those textes in such wyse also, ỳ throughe good folkes labour with the swete warmeth of his own inspyracio, such holsome frute should plentuously springe thereof. Go me now through all these pointes agayne, that Tyndall hath vnder the name of the clergy, laied against the catholike church, creppynge vp into thapostles place, respecte of lucre, leading in a wronge way, begiling the people, making of constitucions, byng of ceremonies takinge awaye the sygnificacions of sacramentes, & makyng of false gloses, and ye shall fynde good christen readers of al these faultes
C that they falsely ley to our charge, their owne bosomes full.

For theire archeheritikes accompte themselfe for the preachers, & chalenge the apostles place, not by succession but by inuasio. For they go and preach and be not sent, and though pride pricke them forth with libertye to lecherye, yet not without lucre neyther. For some one of them putting oute hys felowes such as wyll be religious and continue chaste, kepeth all their liuing alone, sa-
F uing for an harlot taken vnto him to be called his wife, and geate vp a couent of bastardes betweene them, and then thei begile the people with their false preaching, & leade theim a very wrong wai, excepte the straight waye to hell bee the ryght way to heauen.

Nowe as for constitucions whereof thei would haue none among vs, themselfe haue ben fayne in some cities of Almaine as late as they be begon, to make mo constitucios and more burdenouse to the people, more grenous and more sore to kepe vp their heresies wyth, then the church hath made in many yeres to
G kepe vp the true christen faith.

Ceremonies also whych amonge vs they mocke and call theym dumme, Martin Luther himself Tidalles great maister, after that he had left theim of, was by the proofe and experience dryue little and little to take the almost euerychone vp againe, sauing fasting lo. For that ceremony frere Luther wyll none in no wyse, lest it should feble hys flesshe and let hym from geating of childzen, and hyndre hys harlot of teming.

Now touching the sacramētes, where of they say the church hath taken away the significacions, these heretikes take from thē al the thing which thei chiefly signify, that is to say, the grace inuysyble that god geueth with them, & where-
H of he maketh them an effectuall token & instrument. And ouer thys of the seuē thei take away fiue quite, and leaue the tother twayne fruteless, and from the tone take they the swete carnel within, the blessed body of Christ, and leaue the people the shales.

Then as for trusse in woorkes, the catholike churche scantlye teacheth so bolde trusse in abstinēce, almoise dede, prayer and chastitye, as their archeheretyques teache in glotonye, spoiling of churches, despite of all holowes, and in relygyouse leecherye.

Finally

A Finally for making of falſe gloſes, thē-
ſelf doe much more thē that. For they
wher thei liſt boldly deny the text, & wil
take for ſcripture but what thei liſt thē-
ſelf, for ſo reiect thei diuers ꝑtes which
ꝑ whole catholyke church doth receiue,
and ſo mighte they by the ſame reaſon
reiect the remanaūt to, and ſo they wyl
I wene at laſt, & ſome haue done alredy.

And thē as for falſe gloſes, they make
theimſelfe ꝑ worſt ꝑ euer wer wrought.
As Luther to make men wene that ma-
trymony were no ſacrament, where the
B kinges highnes as a moſt erudite ꝓtice
and a moſt faithfull kinge in hys moſte
famouſe boke amōge many other, great
authorities & reaſons, ꝓceed him ſore
with ꝑ that the gloriouſe apoſtle ſaynct
Paule calleth it a great ſacrament him
ſelfe: Luther I ſaye, letteth not in this
Ephe.5. wyſe to gloſe ſaint Paules wordes, and
ſay that ſaint Paule peraduenture ſaid
it of hys own head. Is not ther an ha-
mer hed more meete to make horſhoune
in hel, thē to cōtre ꝑ ſcripture in earth,
that is ſo hardy as to make ſuche gloſes
to that gloriouſe apoſtles wordes.

C Wherin who ſo lyſt to folow Tyndall,
may ſet at ſhort all that the apoſtle tea-
cheth, & ſay he ſaid that but of his owne
mynde, and not according to the minde
of God. And yet ſithe this is Luthers
owne gloſe, and hys owne aunſwere
vnto other men: Luther himſelfe and
Tyndall alſo, and all hys other diſcy-
ples, myght wel and wythout blaſphe-
my be aunſwered wyth the ſame in al ꝑ
hard places of ſaict Paule wō they falſe
gloſing, wherof thei wouldde ſtroy ꝑ fre
wil of mā, & lay ꝑ weight of their owne
D ſynnes to ꝑ charge of gods ineuytable
Mat.6.10.25. ꝓſciens, & their own ineuitable deſtiny.
Luce.11.
Ephe.6.
Hebrues.13.
1. Petre.3.
Apo.2.14,22.
2.Cozin 5.
Pſal.75.
1.Timo.5.

Now what falſe gloſes be they fayne
to find againſt good workes, to corrupt
an hūdred plain places of holy ſcripture
by which thei be clerely declared for thi-
ges ſpecially pleaſyng to god, & through
the meanes of hys goodnes hyghlye re-
wardable in heauen and meritorioufe.
What falſe gloſes be they fayne to find
againſt holy vowes of chaſtyty, to cor-
rupt ſo many playn places of ſcripture.
as vtterly condempne to the deuil theyr
fowle filthye weddinges & inceſtuouſe
lechery. Fynally faine they not falſe
gloſes to corrupte the ghoſpell, & driue
god out o fchriſtendōe, whē they would
erpel Chriſt out of the ſacrament of the
aulter? What care they how they gloſe
the apoſtle, whē they care not how ſha-
meleſſe they ſhewe themſelfe in ſettinge E
ſo falſe and fooliſhe gloſes to the plaine
opē wordes of our ſauiour Chriſt hym-
ſelfe. For where he ſayd of the bleſſed Math.15.
ſacrament. Thys is my body: Martyne
Luther Tindalles olde maiſter gloſeth
it th us. Thys is bread and my body.

When frere Huiſkyn and Suynglius
Tyndals two new maiſters, declining
from ill to worſe, gloſe it in thys falſi-
on. Thys is my bodye, is as much to
ſay, as thys ſignifieth my body. And ſo
make they Chriſte to declare hymſelfe,
as though he would tell vs thus: I ſayd
in dede that this is my body, & ſo I made F
mine apoſtles wene and ſo haue I made
all good men beliue thys fyftene hun-
dreth yere, but all thys while haue I had
no liſt to tell my church the trouth, be-
cauſe there were ſo many good men in
it that would not vpon truſt of fayth a-
lone, forbeare from al good workes, but
we're very buſye with them by reaſon of
theyr wrong vnderſtāding of the ſcrip-
ture which I liked not to declare plain-
ly to them, becauſe ſo many of them dyd
vow chaſtity and kept it. But now that
I haue foūd a nother maner ſort of holy G
men, that haue vowed chaſtity & breake
theire vowe, and wyll doe no ſuch good
workes as might make theim truſt vpō
any reward in heauen, nor forbeare any
euill workes wherewith they ſhoulde
walke to hel. but liue at lyberty, and do
what they liſt, and beliue as they lyſt,
and looke to leape ſtraycht to heauē by
the promyſe that I neuer made them, to
theim haue I therfore now ſhewed euē
the very bottome of my ſtomake, & not
yet all at ones, but firſt I tolde Luther
and his ſecte that in the ſacrament was
both my very body and very bread there
with, becauſe they ſhould not eate fleſhe
without bread for feare of breding wor- H
mes in the babes belyes. But now ſone
after ſynce, I tolde to frere Huiſkin, &
Suinglius, and bode them tel it out vn-
to Tyndall that where as I ſayd. This
is my body, & thys is my blood, I ment
no more but that it ſygnifieth my body
and my blood, and is nothinge elles in
dede but euen a cuppe of very wine and
therwyth good cakebreade alone, but if
it be as Tidall douteth with ouer much
wateryng tourned frō bread to ſtarche.
Theſe good gloſes lo do theſe heretykes
make, & theſe blaſphemouſe folyes they
preach vnto ꝑ peple, as boldly & ſolēp-
nely as though thei had hard thē in he-
uen, & learned thē of gods own mouth, &

A woulde seeme to be sent from heauen in steede of Christes apostles and of our sauiour hymself, and with iesting mocking and scoffyng, weene to rayle oute euery mannes reason saue their owne. For thus loe with hys similitude of the scribes & pharisies and sinagoge of the Iewes, Tindall rayleth on against the priestes and ẏ clergy, and the whole catholike churche of Christ.

Tindall.

And suche blynde reasons as ours make agaynste vs, made they agaynste B Christ, sayeng Abraham is our father, we be Moyses disciples. How knoweth he the vnderstanding of the scripture, he neuer learned of any of vs. Only ẏ cursed vnlearned people ẏ know not ẏ scripture beleue in hym, looke whither any of the rulers or pharisyes dooe belyeue in hym.

¶More.

Tidal as he before hath hitherto likened ẏ catholike church of al christē people, vnto the sinagoge of the Iewes, and the scribes and pharasies that were then, vnto the preachers and the clergye that C are now: so doth he now creepe a lyttle farther, & resēbleth himself, & such other heretikes hys felowes, vnto ẏ person of our sauiour himself, & sayeth ẏ reasons which we now make against hym & hys felowes, are such blinde reasons as the Iewes made against Christe. For aunswere wherof thys dare I boldely saye, that as syke and as feble as ẏ sinagoge then was to whych he resembleth vs, & as farre as they then were walked oute of the way, and as euill as then the scribes were, and as false as then were the D pharisyes to whom he resembleth al the whole clergy now without any one mā except: yet if our sauiour Christ to whō he resembleth hymselfe, had then hadde no more to saye for hymselfe then Tyndall and his felowes haue nowe to saye for themselfe, he had I promise you ben very sore apposed, and that euen by the very scripture it selfe, and by Christes owne doctrine to. For if Tindal and hys felowes had ben there than thēself, and our sauiour & hys apostles away, when he with hys felowes woulde haue rebuked the Ieewes and haue reproued their liuing, they shoulde haue founden in Tyndall and hys felowes fawtes ynough, so great and so sightly, that they might haue sayed vnto them very well, Take the beames out of your own eien E ye hypocrites, ere ye goe aboute to take Math.7. the motes out of other mens. For neyther had Tindal nor any felow of hys, ben able to say as Christe sayed, which of you can reproue me of sin. And when John.8. they would finde fautes that wer none, then so to haue aunswered them ferther and confute them as Christ did. For vnto Tindall if he had reproued ẏ scribes & the pharisyes doctrin, and shewed that they both taught euil for good, and reproued as euill some thynges ẏ were not euyll, & some thinges also that were in deede good, when he would haue pro- F ued them this by scripture, they would peraduenture haue stycked wyth hym vpon the right vnderstāding of ẏ scripture. Wherein if he woulde haue loked to haue bene better to bee beleued then they, me thinketh that afore right reasonable folke, he should haue had an hard parte to defende, sauing onely for one thing if he coulde and would haue laied it against them. And that is if he would haue sayed and could haue proued vnto them, that the good holye Iewes of olde time before them in sundrye ages, had expouned the scryptures after hys preaching and contrary vnto theyrs. Thys G point woulde I promise you sore haue appalled them. But then wyll thys poynt as sore appall Tindal in thys debate betwene hym and vs, because all ẏ olde holy saintes from Christes time to ours, haue euer expouned ẏ scriptures in the necessary pointes of faith, as the church now doth, contrary to Tyndall and all the whole rable of all the sectes of heretikes. But now forasmuch as I am not sure, whither Tindall would so say to ẏ Iewes or not: let vs therfore hardely take Tindall thense agayne, & let our sauiour Christ alone withthē, & see whither he haue any better aunswe- res to make the Iewes there, then Tin- H dall hath here to make vs. Christe, if they would looke to be better beleued in the construcciō of the scripture then he, & would aske hym of whome he learned it sith he learned it not of them, coulde well tell them and well proue thē, that himself alone ought more to be beleued therin thē they altogether. For he could shew theym that al those scriptures fro Moises downewarde, dyd all prophesie of hym, and that he shoulde be ẏ teacher Deute.10.18. of them, & the chief prophete & the truest preacher, & that therefore Moyses had cōmaūded thē to here him, & a greter thē

Moises

Mayſes the father of heauen hymſelfe, had commaunded them to heare hym, & that the ſpiryte of God had lighted vpō him in witneſſe therof, and that he was himſelf gods own ſonne, & with hys father & his holy ſpirite one god hymſelf & egall. And to make them the better perceiue it, he could do and would doe and in deede ſo dyd he, ſuche dedes in theire owne ſight, as well by his owne power and his own auctoryty as by the inuocacion of hys father, ſuch deedes I ſaye as none coulde doe but god.

Matth.17. Matth.3.

All thys loe could Chriſt for hymſelf B aunſwere vnto the blinde reaſons that the Iewes made vnto hym.

And now let Tindall in likewiſe wō helpe of all hys felowes, aunſwere the ſame thinges for himſelfe to our blinde reaſons that we make againſt him, and then make his aunſwers, good, that is to wit proue them true, and thē woulde we gyue hym good leaue to put oute all our eien, and make vs al blinde in dede.

But Tindall can not goe that waye, but wil leade vs a little out of our way, and ſpeake againſt the whole catholike church, and then turne it to the clergye alone, and ſomtime to the pope alone.

C And he will ſpeake againſt the fayth of the church now, and make vs forgete ỹ all the olde holy fayntes fro Chriſt vnto our dayes, both taught and believed the ſame, and all the chriſten people beſyde. And thus neyther hauing ỹ thynges to lay againſt the faith of the catholike church that were wel layed againſt the ſinagoge of the Iewes, nor hauing no ſuch defence for himſelfe as had our ſauiour for himſelfe to whom he would be reſembled: he windeth himſelf ſo wyſely this way and that way, and ſo chifteth in and oute, and with his ſotle chif- D ting he ſo bleareth our eyen, that he maketh vs in maner as ſtarcke blinde as a catte, and ſo maſeth vs in the matter, ỹ we cā no more ſee where about he walketh, then if he went viſible before vs al naked in a nette.

And yet I promiſe you eyther is my brayne ſtarke blinde in deede, or elles doth Tyndal play blynde hobbe aboute the houſe. For he falleth ſodainly vpon a concluſion, towarde the proofe wherof as far as I can ſpye, he hath nothing towched. And yet by the wordes of hys concluſion he leaueth vs in like doubte as he did before. For lo as though he had before wel & playnely proued it, in thys wyſe he ſodainlye concludeth, with as many doubtes as woordes. E

¶ Tindall.

Wherfore the ſcripture truly vnderſtanden after the playne places and generall articles of the fayth which thou fyndeſt in the ſcripture, and the enſamples that are gone before, wyll alwaye teſtifie who is the right church.

¶ More.

Who heard euer ſuch an other wherfore? Wherupon doth his wherefore depende? hath he any thing ſaid yet, wher- F uppon it muſt folow, that the ſcripture and the articles of the fayth with enſāples gone before, doe teache vs which is now the church, he that ſeeth it let hym ſay it, for ſurely I ſee it not.

And yet are alſo theſe wordes in them ſelfe ſo blinde, that if he ſaied true, ſtanding yet of all theſe markes almoſt euery woorde betwene theſe heretikes and vs in queſtiō, debate, and controuerſy, tyll he make vs thoſe queſtions more clere, eyther they or we be ſtyl as blinde as we were, and ſtill feele and fumble G about to find out the church as we did.

For firſt where he ſaied the ſcripture truly vnderſtāde, haue thei not brought that poinct in queſtion. And then howe meaneth he now truly vnderſtāden: as the church vnderſtandeth it, or as heretikes. And yet are not he and we well agreed vpon that point neither, but likewyſe as ỹ we cal truly, he calleth falſely, ſo loke whō we call heretikes he calleth ỹ church, & whōe we cal ỹ church he calleth heretikes. After the playn places, which be thoſe, and to whom plain: the places ỹ the tone part calleth plaine, the tother calleth croked, and thoſe that the tone calleth darke the other calleth open and plain. And that place that the H tone ſayth is playne for one thinge, the tother ſayth is plaine for the clene contrarye. The generall articles of the faith, which bee thoſe? For he woteth well that they and we be not yet agreed vpon theim. For we beleue matrimony is a ſacrament, Tindall ſayth he canne himſelf make ſuch a nother ſacramēt of a nette or a key. We beleue that the ſacrament of the aultar is the very body & blood of Chriſt, Tindall ſayth it is but wine and cakebread. Tindall beleueth it is lawfull (if he beleue as he ſaieth) ỹ freres may wed nunnes, & we beleue as al good men haue euer believed, ỹ ſuch mariage is very vnlawfull lechery and

plain

A plain abhominable bychery. What are we then the nere towarde the knowlege of the church bi the articles of the faith, if thoſe articles be brought in as muche doubte as the church? We ſeme to haue nede firſt to fynd out wel ẏ true church, to be ſure of a true teacher to teache vs them, becauſe ſaynct Paule ſayeth that the church is the piller and ſure groũde of trouth. Nay ſaieth Tindall it ſhal not nede. For the generall articles bee thoſe that thou findeſt in ſcripture.

1. Timo. 3.

B Which thou? to whome ſpeaketh he, for that the tone parte either findeth or weneth he findeth, the tother part ſayeth it is not there, and when yt is ſhewed, yet he ſaith he ſeeth it not. And when the tother telleth him that he is thẽ verĩ blind the tother telleth him againe nay, but ẏ on ẏ tother ſide hys ſight rather daſeth and weeneth he ſeeth that he ſeeth not, and taketh one thyng for twaine.

For we thinke we finde in the ſcripture that confyrmaciõ, holy orders, and aneling, be great and holy ſacramẽtes, Tindall ſayeth we finde it not there.

Actes. 8. 1. Timo. 4. Math. 26.

C We think we fynd in very plaine ſcripture, that in the ſacramẽt of thaulter is the very bleſſed body of Chriſt, Tindall will if nede require, not let I am ſure to ſwere, that there is nothing there but cake breade. We thynke we finde in ſcripture, that men are boũden to kepe their holy vowes, and that freres therefore may not wedde nunnes, Tyndall wyll not let to ſaye we lye all, and that ſo doe all holy ſainctes to fro Chriſtes dayes hytherto, that euer ſaid ſo before. How ſhall we now agree, what are we now the nere forthys marke. I wote nere alſo what he meneth by general articles, for we cal generall articles thoſe ẏ the general church beleueth, & ſpecial, thoſe that beleued but of ſome ſpeciall folke. If he woulde take it thus, thys would eaſe much of the matter.

Pſal. 75. 1. Timo. 5.

Generall and ſpecial artycles.

D But now I cãnot tell which he calleth generall articles. For the generall church calleth thoſe part of general artycles, which articles Tindal ſayth be falſe and no parte of the faith at al.

Yet where he ſayth ſuch generall articles as thou fyndeth in the ſcripture, he muſt tel vs ones againe, which thou. For betwene ẏ church & his ſectes it is not fully agreed, which bokes be ẏ true ſcripture. For frere Barns ſaith plain, ẏ ſait James piſtle is none of hys. And frere Luther ſaith the ſame, and ſetteth not much therby, though he wiſt well it were his in deede, and ſo the ſectes take not all for ſcripture, that the catholyke church doth. Now wher he ſpeaketh of the ſamples gone afore, he muſt both tell vs which enſamples he meaneth, & apply thoſe enſamples alſo to his preſẽt purpoſe. And when he hath ſo done, then ſhall ye well ſee that they ſhall as all hys other markes dooe, but if we beleeue ẏ comen knowẽ catholike church, ſhew els no certainty of any church at al, but one church to one ſort & another church to a nother, & fynally as many cũdry churches, as there be londry ſectes of heretikes. And ſith not onely no ſecte agreeth wt other, but almoſt alſo no mã among them al wt other: al Tindalles markes be ſo diuers to ſo many, ẏ thei muſt nedes ſhew almoſt as many diuerſe churches, as there are gone out of the knowẽ catholike church not only diuerſe ſectes, but alſo diuerſe men.

E

F

And againſt this hath Tindall none euaſion that cã wel ſerue him, but only one. And that is, if he ſaye that he meaneth all hys doubtefull wordes to be expowned by hymſelfe, that is to ſaye, that he meaneth by ſcripture well vnderſtanden, the ſcripture ſo vnderſtanden as himſelf vnderſtandeth it, and by plaine places, thoſe places that he calleth plaine himſelfe, and by general articles, thoſe articles that he calleth generall himſelfe, and that he calleth foũden in ſcripture, all thoſe articles and onely thoſe, that he findeth ther himſelf and enſamples before gone, thoſe enſãples only that himſelfe liſt to aſſigne, and ſo applyed as hymſelf lyſt to apply them. And ſurelye if he meane thus, thys will ſone ſet an ende in the matter, and ſhortly ceace al the ſtrife, if al folke agree to folow him, and elles be we ſtill yet at as great ſtrife as we were before.

G

And yet if he ſo meane, what needeth he ſo longe proceſſe. For then amounteth al his tale to no more but as though he might ſay, will ye knowe which is ẏ very church? Surely the very church is euen whichſoeuer church miſelfe liſt to tell you. And this were ye wote well ſoone and ſhortely ſayed, & were a very godly concluſion.

H

But now goeth he farther after ẏ faſhiõ of an old engliſh balad that beginneth. The farther I go the more behynd. For now in dylating and declaring of hys concluſion, he addeth one thinge, as the fynall opening of al in the ende, that vterly marreth all hys matter. And therfore

A foꝛe ſhall ye nowe heare all the remenaunt of this chapter at once.

¶ Tindall.

Thoughe the Phariſeys ſucceded the Patriarkes and Pꝛophetes, and hadde the ſcripture of them, yet they were heretikes, and fallen from the fayth of thē and their liuyng. And Chꝛyſte and hys diſciples, and Johñ the baptyſt, departed from the Phariſeys whiche were heretikes, vnto the right ſenſe of the ſcripture, and vnto the faythe and liuinge of the Patriarkes and Pꝛophetes, and reB buked the Phariſeys. As thou ſeeſt how Chꝛiſt calleth them hypocrites, diſſimulers, blind gydes, & paynted ſepulchꝛes. And Johñ called them the generacīō of vipers and ſerpentes. Of Johñ thangell ſaide vnto his father, Luke. i. He ſhall turne many of ẏ childꝛen of Iſrael vnto their lozd god, which yet befoꝛe Johñ belieued after a fleſhely vnderſtandyng in god, & thoughte themſelues in the right waye. And he ſhall turne the heartes of the fathers vnto their chyldꝛē. That is, he ſhall with his pꝛeaching and true interpꝛeting of the ſcripture, make ſuch a C ſpirituall heart in the childꝛen, as was in their fathers, Abꝛaham, Iſaac, & Jacob. And he ſhall turne the diſobediente vnto the obedience of the righteous, and pꝛepare the lozde a perfect people. That is, them that had ſet vp a righteouſneſſe of their owne, wer therfoꝛe diſobedient vnto ẏ righteouſnes of fayth, ſhalbe cōuert frō their blindnes, vnto ẏ wiſedom of them that belieued in God to be made righteous, and with thoſe fathers ſhall he geue the childꝛen Eagles eyes to ſpye out Chꝛiſt and his righteouſnes, and to foꝛſake their own, & ſo to become perfect.

And after theſame maner, though our D popiſhe hypocrites ſuccede Chꝛyſte and hys apoſtles & haue their ſcripture, yet they be fallen frō the faith and liuing of thē, & are heretikes, & had nede of a Johñ baptiſt to conuert them. And we depart from thē vnto the true ſcripture, & vnto the fayth and liuing therof, & rebuke thē in like maner. And as thei which depart from the fayth of the true church are heretykes, euen ſo they that departe from the church of heretikes and falſe fayned faith of hypocrites, are the true church, which thou ſhalt alway knowe by theyꝛ fayth examined by the ſcripture, and by their pꝛofeſſion and conſente to liue acꝛoꝛding vnto the lawes of God.

¶ More.

Loe good chꝛiſten readers, here hath C Tindall once again told vs out at lēgth the tale that he told vs befoꝛe of the Synagogue, the Iewes, the ſcribes and the Phariſeis, that wer as he ſayth, al waren nought, & that therefoꝛe was ſent S. Johñ baptyſte to conuerte them to the fayth of the olde fathers. And ſo he ſaith that himſelfe and his felowes departe from the catholike church, which he calleth the Popes diſcyples, as from folke fallen from the fayth & liuing of Chꝛiſte and his apoſtles. And he ſaith that they therfoꝛe goe from the catholike churche vnto the true ſcrypture, and vnto the fayth and liuing therof, and doe rebuke F the catholike churche and the cleargye thereof, in like maner as Saynt Johñ baptiſt dyd rebuke the Synagogue and the ſcribes and the Phariſeis. And therfoꝛe he concludeth, that lykewyſe as the knowen catholike churche is departed (as he ſaith) from the true churche, and therfoꝛe is a churche of heretikes: euen ſo himſelf and his felowes, becauſe they depart from the catholike church, which he ſaith be heretikes, are the verye true churche. And then theweth he certayne markes by which euerye man may well perceiue that they be ſo. And thus finiſheth he this chapter of his ſolution vnto the firſt reaſon, which reaſon pꝛoueth G that himſelf and his felowes couldē not be the very church, becauſe they goe out thereof, but that the verye churche is alway that company that ſtill remaynēth in it, contrary to which reaſon his ſolucion here concludeth, either that they whiche be gone out by the churche, and they that abide be the heretikes, oꝛ elles that the knowen catholyke churche is gone firſt oute and therefoꝛe heretykes, and then theſe that we call heretykes be gone out of the knowē catholike church, in ſuch wiſe that they be ẏ very churche.

And therfoꝛe, ſith he hath firſt bꝛought H his pꝛoceſſe to a blind concluſion, & then hath at laſt declared his cōcluſion thus, & hath finally bꝛought al vnto this paſſe in the end: let vs a litle examine his woꝛdes and conſider them well, and ye ſhall I warrant you, very well perceiue, that whē his woꝛdes be wel ſifted, men ſhall find little fine flowꝛe in thē, but all very muſkie bꝛanne, not woꝛthy ſo muche as to fede either hoꝛſe oꝛ hogges.

Fyꝛſt as touchyng the great parte of his tale, his reſemblyng of the catholike church to the Synagogue, and the clergie to the Scrybes and the Phariſeis,

A I haue aunſwered him a little before, & alſo to the likening of himſelf and his felowes to Chriſte and hys apoſtles. And there I ſhewed vpō al partes ſome ſuche dyfferences betwene them, that I euen there haue ſufficientlye turned ouer all Tindales tale againſt his own purpoſe as euery man may ſee that liſt to turne a fewe leaues backe and loke theron.

Nowe ſith he goeth agayne vpon that matter with ſaint John baptiſt, he muſt fyrſt proue vs that the catholike church that now is, hath loſt ỳ fayth of Chriſt. Wherof I haue ſhewed him the contrary, but if ỳ he proue that al the olde holy
B doctours and ſayntes had loſt it too. For the knowen catholike churche haue ſtill the beliefe of theſame neceſſary articles, that the olde holye ſayntes of euery age agreed and conſented in, agaynſte all the ſectes of theſe heretikes. Whiche is as I haue ſhewed, the very cauſe wherfore theſe heretykes cannot beare theyr honour. And then muſt Tindall not onlye ieſt and raple vpon the churche that nowe is, but vppon all the churche that hath been this .xv. hundred yere before.

Let vs nowe come then to thys newe ſaint John ỳ baptiſt, that is, to this new
C prophetes whom god hath nowe ſent at laſt to call the worlde to the right beliefe & the right liuing agayn: that is to ſay, ſaynt Luther the foregoer of theſe newe Chriſtes, that is to wit, holye Huſkyne and holy Zwinglius, and ſuch other.

I wotte well whan ſaynte John the baptiſt came, he was prophecyed of before, becauſe the people ſhoulde by theſe prophecies know him and geue the better eare vnto hym. And now the worlde beyng farther oute of frame, and farre lenger walked wrong, then they wer at the comyng of Saynt John, god would of likelyhod when he would ſende thys newe baptiſte Saynt Luther, geue the worlde warnyng before hys cumming,
D that hys doctrine might be the better lyked, by that his perſone wer by prophecie foreknowen and marked. For elles were there greate perill, leſt the people that had thorowe falſe doctrine ſo long been leadde a wrye, beleuyng alway to be well ſaued ynough with ſuche dyſſolute liuinge, as the worlde hadde thorow falſe doctrine continued ſo manye hundred yere together, wer not now ſodainlye likelye to geue eare to the fore and ſtrayte and harde doctrine of ſuche an holye ſpirituall manne as holye frere Luther is, ſo fully faſtened all vpon the ſpirite, and ſo farre abhorryng from all
G fleſhelye woorkes, that he would neuer haue wedded the nunne, nor once haue layde hys ſpirituall handes vppon her fleſhely face, hadde he not fyrſt felte and founden her from the toe to the chinne, turned all into fiſhe.

And therfore, if this yong ſaint John baptiſt, the foregoer of theſe new Chriſtes, and all theyr newe apoſtles nowe ſent by God in ſo greate a meſſage, and for ſo great a purpoſe, lyke to fynde the worlde ſo full of fleſhly folke, that ſuch a ſpirituall manne muſte nedes fynde muche reſyſtence: ſurelye God cauſed hym to bee prophecyed of as the tother
F olde ſaynt John baptiſt was.

And therfore if Tindall wil haue Luther taken nowe for a newe ſaynt John as of the olde ſaynt John it was of olde prophecyed by the mouthe of Eſay, that he ſhoulde be a voyce of one cryinge in deſerte. Make readye the waye of oure Eſay.40.
Lorde, make ſtraight the pathes of oure God in wilderneſſe: ſo muſt Tyndalie now tell vs by what olde prophete God hath prophecied, that he would in the later daies when the faith wer ſore decayed, and charitie greatly cooled, rere vp a frere that ſhould wedde a nunne, & from
G an harlots bedde ſteppe vp into the pulpet and preache. For but if he proue his autoritie the better, either by prophecie, or by meruailous miracle, it wilbe long of likelihod ere euer anye wiſe man wene that god would euer ſend anye ſuch abhominable beaſte, to turne the worlde to the right way, and make a perfit people.

Nowe where Tindalie ſaith to make vp hys matter with in this wyſe, we departe fro them vnto the true ſcripture, & vnto the fayth and liuing therof and rebuke them. In lyke maner he bringeth
H furth now for his parte another maner thyng in dede then euer he ſpake of yet. For he ſayde within three lynes before, that we haue the ſcripture of Chriſt and hys apoſtles, and are for all that, fallen from the fayth and liuyng of them, and are become heretikes, and therfore haue nede of John baptiſt to cōuert vs. Nowe ſith we haue as Tindal himſelf here cōfeſſeth vs to haue the ſcripture of Chriſt and his apoſtles: whither wil Tyndall goe from vs to ſeeke the true ſcripture? Taketh he the ſcripture of Chriſte and his apoſtles for a falſe ſcripture? He wil of lykelyhode leaue the chriſten countreyes and the ſcriptures of Chriſt, and geat hym into Turkay and take hym to

Maho-

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

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

And where he ſaith he goeth from vs to the faythe and liuing thereof, he muſt nedes meane ſome faythe & liuyng that is allowed by thatſame trewe ſcripture
B that he ſpeaketh of, that is as it ſemeth by hys woordes, none of Chriſtes ſcripture nor of his apoſtles. And therefore, whenſoeuer he luſt hereafter to leaue of our ſcryptures, that is, as he confeſſeth the ſcripture of Chriſt and his apoſtles, and meddle no more with them, as it were well doone he dyd not, and once I were he will not in deede, but will for they falſe fayth and filthy liuing, laye furth ſome new ſcripture of their owne to which he ſaith they goe now, & which he calleth the true ſcripture: we wil thā aſke hym wherby he cā proue their new
C found ſcripture more true thē the ſcripture of Chriſt and hys apoſtles, whiche himſelfe confeſſeth to be with the catholike churche, and whiche as it hath alway been therewith, ſo ſhall alwaye remayne therewith after Tyndall and all that euer will walke oute therof, to ſeke themſelfe ſome newe.

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

But nowe muſt Tyndalle remembre
D firſt, that though we wer al as wel worthye to be rebuked as euer was anye of them, not for our liuyng onely, but for our beliefe alſo: yet were not theſe beaſtes ſuch menne as it myghte ſo well become in lyke maner to rebuke vs, as it myghte Saynt John baptyſt to rebuke the Iewes, both for that he was an holy man and fauteleſſe, and therefore metelye to fynde and rebuke faultes, and alſo becauſe he was ſpecially ſente by god to rebuke faultes, wheras theſe men be faultie and fylthie themſelfe, and therefore vnmete to rebuke other mens faultes, nor be not ſente by God aboute the mendynge of mennes beliefe or liuyng,
E but ſpecially ſent by the deuill to marre mennes fayth and all good liuyng too, both with their falſe poyſoned hereſies, and with theraumple of they bold open defended lecherye, ſo horrible and abhominable before ỹ face of god, whoſe holy ſacramente of wedlocke, they defowle ſhamefullye with they bowebreakyng bitchery, that neuer was there beaſtlye wretche before their miſerable dayes ſo ſhameleſſe yet, that euer durſt for ſhame be ſene to attempte the like.

And beſyde this, theſe folke rebuke vs not in like maner. For ſaynt John baptiſt rebuked the vyces of the Iewes, not
F with woordes onely, but ſpecially with the ſample of his own vertеous liuing, whereas theſe rebukers of our liuyng, liue themſelfe at the leaſte wyſe as euill as we. Math.3.

Saynt John alſo preached penance for ſynne, but theſe felowes keepe ſkyll they owne ſynnes themſelfe, and calle them vertue, and auowe the breake of they bowe for well doone, and they lechery for matrimony, and call euil good and good euill, white blacke and blacke whyte, and teache men to contemne penaunce, and make menne abhorre confeſſion, and thinke that little ſorow ſuffyſeth, and ſatyſfaccion to nede none at
G all, but great ſinne to goe aboute it.

This was not ſaynt Johns maner.

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

Saynt John therfore liued in deſerte, and faſted and fore hard, and laye hard, and watched and prayed. Theſe folke liue in great townes, and fare well and
H faſte not, no not ſo muche as the .iij. golden frydayes, that is to wit, the frydaye nerte after Palme ſundaye, and the frydaye nert afore eaſter day, and good frydaye, but will eate fleſhe vpon all three, & vttrely loue no lenton faſt, nor lightlye no faſte elles, ſauing breakefaſt, and eate faſt, and drinke faſt, and ſlepe faſt, and luſke faſt in their lechery, and thā come furth and raple faſt. Thys was not the maner of rebuking ỹ ſaynt John vſed. And therfore Tindall ſayth vntrue whē he ſaythe they rebuke vs after theſame maner that ſaynt John dyd the Iewes.

Three golde fridayes.

But nowe knytteth Tyndall all the

A matter vppe, and ſhortly ſheweth in the ende of thys Chapiter, euen in a fewe wordes, the thyng that he hath made vs gape after all this whyle, ſith the begynnyng of his whole booke, that is to wit, whiche is the verye churche. For to ſpy, thus he ſayth.

¶ Tyndall.

And as they whiche departe from the fayth of the true churche are heretykes, euen ſo they whyche departe from the churche of heretykes and falſe fayned fayth of hypocrites, are the true church.

¶ More.

B Loe good chriſten readers, after long worke at laſt, Tyndall hath here in few wordes ſhewed you which is ỹ very true churche, that is to ſaye, as manye as departe out of the churche of heretykes.

But hath not Tindall now brought vs euen into theſame doute again, hath not all our queſtion been all this while whiche is the true churche, in whiche queſtion is euermore included this queſtion, whiche bee heretykes, conſyderyng that the queſtion is aſked for none other cauſe then onely to know whiche bee the heretykes that are the countre-
C fayted churches.

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

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

And then the mayde laughte, and ſaid that ſhe coulde yet teache hym a thyng that a man of hys crafte had more nede to learne. For ſhe coulde teache hym howe he ſhoulde neuer falle, clymed he neuer ſo hygh, although menne toke away the ladder from hym. And when he longed to learne that poynte to ſaue hys
E necke with, ſhe bade him do no more but euer ſee ſurelye to one thynge, that is to wit, ỹ for any haſte he neuer come down faſter then he went vp. Now ſuch a good ſure leſſon Tyndalle teacheth vs here. For now to make vs ſure alway which is the churche: he telleth vs that they be the churche that come from heretykes, wheras the very true church ſtãding in queſtion, heretykes, that is to ſaye, the countrefayte falſe churche, muſt nedes ſtande in the lyke queſtion, and bee as doubtefull as the tother. And therefore hath Tyndalle in thys tale ſo foyled all the doubte, that he hath lefte all euen in
F lyke doubte ſtyll.

Now if Tindall will ſay that he hath already wel and ſufficiẽtly ſhewed who be heretikes in ỹ he hath ſhewed whiche was once the right church, that is to wit Chriſt and hys apoſtles, and that the catholike churche that nowe is, is fallen from the faith and belief of that church that then was, and ſo bee they the heretikes, and therfore the church that was, ſheweth the heretykes that be, that is to ſay, the churche of Chriſt and hys apoſtles that was the church well knowen,
G doe ſhew the catholike church that now is for well knowen heretikes, and therfore Tindall and Luther, and all they fellowes, ſith they be a cõpany well knowen to haue gone out and lefte for hatered of they falſe fayth and hereſies this knowen catholike church of heretykes: it muſt nedes folowe, that Luther and Tindall, and Huſkin, and Swinglius, and their company, be the very church. And ſo thys queſtyon ſurelye foyled by Tindall, and openly and playnly without any ſuch doubte remaynyng therein
H as is ſpoken of before, and the tylar needeth not now to loke to his fete at all, he cannot fall though he woulde.

Conſider now good reader, ỹ if Tindall make this aunſwer (for as for other that he might make, as helpe me God if I ſawe it, I woulde my ſelfe make it for hym as effectuall as I coulde:) but as I ſaye, if he make vs thys, conſider well then that the whole effect and pyth of this aunſwere is nothyng elles, but that the knowen catholike church from whiche Tindall confeſſeth himſelf that they bee gone as from heretykes, and whiche knowen catholike churche we call the true churche, be fallen from the true fayth of Chriſte and hys apoſtles, & be by that meanes become heretykes.

And

A And in this poynte thoughe Tindall to bleare oure eyen with all, vſe diuers wayes to drawe oure myndes from the verie poynte of the matter, and to flatter the temporaltie, turneth all his tale and his rayling woordes againſte the clergie: yet in very dede the whole bodie of the churche is the thynge that he heweth at, and that he calleth the heretikes. For of ſpiritualtie and temporaltie all is one fayth, and of the whole catholike church hath from the beginning euer been one matter.

Then conſider I ſay now, that where he ſaith that the catholike churche now
B is fallen from the faith of the old church of Chriſte and hys apoſtles, we cannot denye but that Tindalle ſo ſaythe. But then ſee we well, and ſo we ſay agayne and ſay therin very true, that whe Tindall ſo ſaith he lyeth.

For ye ſee your ſelf that Tindall proueth this tale but by his bare woord, in that we beleue not as he doth, that good wooркes are nought wooрth, and that the ſacramentes bee graceleſſe and but bare ſygnes and tokens, and yet not ſo much neither by Tindales tale, but only dumme ceremonies that neither ſaye
C nor ſignify, and that menne doe wrong to wooрſhyppe the bodie and bloude of Chriſte in the bleſſed ſacramente, and that there is nothyng therein but verye bare bread and wine, or ſtarche in ſtede of bread, and that freres may wel wedde nunnes, and ſuch other goodly thinges like. Whiche falſe articles to be true, he neither hath proued nor cã proue while he liueth, nor all the heretykes in thys woрld, nor yet all the deuilles in hell.

Nowe haue we well proued you, that in all ſuch poyntes we haue the ſelfſame fayth that Chriſte and his apoſtles had
D and taughte. And in theſe poyntes wee proue that the ſcriptures of them be on our parte. And yet ſaye we alſo that we be ſure thereof, by that that Chriſte and his apoſtles did deliuer vs theſe thinges by mouthe beſide the wryting, by which we ſhoulde alſo haue been ſure therof, although they neuer hadde been wrytten, as we be by that meane ſure of ſome other thynges that were lefte vnwrytten, and onely deliuered by Chriſt to his apoſtles, & by hys apoſtles to ꝑ churche, and therein perpetually kept by the ſpirite of god, that Chriſt according to his
Iohn.16. promiſe ſente vnto hys churche to leade it into all trueth, and by his own perpetuall aſſyſtence and preſence with hys churche for euer as hymſelfe promyſed
E alſo. Of whiche thinges well knowen, and yet vnwritten, is for enſample one, Math.28. that we be bounden to beleue the perpetuall virginitie of our ladie, wherwith I haue troubled Tindall once or twyſe here afore, and himſelfe whyle he laboured to winde oute, hathe ſo meiſhed and entangled himſelfe therein, that he hath in the hãdling of that one matter alone, vttrelye deſtroyed the foundacion of all the hereſies that they haue in all theyr whole raggemans rolle.

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

But holy Saynt Cyprziane that bleſſed biſhoppe and verye glorious martyr and a manne one of the beſt learned that euer wrote in Chriſtes catholik church, wryteth playnly thyrtene hundred yere before Luther was borne, that the water muſt nedes in, and that Chriſte put water into it at his own maundie when he conſecrated and ordeined it himſelfe. Chriſt at the conſecracyon put water into the wyne.

And thys bleſſed Saynte Cyprzyane, thoughte himſelfe bounden bothe ſo to
H beleue and to teache vppon the tradicions of thapoſtles beſide theyr writings.

Thus wryteth Saynt Cyprziane contrary to Luthers doctrine clearc.

But I can lette no manne to beſieue nowe whither of them bothe they lyſte. Howbeit I ſee not greatly why Luther ſhoulde bee better belieued then he, but if it be becauſe S. Cyprziane would not wedde, & Luther hath wedded a nunne.

But as I beganne to ſaye, remember good reader, that where as we ſay, that in the great variaunce of our faythes, the fayth I ſay of the catholyke church, and the faythe whiche theſe heretykes

A professe to the contrarye, we proue our fayth by the scryptures, and they saye naye, and affyrme that they proue theirs by the scryptures, whereunto wee saye nay: al the question for the more part riseth, or hath at the least wise euer hitherto riesen, not vpon the scripture self, but vpon the construccion thereof, that is to say, not whither the wordes were holye scripture or no that wer for scripture alledged, but what was for that scripture the true sense and right vnderstanding.

For as for whiche was holye and autentike scrypture and whiche not, we haue be a great while very well agreed, B sauing that Luther of late, & frere Barnes after him, woulde fayne putte oute Saynt James epistle, and saithe it hath no smacke of anye apostolique spirite, because it saith that faythe wareth dead without good workes, and hath a playn place also for the sacramēt of anneling. And Fryth woulde haue oute quite the bokes of the Machabeis, because it proueth for purgatorye and for the intercessyon of sayntes.

Jacob.2. Jacobi.5.

2.Macha.12. and.15.

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

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

Then sith the doubte betwene theyr fayth and ours, resteth vpon that point, consider good chrysten reader, that we D proue that the consent of all the olde holye doctours and Sayntes of euery age since chrystendome first beganne, vnto frere Luthers own dayes, is vppon our parte agaynst them.

And this haue I proued. What saye I, this haue I proued? naye this haue (I saye) themselfe proued, in that theyr headde capitayne Luther proudelye reiecteth and shaketh of the sayntes with his sleue like flyes by the whole hundred at once, and in one place in his booke of Babylonica, speakyng of the canon of the masse, whereyn he confesseth that they stande all agaynste him, he setteth not a rishe by them all, but shaketh them of all at once, and saith the scripture is C playne vpon his side though they say all the contrarye.

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

And yet if this profe will not satisfye them, but that they be so shameles as to say yet still that the olde holye doctours and Sayntes are against vs with them: lette them of so manye tell vs one, that euer so construed the scripture, ẏ a man F professynge once vowed chastitie, was for all that at hys lawefull lybertie to wedde a vowed professed nūne. I speake of professed and vowed, because of suche as professe withoute perpetuall vowes, as is the religious house of saint Gerytrude at Niuell, and other lyke in other places. Let them I say among al the old holy doctours, shewe so muche as some one, of whiche I wote well they cannot finde one amonge them all.

Profession without perpetual vowes

Then consider (good christen reader,) that sith we haue vpon our part against all their sectes, all the olde holy sayntes agreeing with vs in beliefe though we not like them in liuing, there is no dout but that in faythe the common christen G people by all these ages agreed with vs also. For howe can we knowe the fayth that in euerye time hath been, but by the writers that were in euery tyme, sith we cannot now speake with the mē.

Finally good christen readers, vpon these thinges it foloweth, that we proue well and sufficientlye, that there is not an olde churche of Christe and his apostles, and another newe churche nowe, but one whole church from that time to this time in one trewe fayth continued. And so is it plainely proued false all the H foundacion of Tindales whole tale.

And as for any thing that himself proueth, his woordes that he woulde were taken for so playne to shewe vs whiche is the churche, leaueth vs as I sayde, in like doubte as we were, sauyng where they shoulde proue hym and his company the churche, they proue nowe clerely with this, that he confesseth Christ and his apostles to haue beene the churche, and then this that we proue thereto by all the holye doctours bookes of euerye age before, that the catholique churche hath nowe thesame fayth still, and Tindall and his felowes the contrary: Tindales owne tale I saye with these thynges sette thereto, proue Tindall and all

his

A his felowes heretykes, and the knowen catholike church to be the very churche of Chriſte.

And here ye ſee well good readers, I mighte of hys Chapiter make an ende. But in good fayth, Tindalles woordes well wayed, haue ſo many mery folyes in them, that I cannot yet hold my fyngers from them.

For I require you for gods ſake once agayn, conſider his woordes well.

¶ Tindall.

As they which departe from the faith of the true church are heretikes, euen ſo they that departe from the church of he-
B retikes and falſe fayned faythe of hypocrites, are the true churche.

¶ More.

I haue in good faythe good hope, that there ſhall not lyghtlye ſo meane a witted manne reade hys woordes here, but that he ſhal meruayle much where Tindalles witte was when he wrote thoſe woordes. For euery childe may ſee perdie, that theſe two thynges bee not like, that is to witte, the gouinge oute of the true churche of Chriſte, and the goyng out of the falſe church of heretikes. For the trewe churche of Chriſte is but one.
C And the falſe churches of heretykes bee many. And therefore though euery man that goeth from the faith out of that one true church of Chriſt, muſt nedes be an heretike, becauſe he cānot ſo goe out but by hereſie, it foloweth not ỹ in likewyſe euery man that goeth out of the church of heretikes, goeth into the true church of Chriſte, by the true fayth agayn, foraſmuche as of many churches, he maye goe out of one into another, and ſo ye ſe well they doe. And therefore Tyndalle ſpeaketh falſe Engliſhe when he ſaythe the churche of heretykes. For they neyther be anye one church, nor haue anye
D one churche ouer them all, ſo ſpecialle that it may be by a certayn ſpeciall preeminence in reſpect of the remenant called the churche.

Nowe that a manne maye goe oute of a falſe churche of heretikes, and yet not into the true churche of Chriſte, Tyndalle maye well perceiue by two ſaumples of two ſpeciall heretikes of two cōtrarye condicions, that is to witte, one heretyke of olde called Berengarius, ¶
Berengarius another of newe, called William Huychin. Berengarius fell fyrſte into that falſe hereſie agaynſte the bleſſed ſacramente of the aultare, that he affyrmed and helde that there is not in it the very
E bodye of Chriſte, nor nothing but onelye verie breade, and gathered his church of hys hereſye together. But afterward he better remembred hymſelfe, and reuoked that hereſie, and fel from that hereſye into another, not fullye ſo farre in falſhed, but yet a falſe hereſie too, that is to witte, that hereſie that Luther holdeth now, that in the ſacrament though he cōfeſſed to be the very body of Chriſt, yet he helde that there remayned and abode ſtill very bread to therwith.

And thus in Berengarius may Tindall well perceyue that a manne maye
F goe from a falſe churche of heretykes, and yet not ſtraight into the true church of Chriſte.

Tyndalle maye alſo perceyue thys poynte well by the tother newe heretike William Huychin, whiche firſte fell to the ſecond hereſye that was of the twain the leſſe euill, that is to witte, the hereſie that Luther boldeth, that in the ſacrament is both the very bodie of Chriſt and verye breadde. But nowe eyther becauſe he longed euer to falle vnto the woorſe, as longe as he mighte fynde any woorſe then other, or elles becauſe he fauoured frere Huſkyn, becauſe his own name was Huychin. He fell in ỹ poynte
G from Luthers hereſie to his, and affyrmeth nowe that there is in the bleſſed ſacramente nothynge elles but breade, and ieſteth and ſcoffeth vppon it, and diſputeth in his blaſphemie that it ſhoulde be but ſtarche.

And thus where the olde heretike Berengarius beganne at the woorſte, and from that fell to leſſe euill: thys newe heretyke Huychin goeth contrary way, beginnyng at the leſſe euill, and falling from that vnto the woorſe. And therfore is murhe the leſſe likelye to folowe the
H tother in one poynte, in whiche I praye God he maye. For Berengarius yet after all thys, reuoked his latter hereſy too, and liued long after, and dyed an holy vertuous man.

But by theſe enſaumples I ſay Tindalle may well perceiue that though he goe ſtrayght out of a churche of heretykes, yet it ſhall not folowe that he ſhall goe into the true churche, ſyth he maye by ỹ way ſtep into another falſe church, of which there be ſo many beſyde.

For all the heretykes be not gathered into one churche, but as the churche of Chriſte is but one, ſo be there of thoſe a bengeable maynye, and be not compre-

A hended vnder any one churche, ſaupnge only that as the true church is ỳ church of god, ſo be all the falſe called ỳ churche of the deuil, whiche is kyng as the ſcripture ſayth, ouer all the childzen of pzide, whiche pzide is as ſaint Auſtine ſayeth, the very mother of heretikes.

Job. 41.

Pzyde the very mother of heretikes.

Nowe yf it be true that Tyndal here ſayth, that the churche whiche we call ỳ very churche, that is to ſaye, if it be true that the catholike knowen churche, bee as Tyndal here taketh it the churche of heretikes, and the fayth thereof bee as he alſo calleth it, a falſe fayned fayth of ypocrites, & therefoze like as this churche becauſe it is, as he ſaithe comen awaye from the true churche of Chziſt and his
B apoſtles, is the church of falſe heretikes, ſo they that come away fro this church of heretikes, and tois falſe fayned faith of hypocrites, be the true churche: then muſt it nedes folowe, that all the ſectes which are ſpzongen in Boheme, and in Saxony, and in ſome other partes of Almayn, be the very true churche, and the true faythfull belieuers.

Nowe ſith Tindalle hath bzoughte it vnto thys, I woulde fayne knowe one thyng of hym, ſith it is ſo that all thoſe ſectes be the true church and very faythfull folke: howe happeth it that eche of
C them calleth other falſe Shzewes, & faith true in that poynte, and in almoſte nothing els. And ſith he hath bzought it vnto this, how can hys finall wozdes alſo ſtande with thys concluſion, with which wozdes he would ſeme to pzoue his concluſion true? Foz thus he endeth this Chapiter.

¶ Tyndall.

Whiche thou ſhalt alwaye knowe by theyz fayth examined by the ſcripture, &
D by theyz pzofeſſion and conſente to lyue accozdyng vnto the lawes of god.

¶ More.

Nowe conſider good reader whether theſe tokens doe make vs knowe, that al the ſectes that are departed fro the catholyke churche, be the true churche. Howe can their faith examined by the ſcrypture, oz howe can their pzofeſſion to liue accozdyng to the lawes of god, make vs perceiue that al they be the true church, becauſe thei come from the faith of ours which Tindal calleth falſe and fayned, where as they beyng departed frō ours, doe among themſelf neither in faith noz in pzofeſſion of liuyng any wyſe cōſent oz agree? Foz fyzſt in Boheme, what
E a ſozt of diuers falſe faythes bee there, & what diuerſitie and contrarietie in the pzofeſſion of their lyuing. Then in Saxony and in ſome partes of Almain, what another ſozte is there of ſūdzy maner ſectes, aſwell in articles of ỳ fayth & belef, as in ỳ vnmanerly maners & lawles lawes of liuing, wherof ye may perceiue a great manye by the booke of M. William Barloo, that long was cōuerſaunt in the countrey, which deteſtynge thabhominacion that he founde among them, hath of a right godly zele geuen vs knowledge of the. And now by Tindales tale they be the true churche euerychone, and the lawe of god ſhal allowe
F all their liuynges as beaſtly as they be, and the ſcripture of god ſhal vphold and mayntayne al their belieſes as diſſonāt and as repugnaunt as they be eche to other, and as maliciouſlye falſe as all the whole ſozt be bothe one and other.

W. Barlo.

Foz all this loe yet ſhall we by ỳ lawe of god and by the ſcripture of God compared with all theyz beaſtly lyuynges & all their falſe repugnaunt faythes, well and clerely knowe ſayeth Tyndall, that all they be the very true church of chziſt, becauſe they can bee none other, foz as muche as they bee come awaye from the
G fayned fayth of ours. And ſo ye may ſee that Tyndal affyzmeth now not only thoſe abominable hereſies ỳ he taught befoze, but all thoſe alſo ỳ Anabaptiſtes haue added vnto them ſynce. And ſo now be ỳ true church with hym & agree with ſcripture and with the law of god, all thoſe that ſaye the baptiſing of chyldzen is voyde, and they that ſay ỳ there ought to be no rulers at al in chziſtendō neither ſpiritual noz tempozal, and that no man ſhoulde haue any thyng pzoper of his owne, but that all landes and all goodes ought by goddes lawe to bee all
H mennes in comen, and that all women ought to be comen to all menne, as well the nerte of kynne as the fartheſt ſtraūger, and euery manne houſebande to euerye woman, and euery woman wife vnto euerye manne, and then fynallye that our bleſſed ſauiour Chziſt was but onelyman and not god at all.

The Anabaptiſtes opinion.

And in good fayth I neuer thoughte other yet from ſone after the beginning but that when theſe folke fell once too theſe hozryble hereſyes which Tyndall in hys bookes hath taughte vs, they ſhoulde not fayle to fall ſoone after vnto theſe other too, of whiche the very wozſt

is

A is not woorſe yet then dyuers of thoſe that Tyndalle taughte vs beforе; nor lightlye can there none be woorſe, except onely one, that were to ſaye, there is no God at all. And as helpe me God, I verely feare they ſhal fall vnto that at laſt. And then reknyng neither vppon God nor deuil, nor immortality of their own ſoules, but iefting and ſkoffyng that God is a good felowe, and as good a ſoule hathe an owle as a cuckoo, and when thou ſeeſt my ſoule hange on the hedge, then hurle ſtones at it hardly and ſpare not. And as Tindalle ſaith, when thou ſpeakeſt with Saynte Peter, then praye hym to praye for thee: thus reke-
B nyng vpon nothing but onely vpon this woorld, and therfore recking for nothing but onely for the bodye, they ſhall at the laſt fall in a new rage, and gather them ſelfe together, and ſhall but if theyr malice be the better repreſſed, to make other maner maiſtryes then euer they made yet, whereof the miſchiefe ſhall falle in theyr own neckes. But yet if they maye be ſuffered once to ryſe, all the miſchiefe will not fall in their own neckes alone, but much harme ſhall happe vppon many good mennes heades ere theſe rebellious wretches be well repreſſed agayn.

Beſyde al this, conſider well good reader, that if it be true that Tyndalle here
C teacheth vs for the finall concluſion of all thys Chapiter, that is to witte, if it bee trewe that all they that goe oute of the catholike church, be the true church then ſith the ſectes that are departed out of thys catholyque churche, be companies knowen well ynough, ye ſee nowe verye well, that here hath Tindalle ſodaynelie deſtroyed and pulled downe the churche that all thys whyle he w nte a-boute to buylde vp, whiche was as fro the beginnynge ye haue heard, a church of vnknowen electes. For he hathe as
D ye nowe perceyue, brought all to a knowen churche, or rather to twenty knowen churches, of whiche euerye one is by all the remenaunte knowledged to bee knowen for falſe, and then bothe in abhominable falſe beliefe and brutiſhe beaſtly liuing all the whole rable ſuch, that obſtinately liue therein, and deueliſhly alſo dye therein, that euerye man maye well perceyue they cannot all bee Goddes electes.

And thus hathe he ſodaynelie pulled here downe to grounde, the churche vnknowen of his only electes, that he hath good chriſten reader, all thys whyle ſo buyſilie gone about to ſette vp. E

Now if Tindall when he ſhal perceiue how blindly the deuil hath led him hereabout, and made him to fall in the diche with his doeer, & breake all his egges, & quayle thus all his concluſion, wouldе for ſhame ſeke any farther ſhyft, and ſay that I miſſe take hys woordes, and that himſelfe meant in them ſome other maner thing: I dout not but euery wiſe reader will conſider well what he will ſay, and not be ſo farre ouerſeen as to beleue him at his onely woord. One thing I am very ſure, ỹ I haue in this Chapter left F neuer a woord of his vnwritten to hide his entent, or depraue his purpoſe withall, but haue truely & playnly rehearſed them euery one. By all which it appeareth plainly, that he both ſaith and meaneth as I haue ſhewed you, and therupon that theſe folies of hys that I haue declared you, are plainly deduced vpon his own woordes whiche I haue rehearſed you.

Howbeit, if he will for auoiding of the ſhame, ſurmiſe that he ment ſome other thing: I cannot well ymagine what it might be ỹ he might deuiſe to ſay that he ment. For if he would ſay that he ment not, that all the ſectes that goe out of the catholik church which he calleth the he- G retikes be the true church, but ſome one of them, whiche one we ſhould perceiue well from the remenaunt by their faith examined by ſcripture, & by the profeſſion of their liuing after the lawe of god, thys can he not ſay that he meant, for he nameth no one ſect of them all, but ſaith generally that they which departe oute of the church of heretikes whiche he calleth the common knowen catholyque churche, be the true churche. And therfore he cannot eſcape ſo. He woulde alſo if he had ſo meant, haue ſpecially com- H maunded ſome one. And alſo there is not one of thē al whoſe faith either agreeth with ỹ ſcripture, or the profeſſion of their liuing with the lawe of god, but if Tindall call (as in dede he doth) a godly profeſſion for freres & nunnes to fall frō the chaſtitie of their profeſſion, & like as they profeſſed before to ſerue god in chaſtitie, ſo to profeſſe themſelf from hencefurth to ſerue the deuill in ſacrilege, & make him a daily ſacrifice of their own beaſtly bodies with inceſtuous lechery.

Finally, if he be ſo thameles as to ſay that he ment none of them all, but ſome ſuch vnknowen as himſelfe woteth not whome, that is gone out of our church,

that

A that is to wit, ẏ knowē catholik churche and believeth not as we doe, because we beleue naught, nor liueth not as we do, because we liue naughte, nor goeth not into any of those other churches & sectes neither, because they beleue naught and liue naught also aswel as we, but frame themself some faith after the scripture, & some kind of liuing after ẏ law of god by thēself, & that these be the very church & the very electes, and al vnknowen both who they be and where they bee, sauing onely that alway some such ther be, and knowen onely to god ẏ hath elected thē, & euery of them to himself by his felyng
B fayth whiche yet he manye times feleth nothing of, as Tindall himself hath before confessed in the chapter of ẏ order of their eleccion, & yet for al that alway feleth still, that thorow the feeling faythe which he once felt, he is one of gods good children, euen while he lieth with his lēman or while he killeth a good man, and that in all that while that he doth suche deuelishe dedes, he doeth yet no deadlye sinne: if he can for shame find in his hert to say thus, this wilbe the most foolyshe thyng of all.

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

Moreouer, if he so had meant in dede, that had been yet the most foly of al. For what congregacion wer that which neuer were gathered together, nor neuer
D one parte wittingly speake with other, of which if they met together, neuer one knoweth other. For though they knowe together, as folke of acquayntaunce or kinred, or neighbours peraduenture all of one town or strete, yea or of one house either: yet can they not one knowe another as for a member of his own vnknowen church, that is to wit, for one of the true faith and right liuing, & for a penitent sinner, and finally for a final elect. And all these condicions ye wotte well, must those persones haue that Tyndall taketh for the very churche.

Yes saith Tindall: Thou shalt alway knowe them by their fayth examined by the scripture, and by theyr professiō and consēt to liue according vnto the lawes of God.

Howe is it possible to knowe by these meanes whether he be a finalle electe or not? while he may both lye and change, and saye he believeth otherwyse than he doth, or believe herafter otherwise than he doth now. But yet consider well here good reader, that when ye see Tyndalle here goe aboute to teache howe they maye be knowen, he declareth him self that of reason the church must be a church knowen, and that it wer a thing F farre out of reasō to haue ẏ very church vnknowen. And in this he clearelye declareth the madnes aswell of himself as of Luther and Barns and them all that would haue the church a congregacion vnknowen, and yet labour to deuyse vs markes by all the meanes they maye, wherby their church vnknowen myght seme to be perceiued and knowen.

Nowe when he saith: Thou shalte alway knowe them by their faythe examined by the scripture, and by their profession and consent to liue after the law of god. I would fayn witte whiche thou he meaneth. Thou learned or thou vnlearned. Well ye wot that among the learned, the very sense is in question, and vpon the debating thereof, aryseth all the variance. Which thou meaneth he thā? Thou that arte vnlearned: Thou that canst scantly reade it, or thou that canst not reade it at all? When they that are learned cānot perceiue it, then thou perdie that arte vnlearned shalt perceiue it anon, & examine and iudge by the scripture whiche of them saye best for theyr fayth of whom thou vnderstandest neyther nother, but the lēger that thou hearest them dispute vpon the scripture, but H if thou bring the true fayth thither with thee, the lesse shalte thou there perceiue. And in much more doubte depart shalte thou thēce, then thou wer in when thou camest thither. For as the prophet saith, Esai. 7. but if ye believe, ye shall not vnderstād. And therfore for eueri man learned and vnlearned, for so farre as toucheth ẏ necessary doctrine of true faith & liuing, & exposiciō of scripture that apperteineth therto, the very fastnes and suretie is, to rest vnto the churche, whiche is as saynt Paul saith, ẏ piller and sure ground of trouthe. And ẏ can be none vnknowen church, which cā neither lern nor teche, as they ẏ neither can haue preacher nor hearers, aswell for that one of them can not knowe another to assemble aboute

1. Tim. 3.

eleccion

A election and choyce, nor can haue anye by ſucceſſion, ſith ther can be no ſucceſſion perceaued among any ſuch of which no part knoweth other, and alſo for that if they neither be of the catholike church nor of any knowen ſecte, they cannot be ſuffered to preache or liue either among vs or them. And if they be of either vs or the̅, then are they of ſõe knowen church. And if they be ſcattred among ẏ church and the dyuers ſectes, and neyther liue nor believe after the doctrine of none of them all ſo long as they ſo dooe, none of them knowing other, ſo long be they a ſecrete vnknowen ſecte, but they neither B be churche nor haue churche, nor prieſt nor preacher among them.

And if they fall after in acquaintance together, and flocke together, and eche knowe of others beliefe and liuing, then begynne they to be a knowen ſecte, and a falſe knowen church of heretykes, becauſe they bee gone out of the catholike, ſome immediatly and part by a meane, as thoſe that come together departyng oute of the dyuers, all which, before departed oute of our one. In whiche one of oures, that is to witte, in the knowen catholike church, the trueth dooeth onelye reſte, ſyth it wel appereth as I haue C before playnely proued, that the faythe whiche was with Chriſte and his apoſtles, hath euer ſtill continued with vs, which is and euer hath been one church ſtill cõtinued from the begynning. And therfore euer from the beginning, thoſe that haue by profeſſion departed oute of this churche, haue euer been knowen, if from the ſocietie thereof, for Scyſmatikes, if from the fayth thereof, for heretikes. For as that glorious martyr holye Saynt Cipriane ſayth: Oute of vs be they al gone, and not we out of them, D but euer from the begynnynge as heretykes or Scyſmatikes haue riſen, eyther haue they by profeſſyon departed oute, or the church hath caſte them out, and the churche euermore hathe as the verye ſtocke continued ſtill and remayned, and the braunches ſo cutte of, haue fyrſt or laſt withered away. And ſo ſhal all theſe at length, when the catholyke churche ſhall abide, and remayne, and ſtande faſt with God, and god faſt with it, according to Goddes promiſe, till the worlde take an ende, and euer myracles in it, & in onelye it, to declare and make open that the very fayth, the verye hope, and the very charitie ſtil continueth therin, & that how ſicke ſo euer it be, and how much dead fleſh ſoeuer be fol- C den in the ſick & ſore partes of the ſame, yet alive is euer the body of this church, for in it is the ſoule and the ſpirite, & out of the body of this knowē continued catholike church, ther is in the body of any other church gone out or caſt out of this for their contrary belief and faith, or for their rebellious behaueour, ther neither is I ſay, nor can be among them all, as all the olde holy doctours and Sayntes fully recorde and teſtify, neither healthy, life, headde, nor ſpirite.

The catholyke churche ſhall continue for euer.

And therfore to finiſh at laſt this long F Chapter of his ſolucion, it is impoſſible for Tindall or all the worlde beſyde, to ſoyle that one argument, by whiche the knowen catholike churche is proued to be the verye churche of Chryſte, in that that from the beginning it hath euer ſtil been by ordinarye courſe of ſucceſſyon kepte and contynued one, and the olde fayth from the beginning (as by the bokes of holy ſayntes of euery age wel appeareth) alwaye continued therein, and the olde righte maner of interpretacion of the ſcripture, concernyng the faythe (as by theſame ſayntes holy bookes appeareth) alway continued therein, and euer more glorious miracles from the G beginnyng, inceſſauntlye perceueryng therein, and that it was promyſed that it ſhoulde euer continue till the worldes ende, and god therin without any other Math. 28. new church of god to ſuccede the church of Chriſte in this worlde, as it was promiſed and prophecyed that the churche of Chriſte ſhoulde ſuccede and putte awaye the Synagogue of Moyſes, & that all other churches and ſectes of whiche euery one calleth it ſelf the right church bee ſome at one tyme, ſome at another ariſen and reared themſelf againſt this churche, and therefore bothe gone oute H and caſte oute of this churche, and there ſo many dyuers faythes to the olde continued faith euery one diuerſly contrary, & al their interpretatiõs of holy ſcripture concerning fayth and god liuyng diuerſlye, contrary to the doctrine & expoſicions of all the old holy doctors and ſayntes, as I haue oftẽ declared you, or elles lette Tyndalle as I haue deſyred hym once or twyſe I trowe already, tell vs ſome one of all them that teacheth vs the ſcripture or without ſcripture eyther, that freres may wedde nunnes.

Theſe thinges I ſaye being thus, that the veri church can be but one, and muſt endure as longe as the worlde laſteth,

and

A and can in thys worlde haue no newe churche to succede it as the Synagogue hadde, and then that all these churches of these sectes be riesen and gone out of the catholyke churche, and it continueth styll: it is impossible I saye for Tyndall or all the worlde beside, to soyle the reason and auoyde it, but that only this catholik church is the very true church of Christ, and all the churches of sectes at sūdry tymes gone out therof, be churches of heretikes and scysmatikes, and very churches of the deuill.

And thus good christen readers, haue I playnelye proued you, that Tyndalle B and his felowes, and all these sundrye sectes, nor yet anye one of them all, bee not as he blasphemeth and scoffeth to be resembled vnto Christ and his apostles, as gone out of the catholike churche, in like maner as they went out of the Synagogue that then should haue an ende, to beginne a newe that whyle the world lasted should neuer haue an ende, nor any church be true saue it selfe. But that Tindall and all his felowes, & all theyr sectes be so gone out and put out of thys catholike church of Christe, as Lucifer and hys felowes by pryde fyrst departed C out, and by power was after put oute of the churche of God in heauen.

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

Gene.4. And likewise as Chore, Dathan, and Abyron with their felowes, made a sect of scismatikes and bente awaye fro the church of Moyses and Aaron in desert, for which they went quick vnder earth, and as it semeth, hell swalowed thē vp.

Nume.16. And likewyse also as the tenne tribes of Israel departed with Hieroboam frō theyr verye Kynge Roboam the sonne of Salomon, with whiche, rebellious D departyng from their kinge, albeit they were not well handeled with hym, but were threatned and putte in feare of oppression, yet was God as Saynt Cipriane by scripture proueth, greately dyspleased with them, and his very church moste speciallye then remayned in the smaller companye the two trybes onelye, from whiche the tenne were gone. And these heretykes be gone oute of the catholike churche in like maner, as the John.6. greate companye of Christes disciples went from him when he was aboute to teache hym the fayth of his verye bodye and bloude in the sacramente of the aultare, for which, and from which, Huskin, and Swinglius, bee nowe gone awaye too. And yet as the verye churche remayned in these fewe that abode and continued: so shall the verye churche euer abyde & continue in these fewe that perseuer in the stocke, bee it minyshed and minced neuer so smalle, and alway those that goe therefro, shalbe but withered braunches and churches of heretikes and scismatikes, be they neuer so great nor so many.

These heretikes departe also from the catholike churche, in suche wyse as Judas departed fro the churche of Christ Mar.14. F at the maundaye supper, when he went to betraye the headde of that churche, and vttrelye to dissolue the bodye. And likewise doe all these sectes of heretikes which in that poynt dooe more then verelye represente the Scribes and Phariseis, whom saynt John called the generacion of vipers. Math.1. For as the yong vyper serpentes gnawe out theyr mothers bely, and those Scrybes and Phariseis dydde by theyr false doctrine laboure to destroye the verye trewe doctrine of the Synagogue, whereof they were engendred: so dooe all these cursed serpentine sectes of heretikes, both with their false G errours and heresies, labour to destroy the true doctrine, and also with soweynge of discencion and sedicious Scismes, goe aboute to gnawe out the very bellie of their mother the holy catholike churche. And therefore will they, but if they dooe (as I praye Godde geue them grace to dooe) repente their malice and amende, elles vndoubtedlie haue their parte with Judas, and with such other as I haue shewed you that departed frō the true churche before, and with suche other heretykes as departed also from the churche in the tyme of the blessed H apostles after, as wer the Ebionites that sayd Christ was but only man and not God, against whom, saint John the Euangelist wrote hys holy ghospell, and the Nicolaites whiche woulde haue all women in common against whom god speaketh himself in thapocalips, which Apoca.2. bothe heresies bee nowe begonne to bee brought vppe agayne among the sectes of these newe heretykes in Almayne, whiche sectes Tindall calleth the verye true churche of Chryst, because they departe only and goe from ours, where he seeth well by the olde bookes, that wee haue thesame faith that thapostles had, & heareth with his owne eares that they haue thesame heresies whiche the apostles

A stles damned.

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

B And thus ende I good christen reader this booke, in whiche euery chylde that almoste that aduisedly readeth it, maye well and clearely perceiue ẏ Tindalles solucion is not worth one ryshe, but the reason that he would haue soyled, is and abydeth still so mightye, strong, and inuincible, as a reason before me made by the strong and myghtye champion, the inuincible martyr saint Cypriane, that by that one reasō alone it is I dare boldly say, wel and playnly proued that this knowen catholike church whiche Tyndalle woulde impugne, dysprone, and

C destroye, is alone the verye true church of Chryste, whiche all the Deuilles in hell shall neuer be hable to pull downe, and that these hundred sundry sectes whiche Tindall would haue taken for the very churche of Christ, be very false heretikes al ẏ whole rable, and Synagogues of Sathan, and verye churches of the deuil alreadye dead and vtterly destroyed in spyrite, and but if thei return to the ca-

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

(.·.)

¶ Thus endeth the sixth booke.

(☉)

The. vii. boke C

Here begynneth the seuent booke in defence of the second reason, prooyynge the knowen catholyke churche to be the verye churche of Chryste. Whiche seconde reason is, that we know not which is ẏ scripture, but by the knowē catholike church.

F

¶ The defence of the second reason.

¶ Tindall.



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

H

¶ More.



Thys reason (good reader) which Tindall woulde here so fayne aunswer and soyle, is the thynge wherewith ẏ kynge our souerayn lorde as a moste erudite prince in hys moste famous booke of the assercion of the sacramentes, strayned Luther so sore, that hetherto neyther hymselfe, nor anye companyon of hys, durst euer once attempte

A attempte any aunswere thereunto, till Tyndalle nowe perceyuynge the kynges argument in that poynte so strong, that euery manne much alloweth it and feleth it for inuincible, wareth for anger so starke madde at laste, that he maketh hys assayes and assaultes here thereat, and leeseth not onely hys labour in the ende, but also by some of hys own argumentes, wherwith he wold impugne it, maketh it rather more strong, and proueth it playn inexpugnable.

But Tindall, albeit that he rehearse the reason in such wyse himselfe, that he soyleth it not afterward so surely as he B rehearseth it, nor neuer wer lyke whyle he liueth, although the reason hadde no more thē he reherseth: yet doth ẏ kinges grace against Luther besides all thys ẏ Tyndall rehearseth, put an other piece or twayne of pith and strength therein.

For wheras in the time of holy saynt Austine, suche heretykes as then were, played as these dooe nowe, denying the rommon knowen catholike churche to bee the verye churche of God, and the doctrine thereof to be true: that blessed doctour amonge manye other thynges with which he plainly confuted that foo- C lish heresie, said and affirmed playnely, that hymselfe shoulde not haue believed the gospel, but if the authoritie of the catholike churche compelled him therūto.

Thys saying of saint Austine, Luther himself alloweth. For though he will in no wise agree, that the whole catholike churche gathered together in a general counsayle, hath anye autoritie or power to make anye lawes at all: yet he graunteth that the certeinty by whiche we know and be put in suretie, which is the very scripture of god, & which not, a H man hath his learning and teaching of that poynt by the church of God, for the churche hath saith Luther, according to the saying of Austine, this thing geuen it of god, ẏ it can iudge and discerne the wordes of god from the wordes of men.

The churche of God can iudge and discerne the wordes of god from the wordes of men.

Then layd our sayd soueraygne lorde Luthers own wordes agaynst Luthers owne heresies, for the fayth of the catholike churche, in dyuers places dyuers wayes. For syth Luther confessed that the churche hath that gifte of God, that it can discerne the woord of God frō the woorde of man: it foloweth (saythe hys grace) ẏ those thynges which ẏ churche saith, is the woord of God vnwritten, & tradiciōs of the apostles, (of which Luther woulde none beleue, because they wer not written) be the verye woorde of God aswell as those that be written. E

And in that reason, hys grace gaue Luther and Tindall, and al their whole secte suche a sure fall, that they shal neuer wel arise & walke vpright while thei liue agayn. For as his highnes laid vnto hym, sith Luther cannot say nay but ẏ he must believe the church when it telleth him that these thynges God caused hys apostles to write, wherfore must he not as much beleue it, whē it telleth him These thinges God caused hys apostles to tell and teache by mouth? Then layde his hyghnesse vnto Luther ferther, hys own wordes against himselfe this wise.

Luther hymselfe confesseth that God F hath geuen the churche that gyft, that it can discerne the woordes of God from the woordes of men. And wherfore hath he geuen ẏ church that gyft, but because he will not suffer his church to falle into such a perilous errour, as to take the wordes of menne for the wordes of god, whereby menne myght fall to some euil opinions as well in fayth as other vertues. But so is it, that by the erroure of wrong takyng the sence of goddes wordes, menne may fall into the lyke perill, and also to a great deale greater. For ẏ G wryting of man taken for the scripture of God, myghte either by some conuenient coment deuysed vpon ẏ trueth written in mennes heartes, or by the playne perswasion and confession of our owne ignoraunce, that the sentence were not sufficiently perceiued and vnderstandē, might I say be conteined and kept from doing anye great harme. But the scrypture of God taken as it is for hys owne wordes, and then vnderstanden falsely, must nedes caste the people into a verye false errour in stede of very true fayth. H

Now therupon it very wel foloweth, that god neuer will permitte and suffer hys churche to fall in any damnable errour thorowe misse vnderstandyng and wrong declaracion of the scripture, for as muche as by the taking in necessarye poyntes of faith or vertue ẏ false sentēce for ẏ true, must nedes grow much more perill and harme, then by the takyng of mannes false writing for the true scripture of God.

By this argumēt loe, the kinges highnes vttrelye confuted Luther vpon Luthers owne woordes, and proued hym that he may neuer saye naye for shame, but ẏ in all necessary poyntes the verye true sence & exposicion of the scrypture,

is in

A is in the church & the holy doctours therof. Whose exposicions as by their bokes appeareth. openly reproue such exposicions therof, as al these heretikes haue deuised for ẏ maintenãce of their heresies.

The true sence and exposicion of the scrypture is in ẏ church and holy doctours.

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

Sith God hath (as Luther confesseth) geuen the churche that gyfte, that it discerneth the woordes of God from the woordes of man, Luther well sheweth himselfe suche as he is, while he calleth the epistle of saynt James the woord of B man, whiche the churche hath so longe discerned & iudged for the worde of god.

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

For sith saynt Austine saith, and Luther also confesseth, that the church hath this gyfte of God, that it discerneth the verye scrypture of God from the wrytynge of manne, and in those woordes C bothe saynt Austine and Luther bothe, spake of the knowen catholike churche, and not of an vnknowen churche: it appeareth playne that both saynt Austine and Luther affirme, confesse, and agre, that the knowen catholike church is the verye churche, and not that any church of heretykes is the churche, for to none of them God neuer gaue that gift of discrecion. For no man euer toke the scripture because any of them sayd so, but al they as they haue cummen out of the catholike church, so haue of the catholyke church receiued the scripture, and vpon the credence of that churche, haue they D all beleued it, as Tindall cannot denie, though these newe heretikes be now for defence of their heresies, fayn to forsake some parte of the scripture too.

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

¶ Tindall

Thys wyse reason is their shote ankre and all their whole refuge and chief stone in theyr foundacion, whereuppon E they haue built al theyr lies, and al their mischiefe that they haue wroughte these viij. hundred yeres.

¶ More.

This reason Tindall here maketh very light, and saythe that these. viii. hundred yere the catholike church hath bylded so many lyes, and so much mischief theron, by all which tyme of eyght hundred yeres, if the whole catholike church haue been in erroures and heresies as Tyndal here saith and his master Martine Luther before him, then hath christ broken all hys promises, by whiche he F promysed to be with his church al daies to the worldes ende.

For by al this. viii. hũdred yeres hath Christ had none other churche continuing that any man can tell of, but if Tindall will saye yes, & when he can neither tell whiche nor where, will yet saye still yes, & nothing but yes, and loke that we should against our own experience vpõ his bare woord believe hym, because he saith still yes, with as much profe in his yes, as a gose hath in her hysse.

Tindall seeth well also, as ye shal after perceiue though he dissimule it now, ẏ when he saith this wise reason is their shote anker, this reason that he mocketh is not only theirs whom he would seme G to mocke, that is to witte, the catholike church of this. viii. C. yeres, in whiche time haue been mẽ of such holines & vertue, and nowe holye sayntes in heauen, whose faythefull holye wrytynges condempne his faythlesse heresies, that euerye good man I dare say will thinke thẽ full vnmetelye to be mocked and iested vppon by such a foolyshe felowe as this is, whiche whyle he setteth so lyttle by Saynt Thomas, Saint Bonauenture, Saynt Bernarde, Saynt Anselme, and al such other men as haue writen in the church this eyght hundred yere: he seeth H yet well ynough that the reason whiche he mocketh, was made by the holye doctour saint Austine foure or fyue hũdred yere before that, and that thesame holye man buylded therupon ẏ selfsame buylding that the catholik church repayreth and kepeth vp now, and which building these heretikes would now pull downe, John. 16. ẏ is to say, that god teacheth his church the trouth & leadeth it into al trouthe as he promised, & will not suffer it dãnably to erre, and for that cause will not suffer it to be deceiued in misse takynge of the verye scrypture, nor consequentlye

for

A for the same cause for such mistakyng of the right sense & vnderstãding therof, wherby they should fall in any dãnable errour thorow the false belefe, in anye maner poynt wherof God woulde haue them to knowe and beleue the trouth.

These are the thynges that holy saint Austine made that reason for, against suche heretikes as Luther & Tindall be nowe. Whiche other dyd then as these dooe nowe, laboure to make folke beleue that theyr church of heretikes wer the verye churche, and the catholyque churche were a churche of heretykes. Agaynste those heretykes (I saye,) and
B with them agaynste these heretykes tw, dyd that holye doctour Saynt Austine, not only .viij. hundred yere agoe, which wer yet a lenger tyme by almost halfe, then euer hadde anye secte of heretykes anye continuaunce yet, but lenger before eight hundred yere then almost half eyght hundred agayn, make this inuincible reason which now thys worshipfull wilde gose so comely scoffeth & scorneth, by whiche for all hys goodlye scofking at saynt Austines reason, he shall neuer whyle he liueth auoyd it, but that saynt Austine hath by that reason alone
C although he neuer had made moe, wheras Tyndalle well knoweth thoughe he would haue it seme nay, that saynt Austine made for ỳ purpose many moe, but though he neuer had (I saye) made moe for ỳ purpose then that one: yet had that one against Martine Luther and William Tindall tw, & agaynst all the heretykes that euer haue been, are nowe, or euer shalbe hereafter, wel & clerely proued that their church be al ỳ many false and onely the knowen catholike church the very true church of Christ.

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

¶ Tyndall.

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

¶ More.

O good Lorde, what greate pittie it was that Saynt Austine had not hadde as much wit as william Tyndall, that he might haue seene that hys argument
E would so sone be soyled, and that it was no better for the church against heretykes, then for the Iewes agaynste christendome, but euen the selfe same reason that mayntayneth them in theyr obstinacie, and kepeth them from christendome.

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

Howbeit, if saynt Austine had hadde
F no more to saye to the Iewes for the defence of his reason, then ỳ heretikes had to saye to hym in the soyling of his reason: then myght the heretikes well haue mocked saynt Austine, as Tindall doth nowe, and soyled hys reason in the self same fashion, and so woulde they soone haue doone ye maye be sure, hadde they not seen full well that they shoulde haue wonne themselfe nothynge but shame thereby. For if any heretike would so haue said vnto saynt Austine, that the Iewes might say the same to the christen people, you knowe not the scryptures of
G God but by vs, because we tell you so, ergo we bee the verye churche of God, and vs ye must beleue as wel in the vnderstandyng of the scrypture, as ye beleue vs in the knowyng whiche is the scripture: Saynt Austine would soone haue sayde agayne, that christen people might aunswere the Iewe and say: we neyther receyue the scrypture of you, nor knowe the scrypture by you, nor yet beleue you neither in the declaracion thereof. For if we dyd, then must
H we graunte the ghospell were no scrypture, nor nothing that anye of Christes apostles wrote, nor some bookes neither which wer taken out of your own Hebrewe tongue. And therefore we knowe neuer a booke of scripture by your teachyng, but mistruste rather euerye boke of scripture that cummeth oute of your handes. For the synagogue of Moyses, whiche was whyle it lasted, the church of god, is now ended & is his churche no lenger. But our sauior Christ hath begonne & continued his church, this knowē catholike church gathered of Iewes and gentiles both together. And he toke not the old scriptures of you, nor of you neither learned to know thē, nor of you

to bin-

A to vnderstand them, but he made thē al, and by the wryters thereof hym selfe endighted them. And he deliuerd vnto vs ẏ church, both those olde & also some other new, and yet diuerse other instruccions of hys pleasure in thinges that he wolde haue beleued & done, whereof he caused no part to be writtē. And thē he taught & euer teacheth and euer shal teache, hys catholyke churche to know as wel those holy writinges as those other holy thinges vnwritten, with al necessary vnderstāding of those holy wrytinges to. And al this he teacheth hys church by himself and hys owne spirite, accordyng to hys owne promise euermore abiding therin to leade it into al necessary truth, to thē-
Mar. 18. John. 6. tent that his catholike church may be to
B euery man that wil learne therof & giue credence therunto as himself cōmmaūdeth euert mā to do, a very sure stablishment and a stronge pyller of trouthe, as wel in perceiuing which is ẏ true scripture, as the necessary learnyng of ẏ true vnderstandyng of the scrypture, & ouer that of euery other thing that God wyll haue don or believed beside ẏ scripture. Whych scriptures ye Jewes nothynge now belong vnto you, sythe ye be no lēger the church for whom they serue, and as much of them as ye can catch in your handes, ye vse to mysse wryte & corrupt, and chaunge the veri text in such places as the true text maketh for our sauioure Christ, & for the catholyke fayth taught by hymself and hys holy spirite vnto his
C catholyke churche.

Thus lo, wyth yet many better thinges mo then either my poore wyt or learning cā deuise, could saint Austine haue answered any such heretyke that would haue soyled hys reason wyth the Jewes argument, as Tindall now dothe here. And farther then myght saynt Austyne haue sayde to that heretyke, as we maye say to this heretike, that whatsoeuer the Jewes would iaber or iangle agayn, ye that are Christen men, and falselye professe Christe, whyche fallyng from hys fayth styl pretende hys name, ye can not
D say but that the Jewe is truely and reasonably aunswered.

And therefore maye we saye to Tyndall, that he can not say for the mayntenaunce of hys solucion, any such thyng against the reason of saynt Austyne, as saynt Austine might haue sayd against suche other heretykes. For Tyndal can not saye that the churche of Christ is at an ende as the Synagoge of the Jewes is, nor can not deny but that he toke the G scrypture of the churche, and learned to knowe the scrypture by the teachyng of the churche, and that none other church but the knowen catholyke church, vnto which God hath gyuen the gyfte to dyscerne and knowe the scripture from all other wryting, as Tindals owne mayster Martyne Luther as false as he is, could not yet for shame but confesse.

And thus lo (good Christen readers) here ye clerely se that Tyndals example and similitude of the Jewes, wherby he woulde shake of sainte Austines reason made against heretikes, to proue the catholike churche the verye church, is wel and clerely voided and proued farre vnlike, so that Tyndal must seeke himselfe a newe solucion for this. And so ye shall F see him do anone, but ye must geue hym leaue to rayle a lytle fyrst.

¶ Tyndall.

Our spirites fyrst falsefye the scrypture, to stablyshe theyr lyes.

¶ More.

Lo good readers, I told you ye muste gyue hym leaue to rayle a lytle, yea and to lye a litle to, for els he can not speake. But yet God bethanked that hys goodnesse hathe made it well perceyued and knowē, that oneli the sectes of heretikes departing out of the catholike churche, haue vsed euer that crafte, not onelye to refuse for scripture some part of the ve- G ry scripture in dede, but also for fauour of theyr false heresyes, to chaunge, corrupt, and of purpose to falsefy, with raisyng and false wrytyng, the true text of those bookes that them selfe take & confesse for the very scripture in dede.

Let Tyndall tell vs anye one peece of holy scripture that the catholike church refuseth. He can not for shame saye it, where as these heretykes refuse and reiecte dyuers partes of the pystle of saint James, and some other peeces to, nowe and then when they lyst.

Let Tyndall tell what one text, what H one woorde, the catholyke churche hath gone aboute to corrupte or chaunge, to make the texte the more meete for theyr matter. Now hath it bene an old prank of heretykes, to vse that fashyon of maly cyouse corruptynge the bookes of the holye scrypture in theyr handes, as ye maye reade in autentyke storyes, that the Arrians dyd, and were shamefullye taken wythall.

An old prank of heretikes.

A Of this falsefiyng we haue also a fresh new ensample geuen vs by Tindal himself in his translacion, wherein he falsefieth the true text of ẏ testamēt of Christ and putteth out both penaunce, priest, & church, with charitie, grace, and al, turning them into other wordes, for the settyng foorth and auauncing of hys false faccious heresies.

Of this falsefying haue these heretiks also giuen vs good ensample, in the bokes that they haue put foorth, and in the calēder of ẏ sayntes haue put out saynt Policarpus that holy man the .xxiii. dai of February, and set in his place a stark wretched heretik, late burned at Maidestone, and nowe burnyng in hell called Thomas Hyttō, whom they cal in their kalender saint Thomas of Kent.

B Such purpensed falsefying of bookes vse alwaye these heretikes, and none at anye time but heretikes. Thus doo they falsefy the bookes of the olde holye doctours and saintes, such as they either do translate or cause to be put in prynt, as doth in dyuers places appeare, and mai be clerely proued.

And latelye haue they played that pageaunt in falsefyinge the verye texte of scripture, in suche wyse that they shewe therein theyr honest playnnesse & theyr substanciall truthe.

1 Corin. 6. For haue not some of Tindals holye elected sorte chaunged the latyn texte of C saint Paule in the first pystle to the Corinthians. For where the old translaciō hath this word *fornicarii* & the new trāslaci on *scortatores*, which signifieth in englishe whoore hunters, they haue put in thys worde *sacerdotes*, that is to say priestes.

And euen as they haue handeled the holy scripture of God, so haue they vsed them selfe in other writers that expoune and declare the scrypture. For the Lutherans putte certaine woordes of theyr owne into a booke which is ascribed vn to sainte Chrisostome, to make it seeme that in whō so euer were fayth, he could D not be possibly without good workes.

And Huskin also in hys translaciō of the cunning byshop Theophilactus vpon saint John his gospel, left out in the exposicion of the .xxi. chapter, not a fewe lynes. And least if it were perceyued it might be laied to hys charge, he sayde ẏ his boke lacked somwhat in that place, wher as other mens bookes lack it not.

And holy saynt Thomas alledgeth in hys boke called *Cathena aurea*, the woordes whych Huskyn woulde haue seme that they coulde not be founden in the work. E But for what good intent and purpose he so sayde, the place it selfe who so euer looke theron shal very well shewe.

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

¶ Tindall.

And when the scripture cummeth to light, and is restored vnto ẏ true vnderstanding, and their iuglyng spyed, and F they lyke to suffer shipwracke: then they cast out this ancre, they be the churche & can not erre, their authoritie is greater then the scrypture, and the scrypture is not true, but because they say so and admit it. And therfore whatsoeuer thei affirme, is of as greate authoritie as the scripture.

¶ More.

Tyndall here speaketh of iuglynge, whych he saith we vse in misconstruing of the scripture, and whyche he maketh as it wer now spyed out, & the scripture restored vnto his right sēse againe. But here is it ethe to spye and perceyue hys G iuglyng well inoughe, howe he iugleth himselfe ouer the style ere he come at it. For ere euer he get ouer the hedge, and tel vs what we do when our iuglyng is spyed, there is a litle laboure for hym of half a miles walking ere he come at the hedge, in which he should tell vs and reherse vs some of those texts of scripture, whych the catholike churche or the doctours thereof haue falsefied wᵗ iuglyng away the right vnderstanding, & which textes hymselfe and hys secte, that is to wyt al the sectes (for of them all is he as contrary, as eche is to other) haue nowe restored vnto his right sense agayne.

Thus he should haue shewed vs first, H & thē haue shewed vs after what ẏ churche saith therin, & proue that exposicion false, & that bi such exposiciō ẏ true sense wer iugled awai. This wai should Tindal take. But for as muche as he loueth wel to walke in the dark, & there to iuggle as men may not see to his handes: I shal light him a candel & let you see for a sample some of these textes that he meaneth of, & for shame dare not speake of.

He

A He meaneth all those textes of scrypture that speake of good workes, and by whiche textes God promiseth that good workes clense our soules. As where our sauiour saithe, That thing that ye haue more thē inough giue out in almes, and than lo be all thynges cleane vnto you. And where the scripture saithe: Lyke as water quencheth the fyre, so dothe almes deede putte of synne: And thys texte also: A mannes owne ryches do redeme hys soule.

Luke.11.
Ecclesi.11.
Prouerb.13.

He meaneth also all suche textes of scripture, as gyue vs warning that god wyl reward our good workes in heauē, and that for lacke of good workes, men shalbe dampned in hel. As wher our sauiour saith himself in the gospel of saint Mathew: The sonne of man shall come in his fathers glory wyth hys angels, & then shal he rewarde euery man according to his dedes. And by the mouthe of saint Paule, we must al be brought before the iudgement seat of Christe, that euery man maye receiue the woorkes of his own body, according as he hath don whither it be good or euil. Also in the Apocalips, I shal reward eueri one of you according to your dedes. And againe in the.xii.chapter: Behold I come shortly, and my rewarde is wyth me, to gyue euerye man accordyng as hys woorkes shalbe. And in manye playne places of scripture more.

Math.16.
B
2 Corin.5.
Apocalips.2.
Apocalip.22.
John.5
Psalme.61.
Luke.16.
Math.25.

Al these textes lo do Luther and Tindal say, that the catholike churche iugle from their true sense, because they teach them as God & the holy gost hath spokē them, & verely ment & entended by them. C And al these textes do these holy sectes so restore againe to their right sense & vnderstandyng, that they cleane destroye them, and construe them cleane contrary both to the plain wordes & meaning, and would with their euyl gloses make men believe, ẏ al the good workes were right nought worth at all, and that nothing shalbe rewarded but onely fayth, nor no man for any thing dampned, but onely for lacke of beliefe.

And therfore saith sainte Luther enspired with the spirite of Lucifer, that a good man when he doth any good dede, he doth sinne, and that ther can nothing dampne a Christen man as longe as he wil believe. For what synnes so euer he doo besyde, yf faythe eyther stande styll wyth hym or come agayne vnto hym, hys fayth doth then suppe vppe in a moment al hys synnes at ones, wythout any penaunce at all. He weneth he were supping of a rere roten egge without either breade or salt, for there nedeth none other penaunce ye wote wel therto, but euen drinke wel to it.

An horrible opinion.
D

With this goodly glose lo restore these mē these textes of scripture vnto ẏ right sense agayne. Then when we tell them that good workes bi whiche they sette so title God setteth so much by, that by the mouthe of hys blessed Apostle saint James, he giueth al the world warninge, ẏ the beliefe wherin they put al the life, is without good workes in him that maye worke a thing as touching anye lyfe of grace or glory clerely destitute & deade: Whē we tel Luther, Tindal or Barnes this tale, then wrestle they wyth ẏ text, and writhe it and wrest it about, & faine would wynde them selfe out wyth iugling faith alone into fayth, hope, & charitie. But perceiuing that foolishe iuglyng to be so fond a poynte, that al that looke theron laugh therat, they shake of that texte an other waye, and the whole pystle therwith, because of other playne wordes that saint James hathe therein for the sacrament of anelyng. For whiche to ryd themselfe of both the busynes at ones, and of many sore woordes also, wherewith saint James doth in ẏ same pistle as plainly preache agaynste these heretikes, and as surely describeth thē, as though he had long bene conuersant and in compani with them, as ẏ kinges highnesse excellentlye wel marketh and reherseth: Luther letteth not vppon the boldnesse and authoritie of hys apostasye, to reiecte and caste out as no scrypture that whole pystle of Christes blessed Apostle, saying that wise mē affirme it to be none of hys, and that it hathe no smacke of any apostolike spirit. And yet blasphemeth further and saith, that if it were his in dede, he would not let to tel hym, that in some thynges there the Apostle tooke more vpon hym then might well become hym.

Jacob.2.
F
Jacobi.5.
G

Then concerning the sacraments, al such as them selfe denye, that is to witte fyue of the seuen, al such textes as in the scripture speake of them, those thei glose as it pleaseth them. As in the sacrament of priesthode, the wordes of saint Paule vnto Timothe, by whyche he plainelye speaketh of grace geuen vnto Tymothe by the putting of hys hands vpon hym, that Tindal sayth was but as a mā layeth hys hand vpon a boyes head, whē he calleth hym good sonne.

H
2.Timo.1.

A In the ſacramente of matrymonye, where as ſaint Paule ſaith it is a great ſacrament, thoſe wordes gloſeth Luther, and ſaith that ſaint Paule paraduēture ſayd that of his owne head.

In the bleſſed ſacrament of the aulter where as our ſauioure ſayde hymſelfe: This is my bodye, there gloſeth Luther his wordes, and ſaithe it is as muche to ſay, as this is bread with my body. And frere Huſkyn, Tindal, and Swinglius, gloſen it, and ſaithe that theſe woordes. (This is my body) be as much to ſay, as this is nothing, and but oneiye ſignifyeth my body, and is not my body at al.

Math. 26.

And as cōcerning holy vowes, wher the ſcripture ſaithe: Paye your vowes, frere Luther, frere Huſkin, Swinglius and Tyndall, ſo gloſe it, that they conclude that euery frere may ſet hys vowe at nought & wed a nunne when he wyl.

Pſalme. 25.

B

And thus lo (good Chriſten readers,) doo theſe holy folke bryng the ſcripture to light, and reſtore it to the true vnderſtanding, and ſpie out the iugling of the catholike churche, that wouide iugle awaye ſuch good gloſes.

Now where Tyndall ſaythe that we ſay that the authoritie of the churche is greater then the ſcrypture, and that the ſcripture is not true, but becauſe ẏ churche ſaith ſo and admyt it: in this he ſaith his pleaſure as him lyſteth to ieſt, for he heareth no man ſo mad to ſay ſo, for the ſcripture were true though neuer man loked theron. But this in dede we ſaye, that the church hath the gyfte of God to diſcerne which is the very ſcripture and which not. And that we ſai true in this, not onely ſaint Auſtine perde, but holye Luther himſelf alſo Tindals own maiſter, beareth vs againſt Tindall good & ſubſtancial wytneſſe. And we ſaye that therupon foloweth it though Tindall & Luther both ſai nai, that the ſame churche is the verye churche. And ſo we ſaye yet agayne that Tyndall is concluded in the principal point.

C

Note.

D And where he ſaith that we ſay, that euery thing that ẏ church ſaith, is of as greate authoritie as the ſcripture: wee ſay that god ſhal neuer ſuffer in matter of ſaluacion or dampnacion, the catholike churche to ſaye but the trouthe, becauſe of his promiſes made whyche we haue often reherſed, and becauſe he wyl haue the catholike churche to be to ſuch as wyll learne, the pyller and ſure ſtabliſhement of truth, as well in doctrine of faith as of maners. And therupon we very truely conclude, that the whole catholike churche of .xv. hundred yeare, is better to be believed thē Luther or Tindal either in the vnderſtanding of ſcripture, and that we therfore rather ought to believe the catholike churche, that by the vnderſtāding of ſcripture hath tolde vs this .xv. hundred yeare, that it is abominable for a frere to wedde a Nunne, then to believe William Tyndal, whiche in defence of Martin hys maiſter, or frere Luther him ſelfe eyther, which for the defence of his owne ſhameful ſinne, by ẏ falſe gloſing of the ſcripture, affirmeth that freres to wedde nunnes were wel and vertuouſlye done.

E

And thus ye ſee to what good effecte Tyndals ſolucion is come, wherewyth he would aunſwer ſaynt Auſtines reaſon, by fearing hym ẏ the Iewes might lay the ſame reaſon for them.

F

But now goeth Tindal wel fauored forth with a great face of another ful ſolucion, and at a greate lengthe telleth vs in effect none other maner thing but the ſelfe ſame tale againe, & yet hathe he tolde it vs ones euerie deale in his other ſolucion of the firſt reaſō, before which ſolucion I haue copied, and from al wit & reaſō alſo copied in my laſt booke before.

¶ Tyndall.

Notwithſtāding as I ſayd, the kingdome of heauen ſtandeth not in wordes of mannes wiſedome, but in power and ſpyryte.

G

¶ More.

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

H

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

¶ Tindall.

And therfore loke vnto the ſamples of ſcripture, and ſo ſhalt thou vnderſtand. And of an hundred enſamples betwene Moſes and Chriſt, wher the Iſraelites fel from God and were euer reſtored by one prophet or other, let vs take one eue John Baptiſte. John wēt before Chriſt to prepare his waye, that is to bring mē vnto the knowledge of their ſynnes and vnto repentaunce, thorowe true expoūdyng of the lawe, whyche is the oneiye waye vnto Chriſt. For except a manne knowledge his ſinnes and repent of thē, he can haue no part in Chriſt. Of John Chriſt ſaith. Math. xvii. that he was Elias that ſhoulde come and reſtore all thing. That is, he ſhould reſtore ỳ ſcripture vnto the right ſence againe, which the Phariſies had corrupt wyth the leauen of theyr falſe gloſes and vaine fleſhlye tradicions. He made croked thinges ſtrayghte, as it is wrytten, and roughe ſmothe. Whych is alſo to be vnderſtand of the ſcrypture whyche the Phariſies had made crooked, wreſting them vnto a falſe ſenſe wyth wycked gloſes, and ſo rough that no man coulde walke in the way of them. For when God ſaide, honour father and mother, meanyng that we ſhould obey them and alſo helpe thē at theyr neede, the Phariſies putte thys gloſe thereto out of theyr owne leauen, C ſayinge: God is thy father and mother, wherefore whatſoeuer neede thy father and mother haue, if thou offer to God, thou art whole excuſed. For it is better to offer to God, then to thy father & mother, and ſo muche more meritorious as God is greater thē they: yea & God hath don more for thee than thei, and is more thy father and mother thē they. As ours now affirme, that it is more meritorious to offer to God and hys holye deade ſaintes, then vnto the poore liuing ſaintes. And when God hadde promyſed the D people a ſauiour to come and bleſſe thē & ſaue them from their ſynnes, the Phariſees taught to beleue in holy workes to be ſaued by, as if they offred and gaue to be prayed for. As ours, as often as we haue a promyſe to be forgyuen at the repentaunce of the hart thorow Chriſtes blonde ſheddyng, put to, thou muſt fyrſt ſhryue thy ſelfe to vs of euerye ſyllable, E and we muſt laye oure handes on thyne head, and whiſſle out thy ſinnes, and enioyne thee penaunce to make ſatiſfaccion. And yet art thou but louſed from the ſinne onely that thou ſhalt not come into hel, but thou muſt yet ſuffer for euery ſynne ſeuen yeares in purgatory, which is as whot as hel, except thou bye it oute of the Pope. And if thou aſke by what meanes the Pope geueth ſuche pardon. They anſwer out of ỳ merites of Chriſt. And thus at the laſt they graūt againſt them ſelues, that Chriſt hath not onely deſerued for vs the remiſſion of ſynnes, but alſo the forgiuenes of that groſe and fleſhly imagined purgatorie, ſaue thou muſt bye it out of the Pope. And wyth ſuch tradicions they take away the key of knowledge, and ſtopped vp the kyng- F dome of heaue, ỳ no man could enter in. And as I ſaid, they taught the people to beleue in ỳ dedes of ỳ ceremonies, whiche God ordeyned not to iuſtifie, but to be ſignes of promiſes, bi which thei that beleued were iuſtified. But the Phariſies put out the ſignificacions, and quēched the faythe, and taught to be iuſtified bi the worke, as ours haue ſerued vs. For our ſacramentes wer ones but ſignes, partly of what we ſhould beleue to ſtirre vs vp vnto faith, & partli what we ſhould do, to ſtirre vs vp to doe the lawe of God, and were not workes to iuſtify. Now make this reaſon vnto John & vnto many prophetes that went before him G and dyd as he dyd, yea and vnto Chriſt himſelf and his Apoſtles, and thou ſhalt finde thē al heretikes, & the ſcribes & phariſies good men, if that reaſon be good.

¶ More.

Lo good Chriſten readers here haue I reherſed you his longe proceſſe, not in peces, but euen as it lyeth together, by which ye may ſee that Tindal dothe nothing here, but tell vs the ſelfe ſame tale that he tolde vs before in his ſolucion to the firſt reaſon. For there he told vs the ſame tale of the ſcribes and Phariſyes, and ſinagoges, and ſaint John Baptiſt H and Chriſt and his Apoſtles, wyth hys reſembling of the ſcribes and phariſies and ſinagoge, to the clergy and to the catholike church, and himſelf and hys holy maiſter Martin Luther, & frere Huſkin, frere Lambert, and Swinglius and ſuche other holye heretikes, vnto ſaynte John and our ſauiour and his apoſtles, as prophetes now new comē to beginne

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

Al this tale as he told it there so now for a newe thynge he telleth vs agayne here. And al this tale as I there answered it and clerelye proued it noughte, so shal I desire the reader resort thyther, & there to rede mine answer, and thē shall he finde that likewise as this is but hys old tale new told, so nedeth it none other confutacion but euē myne answer new redde. For where he beginneth agayne here as he did there, wyth hys hundred prophetes that were sent betweene the daies of Moyses & Christ to call agayne
B the Israelites beyng so often in ẏ meane whyle fallē from Christ vnto idolatry: he can neuer proue that sythe Christes daies the catholike church hath ones so done, nor that euer it so shall here after, but if he proue therwith al Christes pro
Luke.22. mises broken, by which he hath promysed to keepe his church therfro, as when he sayd that the gates of hell shoulde neuer preuaile against his churche, & that
John.16. himselfe had so praied for saynte Peter, that his faith which he confessed should neuer faile nor be put out of his church, and that he would send the holye Ghost therin to teach it al truth, & leade it into
C al truth, & that himself would be therw
Math.28. al daies vnto the very end of the world.

By thys it appeareth plainelye, that though thei which fal from this church, that is to wyt such sectes of heretikes as go out therof, may fal to idolatrie: yet ẏ churche it selfe, that is to saye the stocke that standeth styl and remayneth, God shal neuer suffer to fall from the fayth, but if he breake al these promises, which we be sure that the vnchaūgeable truth of hys owne nature, beyng as hymselfe sayde the very natural truth, can neuer suffer hym to do.

D And so Tyndal can in thys point neuer make the sinagoge of Moyses lyke ẏ churche of Christe, that is to wytte the knowen continued catholyke church, to the onely which as saint Austine saythe and Luther confesseth, and Tyndal can
A singuler gifte. not say naye, God hath gyuen the grace to know the very scripture from ẏ false, and the wordes of God from the words of men, and to teach other folke the same al such as giue credence to it.

Besydes this, if he wyl make hys ensample like, then must he first name vs E a good sort of those hundred prophetes, that in that meane time betwene Moyses & Christ called the people home from idolatrye. And then if he so doe, he shall finde them such as ẏ doctrine of the latter agreed and consented wyth the doctrine of the elder, or if God by the latter opened and reueled any further thyng, he yet by myracles and other open meanes proued them for so good and holye, that though the people and the prynces both dyd disalowe them, and hated thē, and killed them to, yet when they were deade, varyed they neuer so farre from theyr doctryne, and were they neuer so farre from the folowing of their liuing while they liued, yet they perceyued thē after for sayntes, and had theym in per- F petuall honoure and reuerence to their owne condempnacion as oure sauiour saythe by their contrarye lyuyng and persecuting of the like, & yet to the testimony of the truth through Gods prouision, for the profyt of other that woulde both folowe them & believe them better.

And therefore if Tyndall wyll nowe make his matter good and his ensample lyke, he muste reherse vs a lyke sorte of some such other holy prophetes, as God hath sithe the death of Christ in this.xv. hundred yere sent hither to cal home his church frō idolatry, as those other prophetes were that he speaketh of, sent in G shorter seasō, to cal hōe again ẏ Jewes.

This must he shewe vs if he shewe any thing to purpose. And then whō shal he name vs? Nicholaus and Cherintus Vigilantius, Dormitantius, Manicheus, Valētinus, Arrius, Jouiniane, Heluidius, Ennomius, Marcion, Montanus, Wycliffe, and Husse, and a sorte of leude wedded freres, as Luther, & Lambert, and Huskin, or priestes apostataes from the Christen faithe, as Pomeran, Suinglius, and Huchyn here himselfe. If he name you these, let hym proue thē ones good men, or at the least wise some one among them al, let him proue theyr doctrine agreable, or at the leaste wyse obstinately not repugnaūt, let him that H sheweth any further thyng then hys felowes, bi some maner meane proue himselfe sent by God, or suche a man at the lest wise as the people might haue cause to reken hym for hys lyuing, a man veri lykelye for God in so greate a matter to chouse out specially and sende foorth on hys errande.

A vagmant route of false brethren.

But thus ye wote wel that of al these that

A that are deade, the woꝛlde heareth not a good woꝛd that euer ther was one good of them, but openly condẽpned foꝛ falſe. And as foꝛ theſe ẏ now liue, we ſe wel at our own eyẽ, they be ſtark ribaulde al. And agrement in their doctrine, neither is ther none nowe noꝛ neuer was there yet. Myꝛacles as ſhameleſſe as they be, they can not foꝛ ſhame ſai that euer they ſhewed any. So that theſe were neuer any of the holy men, whom God hath ſẽt to cal home hys church ſo oftẽ from idolatrye to faith, as Tyndal ſayth that the hundꝛed pꝛophetes an hũdꝛed times called home the Iewes. And yet ſuche muſt he ſhewe yf he ſaye aught to purpoſe.

And therefoꝛe if theſe heretikes wyll nowe be reſembled to Chꝛiſt and his Apoſtles and to ſaint John, let Tindal tel vs whiche of them to whiche of theſe: If theſe be now ſent to cal ẏ catholik chur-
B che to the right fayth from which it was fallen befoꝛe, as Chꝛiſt was and hys Apoſtles wyth ſaint John his foꝛe goer to call home the ſinagoge, than let Tindal now tel vs whych of them he reſembleth to ſaint John, whyche to Chꝛiſtes Apoſtles, and which vnto Chꝛiſte hymſelfe. And if he lyken Luther to Chꝛiſte, then who was Luthers ſaint John Baptiſte and foꝛe goer, oꝛ els whoſe foꝛegoer and baptyſte is Luther, to whom maketh he the wai now as the tother did to Chꝛiſt: I wene in good fayth to Antechꝛiſt, and ſo foꝛth to the diuel of hel.

Now be it of truthe, holye pꝛophetes hath there bene ſent vnto the woꝛlde by God and into the church of Chꝛiſte, mo then an hũdꝛed ſithe the death of Chꝛiſt,
C to keepe in the right fayth and cal home the people from ſynne, by the true doctrine of the ſpirite, inſpyꝛing theym the ryghte ſenſe of ſcripture, and what ſo euer God woulde haue knowen beſyde. Whoſe doctryne in the neceſſarye pointes dyd agree together, and which were holy men, ſo knowen wel whyle they liued, and ſo taken after theyꝛ deathe declared foꝛ Goddes meſſengers by many a myghtye myꝛacle.

Of thoſe men may I name ful many of ſũdꝛy tymes, as ſaint Ignacius, ſaint
D Policarpus, ſaint Cipꝛiane, ſaint Baſile, ſaint Chꝛiſoſtome, ſaint Leo, ſaynt Hylary, ſaint Ierome, ſaynt Ambꝛoſe, and ſaint Auſtine.

Nowe yf Tyndal dare ſaie that himſelfe meaneth theſe, then ſaye wee that none of theſe called vs to Tidals fayth. Foꝛ none of them did conſtrue the ſcripture as Tyndal doth. And therefoꝛe hys E faythe is not Chꝛiſtes faythe, noꝛ Tyndals doctryne agreable and conſenting to theyꝛs. Foꝛ if Tyndall dare ſaye that hys doctrine and theyꝛs agree, let Tyndall then of them all name vs now ſome one that euer called relygyous perſons to the bꝛeache and contempt of their vowes, and ſayd that chaſtitye was an vnlawfull bowe, and woulde that monkes and freres ſhould runne out and wedde Nunnes.

Then ſythe that of hys hundꝛed pꝛophetes betwene Moyſes & Chꝛiſt. Tyndal leaueth of foure ſcoꝛe and ninetene, and is content to take no mo but Saynt John, to ſhewe that hymſelf doth go frõ the catholike churche, and rebuke ẏ doctrine therof, as ſaint John did fro the ſinagoge, and rebuked the doctrine of the F phariſies: he muſt ſhewe vs as I anſwered him in my firſt boke that ere he pꝛoue ſaint John and himſelf matches in that poynt, he muſt pꝛoue that hymſelfe was pꝛophecied vppon to bee the foꝛe goer of ſome newe Chꝛiſt as good as euer was the old. He muſt alſo ſhew vs his liuing ſomwhat moꝛe lyke the lyuing of ſaynt John then it appeareth yet.

Alſo becauſe he ſheweth no myꝛacles he muſt pꝛoue vs that hys newe Chꝛiſte to whom hymſelfe is the foꝛegoer, muſt do ſuch miracles as our old Chꝛiſt dyd, and then beare wytneſſe of Tindall hys holy baptiſt, as our Chꝛiſt bare wytnes G of the tother. And all this in hys lyfe beſyde myꝛacles manye ſhewed foꝛ hym when he is deade.

Fynally if he wyl ſay as he meaneth here, and plainely ſayth in hys other ſolucion to the firſt reaſõ, that he and hys felowes do now rebuke the doctryne of the catholike churche, in lyke maner as ſaint John the baptiſt and Chꝛiſt did rebuke the doctrine of the Scribes & Phariſies: he muſt pꝛoue vs ẏ of thoſe ſcribes and phariſies whych taught ẏ doctryne that ſaint John baptiſt and our ſauiour rebuked, were holy mẽ and ſaintes. Foꝛ els ſayth Tindal nothing to ẏ purpoſe, H foꝛ as much as himſelf can not ſay nay, but that many of thoſe that haue taught the thynges that Tyndall and Luther nowe rebuke were holie douctours and Sayntes of euerye age ſynce Chꝛyſtes dayes to theyꝛ owne.

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

A him ſelfe and his preaching to, and hys demeanure againſt the catholyke churche, vnto ſaint Iohn and his demeanure toward the ſinagoge, is as vnlike as are whyte and blacke.

Now ſhall ye well perceyue, that the perſons of ſaynt Iohn Baptyſte and of ſir William Tindal, be not much more vnlyke, no nor ſo farre vnlyke neyther not by a greate deale, as are the thinges that ſaynt Iohn reproued in ỹ doctryne of the ſcribes and Phariſies, & the thinges which Tindal reproueth in the doctrine of the catholyke churche.

How be it Tindal to make them ſeme lyke, diſſimuling the greateſt thinges & of moſt weyght, pycketh out a few thinges wherin he woulde make the matter ſeme ſomwhat lyke, and yet fyndeth he B none verye lyke. And ouer that where they ſeeme lyke, he maketh them ſeeme lyke wyth lyeng.

For fyrſte he begynneth as ye haue heard̄e with the falſe gloſe of the Phariſies, by whych many of them falſely cõſtruyng Gods commaundement of honouring their father and mother, myſſe taughte the people, that what nedde ſo euer their father and mother hadde, yet if they offred vnto God, they dyd better then if they holpe theyr father and theyr mother therwith. And whẽ he hath told this of the phariſies, then reſembleth he the doctrine of the church therto, & ſaith: As curs now affirme ỹ it is more meri- C toryous to offer to God & his holy ſaints deade, then vnto ỹ poore liuing ſaintes.

Lo good reder here knoweth Tyndal well ynoughe that he lyeth to make the two thing ſeeme like, and yet he maketh them not lyke. For well ye wote, ther is no lytle dyfference betwene the thyng ỹ Tyndal ſayth here, the church teacheth to be more meritorious to offer to God then to giue to a poore man, & the thyng that he ſayth the Phariſies taught, that it was more meritorious to offre vnto God, then helpe hys father with the money, were he in neuer ſo great nede. For I am not lyke bounden to helpe euerye D ſtraũger that is a poore man, that is to ſaye in ſome power tye, as to helpe myne owne father, that were in extreme neceſſitie. And yet as vnlyke as they bee, theſe twoo thynges dothe Tyndall here lyken together. Myghte he not here lyken almoſte as well Powles ſteeple to a dagger ſheathe?

And yet in this likening as vnlyke as thei be, he letteth not a litle to lie, to link them ſo neare together.

For I wyſſe Tyndall knoweth verye C well, that no man teacheth ſo preciſely as he reherſeth, that it is better to offer to God and hys holy ſayntes dead, then vnto the poore lyuyng ſayntes. But the doctrine of the churche is as hymſelf cãtel ful wel if he lyſted not to lye, ỹ which of thoſe two thinges offring or geuig in almes is for ỹ tyme more meritorious, dependeth vpon the circumſtaunces of the dede, and the perſons at ỹ tyme. For it wer not alwai true to ſai, that I muſt helpe my father before a ſtraunger, nor my ſelf before another man. For my father maye percaſe haue ſome neede and my ſelfe bothe, and yet not ſo much, but that I were bouden for the tyme to giue fro my ſelfe, and yet not to my father, F but for the tyme to ſome ſtraunger who I neuer knewe before, hys neceſſytye maye be ſuche.

And therefore the catholyke churche teacheth, ỹ both to giue almes is good, & to offer is good, and he that hath wherewith to do both, ought to do the one, and doth wel to do the tother. But wher the tone is better and where the tother, is to be conſidred by hym that doth it, vppon the tyme and perſons, and manye other circumſtaunce mo thẽ wel can be comprehended and giuen men in wryting, vnder any ſuch certaine rules, but that ſome tyme they maye fayle. But reaſon G ruled by charitie and deuocion, ſhal not neede to feare but they ſhall do bothe ful wel, and perceiue ſufficiently wher the tone is to be done, and wher the tother, if they folowe not theſe heretikes in cõtempnyng the tone.

The church ſayth as ſaint Poule ſaieth, that virginity is better thẽ ỹ wo- 1.Cor.7. of wedlocke. Yet meaneth neyther the church nor ſaynt Paule that it ſo were, if ther were but one man wyth one woman left a lyue in all the whole worlde.

Saint Mary Magdaleyn was more a Math.26. lowed of Chriſt for beſtowing that coſtly oyntemente vpon hys heade, ſo fully and ſo freely that ſhe brake the glaſſe, H and all to ſhewe that ſhee woulde none ſpare for her ſelfe, then if ſhe had ſolde it as Iudas would haue had it, & giuen the mony to poore mẽ. And yet did ſhe it but to do him pleaſure with, as men dyd thẽ vnto geſtes to make them chere withal, as folke do now caſt dammaſke water & burne pleaſãt perfumes. Albeit vnware to her ſelf ſhe did in dede worke a miſtery therin, that did betoken his burying.

But

A But God as I ſaye the thancke that he gaue her, he gaue her not for the miſery wherupon ſhe thoughte not, but for her deuout mind that ſhe bare toward him. And yet peraduenture neither ſhe wold nor God would ſhe ſhouloe haue beſtowed it ſo, in caſe it had happened ỹ there had ben a mā ſo like, that without that oyntment he ſhould haue dyed, and that ſhe had wel wyſt or thought ỹ ſhe might by that oyntement ſaue his life & by nothing els. But albeit ther wer poore mē very many whō ſhe might haue refreſhed, & wel wyſt ther were ſo: yet ſythe ſhe neither knewe their neede for ſo great ỹ required ſo ſodaine helpe, nor other mēs deuocīō for ſo ſmall, but that thei might be holpen by other folke, ſhee neyther thought her ſelfe bounden nor no more ſhe was in deede, to folow the counſayle of Judas in geuyng the pyece to poore B men, rather then in wytneſſe and teſtymony of her good wyl and deuocion, to ſpend it out in pleaſure vpon the bleſſed body of Chriſte. And yet was he not raviſhed with the odour of her oyntment, but wyth the delyte of her deuocion, in which he deliteth yet when any mā doth the like. And therfore I ſay, that though the Phariſies taught wrong, whō ſaint John reproued and our ſautour himſelf alſo, in that they taught that it was better to offer the money to God, then honour and helpe their father and mother therwith wer their nede neuer ſo great: yet the church teacheth ryght. For it teacheth plaine the contrary therof, & ſayth that the Phariſies taught falſe, and teacheth onely that to offer to God and his C ſaintes is wel done, & that to helpe poore men and giue almes muſt nedes be don. And when and in what caſe the tone is more meritorious then the tother, the churche teached manye good and reaſonable rules, and yet can no man wel tel ſo many, but that as I ſayde ſome tyme the reaſon of the man ruled wyth charitie and deuocīō that commeth and worketh wī grace muſt be his guide therein.

Deuocion delyteth God.

But now theſe newe men beginne to gyue a certayne rule, that as they ſaye, ſhall put vs quyte out of al doute, when D wee ſhall doe the tone, and when the tother. For therin lo thus they ſaye. Offeryng ſay they, to God or to ſaintes, and lykewyſe buylding of churches, byenge of copes, bookes, ſurplice, and chalyce, be thynges volūtary, to the doing wherof no commaundemēt of God conſtrayneth thee. But as for geuyng of almes is a thyng neceſſary, whereunto God bi E hys owne bydding bynoeth thee. And therfore fyrſt euermore geue thy money to the poore men that nede it as longe as there be any. And then lo when there be no mo poore men leſte that ye maye beſtow your money vpon, go to then good Chriſtians in Gods name and beſtowe the remanaunt whereon ye wyll, euen vpon pilgremages if ye liſt, lo and vpon offeringes, and buyldyng of churches, and byeng of bookes, and copes, & croſſes, and chippes, and ſenſers hardelye to for me. And therfore ſaye not nowe that we ſay that the voluntary things be not lawful. For we ſay no more, but the neceſſary thinges muſt nedes be don firſt, and I wyſſe good Chriſtiās ye wot well your ſelfe that it is very good reaſon.

Now to the end that ye may good readers ỹ better perceiue while they teache F in this maner, what they? verye mynde is in the matter, ye ſhal vnderſtand that it happed my ſelfe to be vpon a time preſent in a certayne aſſemble of perſonages, bothe of greate honoure and alſo of great cunnyng, in whych among other thinges that were there treated of, one that had in ſundri places preached after ſuche maner faſhyon as I haue here reherſed you, was demaunded and aſked whyther it were inough before a mā beſtow his money vpon ſuch kindes of voluntary, to helpe fyrſt ſuch poore needye folk as he happened to here of vnſought or els that he muſt beſides that before he G beſtowe anye money other wyſe, ſeeke & ſearche about whether he may fynd any mo, wherunto he anſwered wel & plainly, that we be firſt bounden to ſeeke and ſearche, and be ſure therof, namelye becauſe of ſuch as can not come forthe but lye ſtil bedred at home, and ſome that be paraduenture aſhamed to offer theymſelfe and begge.

Then was he demaunded further, ſith it was not ynoughe to gyue poore men when thei aſked, nor wher we found thē by happe, but we wer further bounden before we beſtowed oughte vpon voluntary, to ſeke & ſearch out ſuch neceſſary: H whither it ſuffiſed them to take for oure parte thoſe needy folke that were found in our owne pariſh, or els that we muſt extende oure almes further to the whole towne. Whereunto he aunſwered, that neyther ſuffyſed oure pariſhe nor oure towne, no nor al our own whole cōtry neither, but where ſo euer ther wer any poore nedy mē, we were bouden to helpe them

A them al, before we ſhould any thyng beſtowe vpon ſuch kyndes of voluntarye, ſo that fynally the man was fully mynded, rather to ſend vs al to Rome to ſeke and ſerche out ſome poore mā and beare him a peny thither, then to ſuffer vs ſpēd a halpeny either out or at home, vpon any offering eyther to God, or Sainte, or building of church or garniſhing therof, or byeng of any ornament therfore.

And ſurely if theſe folke ſai wel, then Mach. 26. Mary Mawdelaine dydde not well, but was much to blame. For I am veri ſure and our ſauiour himſelfe ſhall beare me record, that if ſhe woulde haue ſought & ſeeched, ſhe mought haue foūded in Hieruſalem euen at her hand, poore needye men inoughe to haue receiued twyſe as much money as al that oyntement was B worth. Chriſt blamed not thoſe that ofMar. 12. fred into the treſorye of the temple, nor ſayde that they offered to muche, but rather by prayſing of the poore wyddowe that offred ſomwhat of her pouertye, rebuked the rich folke for offering to litle, al be it that as the goſpel ſaith, many ofred much. And yet as I ſayd of this am I very ſure, that they might haue hadde poore men inoughe to beſtowe that money vpon in reliefe neceſſarye, that they there ſpent vpon the temple, a thinge as theſe mē cal it, voluntary. Howe be it I maruaile why they ſhould call it all voluntarye, for ſome of it be thynges that muſt needes be done. For churches at ỳ C leaſt wiſe muſt we needes haue, and yet therto ſay ſome of theſe folke nay.

But holy ſaynt Chriſoſtome calleth vpon folke to buyld churches there as it Note thys. ſemed neceſſary, and that ſo farforthe, that rather then to leaue that worke vndon, he would they ſhould gyue the leſſe to poore folke to do the tother wythall. And then dare I ſay that he would haue men buye both bookes and chalyces and other ornamentes therto.

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

And ſurelye that word of Tyndall in whych he calleth the ſaintes that are de- E parted dead ſaintes, albeit that ther wer none harme therin ſpokē by a good mās mouth, yet hath it a ſhrewde ſignification ſpoken out of hys, ſith Luther and he wene that there were not one of them al in heauen, but that they lye al in a ſleepe ſtyll no man wotteth where, & therefore Tyndall bidded vs praye to them when we ſpeake wyth them, ſo that tyll than, he would we ſhould let them alone.

And thus good Chriſten readers, for concluſion of thys poynt, ye may clerely ſee that concerning offeringes to god or his ſaynts, or money beſtowed about thoſe good workes that theſe folke cal al volantary, the church teacheth right, as appeareth wel by plaine & euident ſcripture. And that the doctrine of the Pha- F riſies whych Chriſt reproued, the churche reproueth alſo, and thereof teacheth the contrary. And ſo the doctryne of the church and the doctrine of the phariſies in this poynt, wherein Tyndall reſembleth thē together and lyeth to, to make them like, be no more like together, then is chalke to coles. Nowe is al the remanaunt of hys proceſſe as ye haue heard, nothing els but raylyng vpon the doctours of the catholyke church, for belieuyng that the ſaccamentes be not bare ſygnes and tokens, and becauſe of the beliefe of purgatorye.

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

And nowe ſe you playnlye that Tyn- H dall calleth theym all Pharyſyes therefore, and is come as a newe ſaint John Baptyſte, to ſhew vs that by name this eyghte hundred yeare, but by hys declaracion thys fyftene hundred yeare, the Phariſies, that is to wit al the holy doctours & ſaintes ỳ haue ben al this whyle in chriſtēdome from Chriſt himſelfe hytherto, the truth of whoſe faith, & the holynes of whoſe liuing, our Lorde hathe illu-

A illuſtrate and ſet out vnto ẏ ſhewe with manye a thouſande miracle, haue made ẏ ſcripture croked and rough, wrekking it wyth falſe gloſes, making men beleue that there were purgatozy, and that mē ſhoulde kneele to Chriſtes croſſe & kyſſe it, and wozſhip Chriſtes holy body in ẏ bleſſed ſacrament, and keepe the chaſtitie that they haue vowed to god, til now lo that this new ſaint John Baptiſte is ſent downe to prepare the way foz Antichriſt, and make the roughe ſmothe, and the croked ſtraight, & to turne the harts of the fathers vnto the chyldzen, wyth making the wozld now to be of the ſame hart and mind, that the old holy fathers haue bene of in old tyme.

And how wyl thys holye Baptiſt doe al this geare, and thus turne the hartes of the chyldzen and the fathers all into one: ſurely by teachyng the chyldzen as
B wel in faith as liuyng, the verye cleane cōtrary of al that euer theyz old holy fathers this. xv. hundzed yere haue taught them, and with telling vs that al the old fathers were lyke the falſe Pharyſies, & corzupted the ſcripture as phariſies did with falſe gloſes, teaching good wozkes and ſacramētes, & keping of holy vowes and ſuch other ſynful ſuperſticiōs. And therfoze doth this holy newe baptiſte to purge and purify the people, bid vs now beleue that to breake the vowe of chaſtitie is a good wozke and wel don, and that all other good wozkes be noughte wozth, and baptiſme as litle wozthe, becauſe the prieſt ſpeaketh to the childe in latin a language that the childe vnderſtandeth not, as he ſhoulde full well ye
C wote well, yf the tale were tolde hym in hys mother tounge.

Then teacheth he vs that confeſſyon is the diuels inuencion, and abſolucion is but whyſtlyng. Satiſfaccion greate ſinne to do any. The ſacrament of wedlocke he ſaith is ſuch, that he could make as good a ſacrament of an olde nette, ſauing ouely when freres wedde nunnes, foz then is it holy in ſuch holy folke.

The ſacramēt of holy ozder he teſteth vpon, with ſhauen, and ſhozne, and oyled, and wagging of the biſhops hande,
D and ſaint Paules hand layde vpon Tymothe, but lyke a mans hand layde on a boies head and cal him good ſonne. The ſacrament of extreme vnctiō he calleth but greaſing the ſicke man. The ſacrament of confirmatiō he calleth but ſmearing of the chyldes face, and butteryng of the boyes fozeheade.

The holy bleſſed ſacramēt of the aul- E
ter, the very precious body and bloud of our ſauiour himſelf, this holy new baptiſt fozbiddeth to haue any honour done vnto it, but onely take it foz a memozial of his paſſion. And then he ietteth thereon himſelfe, and ſaith that it is nothing els but wyne and cake bzead, except it be peraduenture turned into ſtarche.

Lo good Chriſten readers here is the doctrine of thys newe baptiſt, not ſaint John Baptiſt, but ſyz Wyllyam Baptiſt, thys holy Wylliam Tindall otherwiſe called Huchyn ſcolar to frere Huſkin, which hath here made you of the ſinagoge, Scribes, and Phariſies, ſuch a goodly painted proceſſe as he hath now tolde you twyſe, and ſerued you wyth a Jak of Paris, an euyl ppe twyſe baken, F
to declare you twyſe the great frute and profyt that the wozld maye now take yf it wyl by hys holye comming into it, to preache and rebuke the phariſaical doctryne of al the olde holy ſaintes, & teache hys owne godly Chriſten hereſyes ſuch as ye nowe haue hearde.

And now if thys geare be good, then haue we ſurelye great cauſe to thancke God. Foz then can we lacke none holye baptiſtes to preache vs. Foz there is not I wene ſo pooze a vyllage in Chriſtendome, in whiche there is dwellyng anye one vyllaine knaue, but he may be with in thzee dayes (if he be not already) ſuch an other baptyſte as this is, and rebuke al that good is, wyth ſuche abominable G
blaſphemy as now Tindal doth, yf any chriſten mās eares can abide ẏ hearing.

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

¶ Tyndall.

Nowe make thys reaſon vnto John Baptiſt and vnto many prophetes that went befoze him, and did as he did, yea & vnto Chriſt himſelf and his Apoſtles, & ẏ ſhalt find thē al heretikes, & the ſcribes & phariſies good mē, if ẏ reaſon be good. H

¶ More.

This point is lo the old point, whych here & in his ſolucion to the firſt reaſon, he hath put fozth foure oz fiue times befoze, ſauing that he gyueth alwaye hys old point at one end oz other, ſome newe aglet. But when al his coſt is don theron, it is not al wozth an aglet of a good blewe poynte. Foz I haue in my ſyrte

booke

A booke answering his solucion to the first reason, shewed you many answers that saint John, & Christ, and hys Apostles, and other poore folke to, verye farre vnder them might say for themself against the Scribes and Pharisels, which thinges neither Luther, nor Tyndall, nor none of al theyr sectes can say for themselfe against the catholike church. And yet more shall I shewe you of the same sorte, when ye haue heard what Tindal can here say for himselfe. After al which thing heard and wel weyed, ye shal wel and clerely perceiue, that for Tindalles tale, the reason of saint Austine ỳ Tyndall here speaketh of, beyng made by the Jewes against saint John and Christe, and his Apostles, shal haue no strength at al, neither to proue them euyl, nor the
B Pharisies good. And yet the same reason being by the catholyke churche made against Tindal and Luther, and Huskin and Suinglius, muste needes proue the catholike church to be the verye churche of Christ, and that Luther and Tindal, and al they, with al those that beleue thē be plaine vndouted heretikes.

And therfore let vs first se with what euasion Tindall wyll auoyde this reason, for himself and his own sectes. And thē what christ cā say more for himself & his company, we shal se somwhat after. Tindal lo teacheth hys dysciples to an-
C swer the reason thus.

¶ Tyndall.

Therfore this wise thou mayest answer: No thanks vnto the heades of that churche that the scripture was kept, but vnto the mercy of God. For as they had destroied the right sēce of it for their lucre sake, euē so would they haue destroied it also, had they coulde, rather thē the people should haue come vnto the ryght vnderstanding of it, as thei sewe ỳ true interpretours and preachers of it. And euen so no thankes vnto our hipocrites that the scripture is kept, but vnto ỳ bo-
D tomlesse mercy of God. For as they destroyed the ryghte sence of it with theyr leauen, and as they destroy dayly ỳ true preachers of it, and as they kepe it from the laye people that they shoulde not see how they iugle with it, euen so woulde they destroy it also, coulde they bring it about, rather thē we should come by the true vnderstanding of it, wer it not that god prouided otherwise for vs. For they haue put the fortes that shoulde in many thinges help vs, cleane out of ỳ way, as nye as they could. Thei haue corrupt E the Legend & liues almost of al saintes. They haue fained false bookes, and put them forth, some in the name of Sayncte Hierome, some in the name of saint Austine, in ỳ name of saint Cipriane, saint Dionyse, and other holy men. Whyche are proued none of theirs, partlye by the stile and latin, and partly by autentyke scryptures. And as the Jewes haue set vp a booke of traditions called Talmud, to destroye the sence of the scrypture, vnto which they giue faith, and vnto ỳ scrypture none at al be it neuer so plaine, but say it can not be vnderstand saue by the Talmud: euen so haue ours set vp their Dunce, their Thomas, and a thousand lyke drasse, to stablyshe theyr lyes thorowe falsefying the scripture, & say that F it can not be vnderstande wyth out thē, be it neuer so playne. And if a man alledge an holye doctour agaynste them, they glose hym out as they do the scrypture, or wyll not heare, or saye that the churche hath other wyse determined.

¶ More.

Nowe good Christen readers here haue you heard one of hys aunsweres, which how it maketh anye thyng to the purpose, surely that see not I. For wher as the reason of saint Austine is, ỳ men may perceiue that thys knowen catholike church is the verye churche, in that G that God hath vnto thys churche giuen hys gyft of discernyng the verye scrypture of God from the counterfete, and to receyue the tone, and reiecte the tother, and that he hath so giuē that grace vnto this church onely, that no mā can ordinarilye be sure whyche wrytyng is holy scripture, and whych is not, but by the tradicion of this church and credēce geuē therunto, for if he take it of a companye of heretykes, yet euermore those heretikes like as they came oute of thys whole churche, and their authours and beginners were ones a part therof, and thē of this church receiued the scripture before they departed out therof, so dothe euermore the credence whereupon the H knowledge of the true scrypture dependeth, that credence I saye resorteth euer vp to this whole catholyke church, vnto which wythout credence had ben giuen, none heretyke had knowen whych were the very scripture. For the profe wherof we yet se ỳ these heretikes in so farforth as they beleue the church, in so farforth thei know which is the scripture, & in so far-

A farforth as they beliene not the church, they perceiue not which is the ſcripture though they haue it in their handes and reade it. As ye maye ſee by the epiſtle of ſait James, whych pitifull Luther & freres Barnes let not to reiect and ſette aſyde for nought. And thus euermore heretikes al the ſcripture that they know, by the catholike church they know. For to this onely church as Tyndals own maiſter confeſſeth, hath God gyuen ỳ gyfte to diſcerne the true ſcripture fro ỳ falſe. And ſith that God hath gyuẽ this great ſpirituall gyft onely to the church, whiche gift is a beginning of ſpiritual liuely doctrine, it therby wel and clerely appeareth to ani man that wil not wilfully wincke, that this church is the verye church, of which god will haue mẽlerne.

Now good Chriſten reader, thys being the reaſon and purpoſe of holy ſaint
B Auſtine, & hauing in it ſelf ſuch ſtrẽgth, that Luther could not hym ſelfe ſai nay therto, notwithſtãdyng that the confeſſing therof muſt nedes ouertourne hys hereſies: now biddeth Tindal his diſciples, that they ſhal anſwer thereto, that the catholike church is not to be thãked for the ſcripture that we receyue therof, but the botomleſſe mercy of God, & here is al this whole anſwer to the reaſõ, for al the remanaunt is nothing els but rai ling againſt the church.

Now what goeth this anſwer to the purpoſe? Who biddeth him giue ỳ thãke to the church: let him like as he beleueth the church that the goſpels of the foure euãgeliſtes be the true goſpel of Chriſt, ſo know therby and beliene that ỳ ſame
C church, by which he knoweth that point and which in that point he beliueth, is here in earth the very church of Chriſt, and than let him gyue the thank to god, without whoſe grace worke with him, he could not beliene the churche neither in the tone point nor the tother, and for lacke of whoſe grace, which grace he lacketh not but in his owne defaut, he now beliueth not the tone pointe as he dothe the tother, excepte he lacke ſo muche that for his malice he beliue neyther nother. I prai God giue him ones ỳ grace to be-
D liue both, and when he ſo doth, then ſhal he haue the grace therwith to perceyue, that he hath for the knowledge of ỳ true ſcripture from the falſe, greate cauſe to geue thanke to bothe. Fyrſte and pryncipallye to God that gaue that gyft vnto hys churche, and wrought wych him to beliene it, & after to the churche, that was a meane and miniſter in bryngyng
E that grace vnto hym, and cauſe alſo to be glad a great deale in hym ſelf, that he reſiſted not God and his church, but followed and went wyth them in callynge hym home againe, to the beliefe of God & hys church, from the damnable wates of his malicious errours.

And now that ye plainelye perceyue that this ãſwer of his nothing toucheth the purpoſe, I wolde verye fayne paſſe ouer his foolyſhe railing, ſauing that it ſeemeth neceſſary that the foly and lyes of ſuch falſe frantike heretikes maye be wel knowen, leſt ſome good ſimple ſoules may wene them wyſe & true therewith, and therupon be deceiued & beliue them.

Fyrſt he ratleth vpon the doctours of the catholike church, and ſaith that thei
F haue deſtroied the right ſence of ỳ ſcripture with their leauen. Now all thys ye wote wel he meaneth, in that thei teach that folke ſhould not truſt in onely faith without good workes of charitie and of penãce, & that they teach ỳ freres ſhould not wed nunnes, and that chriſten men ſhuld pray for al chriſten ſoules & ſhuld haue Chriſtes holye ſacramentes in reuerence, and ſpecially the bleſſed ſacramẽt of the aulter, the precious body and bloude of Chriſt himſelf, and other ſuch thinges lyke.

The leaue of holy doctours

Thys is the leauen for whyche Tindall doethe nowe dampne here the doctours of the catholyke churche. But e-
G uerye man well wotteth, and hymſelfe to though he ſaye nay, that this doctrine is of that leauen wherewith the woman of whom Chriſte ſpeaketh in the goſpell of Saynte Mathewe, dydde leauen all Mat. 13
her whole doughe and meale, that is to ſay of that leauen wyth whych not onelye all the olde holye doctours, but alſo the bleſſed Apoſtles themſelfe, and our ſauiour Chriſte alſo hymſelfe, leauened the breade of their doctrine, whyche eyther in wordes or writyng they taughte vnto the Chriſten flocke. All whych leauen Tyndal would nowe take out, and leaue vs the ſcripture vnſauery.

Then rayleth he forthe on and ſay-
H eth: They deſtroye daylye the true prẽchers of it.

Here let hym name whiche, and then ſhal he name you ſuch as would deſtroy the leauẽ that I now reherſed you, whiche Chriſt hath himſelf put in our bread ſuche as for the more parte wolde take his own bleſſed body out of ỳ ſacramẽt, and leaue there for oure ſoules nothing

but

A but vnſauery breade, or as Tindal argueth it ſtarche in ſtede of breade. I woulde he would name them al that haue now be burned here in England, by ỹ meane of his owne bokes. As Bayna the iangler, and Hitton the ioyner, and Teukeſbery the purſer, and Baifeld the apoſtata, a worſhipful ſorte of preachers. And yet ſhall Tindal fynde none of all theſe or any other that I haue heard of here, but that he eyther thought he held ſome of Tyndalles, yet he forſoke as falſe, ſome parte of Tyndalles hereſyes, or helde as true ſome ſuche thynge beſyde, as Tyndall woulde I wote wel yf himſelfe were apoſed, affirme to bee verye falſe. And of thys if Tyndall dare denye it, I ſhal plainly proue both the partes. And therefore let Tyndal of thoſe ỹ B haue bene burned here, chooſe whyche he lyſt, and name of them al ſome one that he wyl cal a true preacher, and thā ſhall I proue you ſhortli, that if that preacher be true, Tyndall ſhal euen by that preacher whom himſelfe wyl name for true, be playnely proued falſe.

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

I haue in ỹ boke of my dialogue proued alredy, that Tyndall dothe in thys poynt falſely belye the clergye, and that C of trouth Wyclyffe, and Tyndall, and frere Barns, and ſuche other haue bene the onely cauſe for whyche the ſcripture hath bene of neceſſitie kept out of the lai peoples handes, and that of late, ſpecyally by the politike prouiſion and ordynaunce of our moſt excellent ſouerayne the kynges noble grace, not wythoute great and vrgent cauſes manifeſtly ryſing vppon the falſe malicious meanes of William Tindal, for which al the lai people of this realme, both the euil folke that take harme by him, & the good folke that leeſe the profitte by him, haue great cauſe to lament, that euer that manne D was borne.

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

How proueth Tindal thys lye of hys to be true? let hym proue hys lye true in ſome one ſtory that the church hath put away, and then tel vs thys tale agayne. For they neuer put any away, but ſuch as were fained goſpels & fables, whyche the church by the ſpirite of God (whoſe E gift Luther confeſſeth it to haue in that point) dyd euer more conſideratelye reiect and auoyde, as it partlye appeareth by ſaint Hierom, concerning the booke of the infancie of our ſauiour. But fain would Tindal haue ſome ſuch falſe and fained ſtories remaine & taken for ſcripture, to thende & entent that as his hereſies be by the verye ſcripture confuted & reproued, ſo they might be by ſome ſuch falſe ſcripture mainteined agayne & allowed. But thē raileth Tyndal farther yet, and lieth againe againſt the church and ſayth: They haue corrupted the Legend and liues almoſt of al ſaintes.

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

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

Yet

A Yet goth he further against ỳ churche and faith: They haue fained false bokes and put them forth, some in the name of saint Hierom, some in the name of saint Austine, & some in ỳ name of saint Cipri an, saint Deonise, & other holy mē, whi- che are proued none of theirs, partlye by stile & latin, & partly by autētike stories.

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

But to the entent that ye shal plaine- ly perceiue ỳ this tale of Tindal where- with he would faine blinde vs, shall no- thing serue for his purpose, let him take the bokes of which him self nothing dou teth, and euen by the selfe same shall he fynde his opinions proued playne here- sies. Or els let Tindal fynde vs in ome of their true bokes which he douteth not to be their owne in deede, let hym proue I say by them, that al those bokes be fals- ly put out in their names, in whych bo- kes he findeth if thei be true, al holi sain- tes agree against himself ỳ good works are meritorious, and that folkes do wel to honour saintes & their relikes, and go
C in pilgrimages, and to pray for al chri- stē soules, & to honour the blessed sacra- ment, and that it is abominable for fre- res to wed nunnes, and such other thin- ges lyke. Let Tindal I say fynde vs the cōtrary of these tales taught vs in their true bokes, or els let him tell vs no more of hys owne tale, but leaue of hys lyes lyke a foole.

And first for the meane while, ỳ boke in which saint Austine maketh this rea- son that we nowe talke of for the catho- like church, Tindal dothe himselfe con- fesse to be the veri boke of saint Austine.
D And then doth this reason alone plaine- ly and perfitely proue thys knowen ca- tholike church, to be the very churche of Christ, and consequentlye thereby pro- ueth Tindal that teacheth the contrari, to be in the greatest point that any man lyghtlye can fal in, and on whych point most heresies do depende, a very playne open heretyke.

Now wher he raileth on, & sayeh, that likewise as the Iewes had set vp a boke
G of their Talmud to destroye the sense of the scripture, so ỳ churche hath set vp (he saith) their Dance, their Thomas, and a thousand lyke draffe, to stablishe their lies thorowe falsefieng the scripture. I can no skyl of the Iewes Talmud, but one thing I doute not of, but that they r Talmud in that it gaue false exposicion, was a late thing at ỳ cōming of Christ, if they had then any suche booke. And I dout not but that the thinges that were false therein, varied from the consent of their old expositours, by which the fals- hode of it might be spied and controled & be beleued the lesse.

But our doctours of these eight hun- dred yeres last passed, all whō this wor- thy wilde goose calleth draffe, do consēt
F and agre with the old holy doctrours of the tother. viii. hundred yeare afore. And as well al those old whō he dare not call but holy, as these other thousand whom he calleth draffe, draw by one lyne al the mainy, to drive Tindall as a drudge of the diuel out of Christes churche for an heretike, or els as I haue almest a thou- sand times desired him, let Tindall tell vs of al those old, whiche one taughte it for lawful a frere to wedde a nunne.

Nowe where the wretche rayleth by name vpō that holy doctour saint Tho- mas, a man of that learning ỳ the great ercellent wyttes and the most cunnyng men that the church of Christe hath had since hys daies, haue estemed and called
G him the very floure of theology, & a man of that true perfite faith and Christē ly- uing therto, that God hath hym selfe te- stified hys holynesse by manye a greate myracle, and made him honored here in his churche in earth, as he hath exalted him to great glory in heauen: this glori- ous saint of God with al other like, and those be of trouth al ỳ whole many, both old and new together, al whom therfore by the whole thousande on an heape (for no fewer he nombreth them) dothe thys dyuelyshe dronken soule abominablye
H blaspheme, and calleth them lyars and falsefiers of scripture, and maketh them no better then draffe. But this drowsye drudge hath dronken so deepe in the dy- uels dregges, that but if he wake and re pent him selfe the sooner, he maye happe ere aught long, to fal into the messhing fatte, and tourne hymselfe into draffe, as the hogges of bel shal feede vpon and fyll theyr belies therof.

Sainte Tho- mas the doc- tour.

But when ỳ beast hath thus blaspheme-

A med them al, then would he wynde oute with a wyle. and make mē wene that he ment but the doctours of these last eight hundzed yeres, which were yet ynoughe to lay such a rayling knaue eyghte hundzed myle deepe in hell.

But sith he saith a thousand lyke vnto saynte Thomas, he can not so escape, as though he ment but saint Bernarde, saint Bonauēture, saint Ancelme, and such other holy men of these eyght hundzed yeares passed last, but he must needes take into them, al the old holy saintes of the seuen hundzed yeres befoze, as many as in such thinges as Tyndal findeth faut wyth erpounyng the scripture against the minde of Tyndal, lykewyse as saint Thomas doothe. But now to coloure his blasphemy, those would he
B shoulde seme were none. And therefoze lo thus he sayeth.

¶ Tyndall.

And if a mā alledge ani holy doctour against them, they glose him out as they do the scripture, oz wil not heare, oz say the church hathe otherwise determined.

¶ More.

Lo good Chzistē reader this false pageaunt plaieth Tindal in mo places thē one, makyng as though that in the matters of his heresies the new doctours only were against him. And yet calleth he the new, the doctours of eighte hundzed yere old, & such a newe cote I would he gat him, & weare out his olde the whyle. And then maketh he as though the olde of the tother seuen hundzed yere befoze, were vpon his part al the whole many, and construed the scripture as he dothe, and condempne these exposicions that ỳ new doctours of eyght hundzed yere old and vnder haue made synce.

And he saith that against al holy doctours when he layeth any one against vs, we glose hym oute, oz will not heare
D him, oz say the church hath otherwise determined. Here must Tyndal vnderstād that we neuer binde him to any thing of necessitie vpō the saying of any one doctour be he old oz yonge, but either by the comon fast faith of the whole catholyke churche, growen as it euer dothe by the spyzite of God, that maketh men of one mynde in hys churche, oz by the determinacion of the churche assembled foz such causes in the generall counsayles. And then the comon faithe of olde times befoze our dates, we pzesume to be such

Psalme. 67.

of lykelyhode, as we perceiue by the old E holy saintes bookes that they wer of thē selfe. Foz otherwyse then by bokes can we not knowe what the people believed a thousande yeare ago, but if we myght talke wyth the men them selfe & aske thē.

Now if Tyndal could lay vs foz hys purpose peraduenture, a woozd of some one holye man, it were no reason to byd vs believe that one befoze the consent of many, noz against the comon belefe of the catholyke church secretly growē to consent by the holye spyzite of God, noz against the cōsent of the catholike churche diffining that poynte in a generall counsayle thozow the same spirite.

Now when we thus do, Tyndall can not say that we refuse to heare that one F holy mā whom he shall peraduenture alledge vs foz hys purpose. Foz in thys doyng, we do heare yim and folow him. Foz euery one of al the old holy men did euer submyt his owne minde to the determinaciō of the catholike church, and bode euery man do the like.

And of them al we wote wel Tyndal fyndeth not one, that saith contrarye to this. Now be it thus much haue I shewed you, rather to tel vs somewhat of the authozitie of the catholik church aboue any one holy man, then foz any holy mā that euer I think Tyndal shalbe able to bzing foozth foz the confirmacion of his G heresies. But nowe to putte this matter out of all dout and question, and that euery mā may se whether Tindal speake here in ernest as he thinketh, oz els saith al this but foz a shift, let him now stand wel to his tacklyng, and sticke styffelye therto. Let vs concerning the right construccion of scripture oz corrupting the true sense therof, consyder some one heresye of hys, foz whych the churche calleth him heretike, let vs see now.

We saye that it is abominable foz a monke oz a frere to wedde a nunne, Tindal saith we say wzong, and that a frere to wedde a nunne is very well done and lawfullye. When we fozbyd it, we laye the scripture foz vs. Nowe ye and pat it. H
And saynte Paule speakyng of the wi- 1. Tim. 5.
dowes, whych after theyr chastytye vowed vnto God, would fall then againe to marryage, sayeth that they had theyr dampnacion because they therin bzake 1 Cozin. 7
theyr fozmer faythe. Tyndall sayth we construe the scrypture wzonge, and laieth scripture foz hys part the wozdes of saynt Paule. Better it is to wedde then to burne. We say he construeth wzong.

If

A If we would alledge for vs the perpoſicio of ſaynt Thomas, or ſaynt Anſelme, or ſaint Bonauenture, or ſaint Bernard, or a thouſand ſuch like together, ỳ were alyue at anye time thys eyght hundred yere, Tyndall woulde call it our Talmude, and ſay they were all but drafſe.

But then he ſayth againe that whē he wyll alledge any holye doctour for hys parte agaynſte vs, we wyll gloſe hym out, or els we wyll not here him, or els we will ſay that the church hath otherwiſe determined.

B Lo good readers here are we comen together Tindall and wee to the verye poit, where you ſhall ſe now how courteyſly I ſhall handle him.

Let hym lay forth for his parte ſome one holy doctour, and I will here hym, and I neyther will gloſe hym oute nor ſaye the church hath determined otherwiſe. For I weene thee thynge was neuer taken for ſo doubtefull, that euer the churche ſhoulde haue neded. But though it haue determined it, yet wil I wynke therat and diſſimule it, and wil not ſay, The church hath otherwiſe determined it. And therefore I wyll alledge no ſuch thinge. But let Tindall lay forth any one holy mā for hys part, and ye ſhall ſe what I ſhall yet more do for hym. This will I do doe for hym. Albeit that I haue for my part not only all the holy doctours of theſe eyght hūdred yeres, all whom Tindal taketh for drafſe, and albeit that I haue alſo for my parte holy ſaynt Gregory, holy ſait Auſtine, holy ſaynt Ambroſe, and holy ſait Hierome, foure ỳ ſpeciall doctours of Chriſtes church, and beſides theim a great mayny that I coulde name holye doctours and ſainctes, and of a thouſād yere, ſome of.xij.hundred, and ſoe thertene, and ſome very farre aboue, and ỳ yongeſt aboue nine hūdred at the leaſt: let Tyndall I ſaye for hys parte in the matter, laye me forthe of all the whole doctours and ſayntes no moe but euen ſome one, and I ſhal be cōtent this ones for Tyndalles ſake, to believe that one againſt all hys felowes, whiche I will neuer do for no mans pleſure I promiſe you but euen onely for hys. But now on the tother ſide, if he cannot bring ſo much as one, as I wote very wel he can not, and we can agaynſt hym bringe ſo many as hymſelfe can tel wel ynough: let hym then for very ſhame cōfeſſe ỳ he believeth the churche, when he ſayeth we will believe no holy doctoure. And then let hym alſo for very ſhame cōfeſſe, that in hys owne pointe at the leſt both Luther and hymſelf, and all the ſhameleſſe harlottes of their ſecte, doe ſhamefully miſſeconſtre ỳ ſcripture, & with cōe new Talmude of ỳ deuilles deuiſe & theirs, do corrupte and falſefye the verye true goſpell of God. Thys ſo ye ſee well Tindal muſt graunt at the laſt, which if he be ſo ſhameleſſe as to denye it ſtyll, then will euery man that witte hathe, graunt and agree it for him. And then muſt it nedes folow farther, ỳ al theire whole doctrine is but playne frantyke hereſies, and that theimſelues being ſo ſhamefull ſhameleſſe vnreſonable rayling ribaudes, be men full vnmete for god to ſende on his meſſage in ſo greate a matter, namely as to tourne ỳ worlde wyth rybaudry fro ſinne.

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

¶ Tindall.

Howe therfore whē thei aſke vs how we know that it is the ſcripture of god, aſke theim howe John Baptiſt knewe, and other propheres which God ſtirred vp in all ſuch times as ỳ ſcripture was in captiuity vnder ipocrites. Did John believe that the ſcribes, phariſies, and prieſtes, were ỳ true church of god and had hys ſpirite, and could not erre: who taught the egles to ſpie out their praye: euen ſo the childzen of god ſpy out theyr father, & Chriſtes electes ſpye out theyr lorde, and trace oute the pathes of hys ſecte & folow yea though he goe vpō the playne and liquide water, whych wyll receiue no ſteppe. And yet there they finde out his foote, his elect know him, but the worlde knoweth him not John.i If the worlde know hym not, and thou call the worlde pride, wrath, enuy, couetouſneſſe, ſlouth, glotony, and lechery, then our ſpiritualty knowe him not. Chriſtes ſheepe heare ỳ voice of Chriſt Joh.x. wher ỳ worlde of ipperites as thei know him not, euē ſo the wolues heare not hys voice, but compel the ſcripture to heare them and to ſpeake what they liſt. And therfore except the lord of Sabaoth had left vs ſeede, we had ben all

A as Sodõe and Gommoz ſaid Eſayas in hys lyttle chappter. And euen ſo ſayde Paule in hys time. And ſo euen ſay we in our time, that the lozde of the hoſtes hath ſaued hym ſeedr, and hath gathered hym a flocke, to whome he hath gyuen eares to heare and eies to ſee that ẏ blinde leaders of the blinde cannot ſee, and an harte to vnderſtande, that the generacion of poiſoned vipers can neither vnderſtand noz knowe.

B ¶More.

Lo good chriſten readers, here may ye clerely ſe what a ſtrength thys reaſõ of holye ſaynct Auſtine hath, agaynſte which theſe heretikes are faine to finde ſo many thiftes and euer the latter the lewder. Foz in this aunſwere Tindall is yet ferther fallen in foly, then in any of thoſe two ẏ he made befoze, as fonde as they were bothe.

Theffecte of all thys aunſwere is, ẏ himſelfe and ſuch other hys felowes as take oppinions againſt the knowen ca-
C tholyke church, neede not to recogniſe and knowledge the knowen catholyke church foz the very church, and that the reaſon that ſaynt Auſtin made therfoze is not ſufficient, that is to ſaye, that ſauing foz thys catholyque churche they ſhould not haue knowen any truthe at all, not ſo much as whych were the true ghoſpell and which not, and therefoze ſhoulde not haue believed the ghoſpell ſaue foz thys catholike church.

Thys reaſon ſayeth Tyndall is nothing worth. Foz we ẏ are elect he ſaith and therfoze are the very church, do not know by ẏ catholike church whiche is the verye ghoſpell & the true ſcripture,
D no moze then did ſaynct John Baptyſt and the other holy prophetes afoze him, know which was the true ſcripture of god by the ſcribes and phariſes and the high prieſtes, whom thei did not knowledge foz the true churche, noz foz thoſe that hadde the ſpirite of Godde and coulde not erre. But hys felowes & he ſyth they be goddes electes and therfoze the very church, doe knowe he ſaith which is the ghoſpell and which is the very ſcripture by the ſame meanes, by which ſaynt John Baptyſt and ẏ other holye prophetes befoze hym knewe the very ſcrypture of god, that is to wit by the ſecrete inwarde teaching of the ſpyrite of god, euen in likewyſe as the egle without ẏ teaching of any other ſpieth, perceiueth and knoweth which beaſt oz E
birde is meete foz hys meate and conuenient foz his pray, by the ſecret inward mocion and inſtincte of nature. And therefoze by thys aunſwere is that reaſon of ſaynt Auſtyn auoyded.

Here is lo good chriſte reader all thys aunſwere and thys goodly ſolucio, nothinge lefte oute that hath any ſtrength oz foꝛce towarde the purpoſe, but layed yet moze directelye foz hys purpoſe then Tindall layeth it hymſelfe, ſaue foz leauing out of the rayling, whereof F
we may peraduenture ſomewhat touch by the way. But fyrſt conſider what blont ſotletyes and what fooliſhe fallaces he bringeth in this aunſwere. He would bringe vs from the poynt, wyth lykening the whole catholique church of Chriſt, ẏ is to wit ẏ whole multitude of al true chriſten people of which our matter is, vnto ẏ ſcribes & the phariſies & the high prieſtes, as though thei alone had ben the whole church of ẏ Jewes, oz ẏ hygh prieſtes of one town, ẏ whole vniuerſall ſinagoge. This ſotletye of Tindall is as blont as a blocke, and G
to great foz any man to ſtumble at that hath any eyen in hys hedde. Noz I neede not foz thys matter to defend that the whole ſinagoge coulde not erre in ẏ choyſe of the ſcripture, noz that ẏ whole ſinagoge was vntil Chriſtes comming the very church of God neyther, noz to admitte as Tidal here maketh it euery thinge to go like betwene the whole ſynagoge of Moyſes and the catholyque church of Chriſt, betwene which twain albeit that the tother was foz ẏ whyle the verye church in deede, there is yet in maner as great differẽce, as is betwen, the figure and the thinge, the ſhadow & the bodye, as by many maner thinges H
farre different I might well ſhewe you and amonge other no ſmall difference betwene them, in the thinge that moſte properlye pertayneth vnto the poynte whereupon ſpecially dependeth ẏ matter that we haue in hande, that is to wit the keping and preſeruing of the tone oz the tother from all dãpnable errour. In thys point I ſay there is ſpeciall diſſimilitude betwene the ſinagoge and ẏ church, foz the pmiſes that Chriſt hath made vnto the church to ſende his holy ſpirite into it to lead it into al trouth and that it ſhould dwell therin foreuer, & himſelf be permanent alſo therin foꝛeuer. And therfoze ſith all theſe infallible meanes of teaching of ẏ trouth

Iohn.16. Math.28.

and

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

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

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

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

But thys will I promiſe you, that if ſaynt John Baptiſt and the olde prophetes, eche of the other prophetes in theyre time, had hadde with the Ie-
E wes the ſame thinges in queſtion that we haue with Luther and Tindal and theſe other heretikes in our time, that is to ſay if ẏ Iewes had ſayd that they had beſide the ſcripture ſome other traditiō deliuered them by Moyſes, and preſerued fro mouth to mouth without wryting, or that they had varyed together vpō the right vnderſtanding of ẏ ſcripture, and then the Iewes woulde haue ſayd ye knowe not whyche is the ſcripture but in ẏ ye believe vs, & thē if ye be-
F leue vs in ẏ, we tel you Moiſes wrot vs this why ſhould you not as wel believe vs when wee tell you Moyſes tolde vs thys. If ye thynke we lye in the tone, ye may thynke we lie in both, and then do ye knowe neyther nother. And alſo ſyth ye believe vs that God hath gyuen vs the true ſcriptures, and vnto no mā els ſo much as the meane to knowe whiche it is, but onely by vs, why ſhould ye not thinke ẏ he hath giuen vs the right and true vnderſtanding therof for as farre at the leſt as ſhalbe requiſite and neceſ-
G ſary. If theſe had bene the variaunces betweene the Iewes and ſaynct John Baptiſt, or betweene the Ieewes and ẏ prophetes, as it is betwene theſe heretikes and vs, and that the Iewes had thē layed thus vnto them: yf that then ſaint John & the prophetes coulde haue made no better aunſwere to thē for theyr ſelf, thē Tindal doth to vs now for himſelf, ſurely than like as this aūſwere is ſuch ẏ we may wel laugh at him, ſo had it be ſuch as the Iewes would haue laughed at them. But neyther were theſe pointes the queſtions then betwene thē (though ſome of this was afterward in debate betwene Chriſt and the Phary-
H ſies) and therfore theſe enſāples of ſaint John and the prophetes bee layed here to no purpoſe. And alſo if it had ſo bē, ſaint John and thoſe prophetes had other aūſweres to haue made thē ſuche as I haue ſhewed you in my firſt booke.

And finally if thei woulde haue vſed thys aunſwere that Tindall here maketh, both for them and hymſelfe, then if the Iewes had laughed thereat, and ſayd howe proue you ẏ god hath taught you to knowe the true ſcripture wythout vs, they had not onely the knowen approued vertue of their liuing, but alſo miracles to proue them true meſſengers. And thus had euery one of theim, & ſaint John bothe in his father before his concepcion, and then againe at hys

A birthe, and the olde prophecye fulfilled in him, and the witneſſe of Chriſt teſtified for him, and therby did al Chriſtes miracles beare wytneſſe with hym.

Theſe thinges had they for their aũſwere, with which the Iewes wel might and of reaſon muſt, haue holden theimſelfe fully content and ſatisfied.

And now in likewyſe, for as much as I knowe well that God is at hys owne liberty hauing his power abſolute, fre, and vnbounken vnto any maner of hys
B ordinary courſe, and therefore may it it pleaſe him by ſome ſecrete inſpiracion, teach Tindall, and Luther, and Huiſkin, and Swinglius, and all the rable of thoſe electe and ſpeciall choſen heretykes, which writinges be ẏ very ſcriptures of God, without any teachyng of the catholike church: therefore if Tindall or Luther or anye of all the remenaunt make by miracle anye dewe proue that god hath ſo done in dede, and that he ſo hath ſent hym hyther for ſuch a new prophete to teach vs, he ſhal haue me pliable. For after that proofe ones
C made, let hym tell me what he will and I will believe hym til Antechriſt come. For vntill that time I truſt heretiques ſhall dooe no myracles. But as for yet in the meane ſeaſon, ſith I ſee none other man ſay ſo of himſelfe, as Tyndall ſaith of hymſelf & hys felowes. and holy ſaint Auſtyn ſayth the cõtrarye of hymſelfe: tyll Tyndall proue it true that hee ſayeth of hymſelfe, that hee knoweth the true ſcripture not by the churche but by ſpecyall inſpiracyon of God inſpired into hymſelfe, and ſome ſuch other ſpeciall choſen electes, ſuche
D as nowhere in thys worlde I wene god could haue choſen worſe, Tindall muſt of reaſon gyue vs leaue to laugh at hys proude inuented folye. And I ſhall fynd hym fower ſuerties very good and ſufficient, that at what tyme hereafter he proue himſelfe a true prophete, I ſhall bypon reaſonable warning onlaughe agayn it al. But yet leſt mẽ ſhoulde take him for a foole, if he ſhoulde ſette forth ſuche a pointe ſo farre vnlikelye, and therefore ſo farre vncredible, without any proofe at all, he proueth it at ẏ leſt wiſe by thenſample of a very goodly byrde and king of all fowles, the pleſaunt ſplayed egle. For ſyth that ſuche a byrde can ſpye hys praye vntaught, which he could neuer do but by ẏ ſecrete inſtincte of his excellẽt nature, to farre exceding al other: it muſt needes folow perby that Tindall and Luther in like- E
wyſe, and Huiſkyn, and Swinglius, & ſuch other excellent heretykes, being in Goddes fauour as farre aboue all the catholike churche as an egle the ryche ryall kyng of al byrdes, is aboue a poore peny chykken, muſt nedes I ſay wout any learning of any man, be taught to know ẏ true ſcripture being their praye, to ſpoyle, & kil and deuour it as thei liſt euen by the eſpecial inſpiracion of god.

But now ye ſe well good readers by this reaſon, that ſaynct Auſtine in reſ- F
pecte of theſe noble egles that ſpye thys praye without the meane of the church, was but a ſely poore cheken. For he cõfeſſeth playnely agaynſt ſuch hygh egle heretykes, that hymſelf had not knowẽ nor beleued the goſpel but by the catholike church. Howbeit it is no greate maruaile, ſyth God is not ſo familiare with ſuch ſimple chikins, as with hys gay gloriouſe egles. But one thing is there that I cannot ceaſe to meruaile of, ſyth God inſpyreth Tindal and ſuch other egles, and therby maketh thẽ ſpye thys praye them ſelfe: how coulde it hap that the goodly golden olde egle Martine Luther hiſelf, in whoſe goodly gol- G
den neck thys yonge egle byrde was hached, lacked that inſpiracio. For he alloweth ſaint Auſtines ſaying, & denyeth not but that himſelfe ſpied and perceyued thys praye of the true ſcripture of god, by being ſhewed it by the catholike church. But if Tindal ſay that Luther therin lyeth, and that himſelfe with his feling fayth fele more in Luthers fayth concerning hys belefe of the ſcripture, than Luther doth himſelfe.

Howbeit I wille whẽ our yong egle Tindall learned to ſpie thys praye firſt, he was not yet ful fethered, but ſcantly comẽ out of ẏ ſhel, nor ſo hygh flykered in ẏ ayer aboue al our heddes to learne H
it of his father the old egle heretike, but was content to come downe here and walke on ẏ grounde among other poore fowles the poore chikkens of hys mother thys knowen catholike church, of whom when he hath al ſaid, he learned to knowe thys praye. And now take kynge that for trouth as trueth it is in dede though Tyndall liſt to lye and tell vs nay) whẽ he had learned of ẏ church whych was the ſcripture, thys wote I wel he reken̄ed not himſelf at that time to vnderſtand it by ſpeciall enſpiracio. For I can proue that he red ſome commẽtours and holy doctours, that write

expoſi-

A exposicions vpō it. And to what purpose dyd Tyndall reade theire bookes? to believe himselfe better then them all? If he so ment, then myght he well haue spared laboure. For he myght haue believed hymself and let theym all alone.

Now if he list to beliefe himselfe in thynges being yet but in questiō, where he seeth them vary and doute: yet must he believe thē better, in thīges so plaine and clere, that he seeth them therin al of one mynde agreed. Now go me thē yet agayne to frere Luther his mayster and hys mastresse the nunne. Wherin B he cannot say nay but they condempne hym all, and then shall ye see for lacke of other shift thys fayre egle byrde foule befile hys nest. But yet is it a worlde to heare what a goodly castell Tyndall buildeth in the ayre on hygh vppon hys egles backe. For when he hath tolde vs ones ẏ the egle of hymself without any teching, spieth out hys pray, then goeth he forth goodly wyth an high spirituall processe, and sayth. Euē so the children of God spy oute their father & mother. He meaneth of likelyhode god for the father. But what church meaneth he for hys mother? C For he cannot spye oute the vnknowen and the knowen catholique churche whyche is the spouse of Godde in deede, and therefore by all the olde holye fathers commenly called the mother of all christen peple, he wil not know for hys mother. And so I see well Tindall meaneth for hys mother, some olde mother mawde, some baudy church of heretikes.

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

And Christes elect spy out their lord, D and trace out ẏ pathes of his feete and folow, ye though he go vpō the playne and liquide water, which will receiue no steppe. And yet there thei finde out hys feete. These woordes walke lo very goodly by ẏ hearers eare, and they make a man amased in a maner and sōwhat to studye & must when he heareth so straūg a tale told of such holy electes so spieng out the foote wher the soyle receiueth no foting and steping, after the steppes of Christe in the lyquide water which can no steppes receiue, & therfore receiued the step of saynt Peter so depe, ẏ he stepped in aboue the knees, & had stepte ouer the hed to, electe as he was, had not hys maister holpe him, but the water doth of trouthe receiue & kepe no steppes of any mā, whē the body passeth from it, but it receiueth shortly the steppes of euery man, yea and of euery woman to, but she gete her on a pace, with trip and go quikly & walke wonderous light. But now if a man in the reading forget not himselfe with musinge, but considre what he readeth and examine it well, he shall not so much meruayle of Tindalles farre fet holynesse, as he shal wonder in a mā wening hym self so wise, to see such a foolishe forgetfulnesse. For where he saieth now ẏ all the electes search out and folow the very steppes of Christ euē fote for fote, where neuer a steppe appereth: he hath F hymselfe shewed vs in hys other chapiters afore, that the electes through the faute of theire fraile members, thoughe neuer into deadly sin, yet now and then among steppe into theft and aduowtri, treason, manslaughter, and periurye, & other such horrible deedes. And these thinges lo many right honest men rekē not in their reason any folowing of the steppes of Christ, but if Tindalles elect church haue spied out any special ghospell. For the catholike church in al the G foure euaūgelistes, spieth not ẏ Christe stepped ani such one steppe in al ẏ daies of hys life. Some men woulde here loke that I should also lay to Tyndall, ẏ steppes of frere Luther into ẏ nūnes bed, whose steppes as theyr chief electe other lewde electes folow, veri far fro ẏ steppes ẏ Christ stepped on the moūt of caluarye. But let ẏ passe for this ones, & here forth sir williā Tindals sermon.

¶ Tindall.

His elect know him, but the world knoweth him not John. i. If ẏ world know him not, and thou call the world pride, wrath, enuy, couetousnes, slougth, glotony, and lechery, then our spiritualtye H know hym not.

¶ More.

Those wordes of our sauiour sauing for seking of occasiō of rayling, Tīdal bringeth in here to very little purpose. But as he lysteth here to rayle vpon the clergy of ẏ catholike church, so if it like him now to turne ẏ glasse & loke againe vpon himself & the holi spiritual heddes of hys owne sectes, Luther, Lambert, Huiskin, and Suinglius, with all the rable of heretikes vnder theyre rule, he shall find by the same text & his own exposicion therof, that among all thē neither clergy nor lay knoweth Christ, but if rebellion be no pride, nor rayling vpō

A their betters none enuy, nor mãslaughter no wrath, nor robbery no couetyse, nor slugging a bed no slouth, nor drõkenesse no glotonye, nor freres lusking a bed wyth nũnes no lechery. But he lyketh so well hys railing, that on he runneth therwith and sayth.

¶ Tindall.

Christes sheepe here the voice of Christ John. x. where the worlde of ypocrites as they know hym not, euen so the wolues heare not hys voyce, but compel the B scripture to heare, thẽ & to speake what they lyst. And therfore excepte the lorde of Sabaoth had left vs seede, we had dẽ all as Sodome & Gommor sayd Esaias in hys fyrst chapter. And euen so sayed Paule in his time. And so euẽ say we in our time, that ẏ lord of the hostes hath saued him seede, & hath gathered hym a flocke, to whom he hath gyuen eares to heare and eyes to see that the blind leaders of the blynde cannot see, & an heart to vnderstand that the generaciõ of poisoned vipers can neyther vnderstande nor know.

C ¶ More.

Now good christẽ readers here hath Tindal made the prophete Esay, & saint Paule, & our sauiour himself as his seruãtes, & instrumẽtes abusing their holy wordes agaynst ẏ catholike church of Christ, which wordes thei spake agaĩst Painyms Jewes & heretikes. Now ẏ ypocrites and wolues he calleth the catholikes, & the sheepe & lambes those he calleth ẏ heretikes, in thys is hys meaning very playne and open. But now ẏ D seede ẏ god hath left them as he saith, w̃ which the God of hostes hath gathered hym, thys flocke he meaneth not. But syth ye knowe the flocke that he meaneth, ye may soone perceyue the men of whose seede thys flocke is fedde. Nowe loke then vpon the seede, wyth which ẏ flocke of the catholike church hath bene alway fed from age to age, & in the seede fynde ye saint Ignatius, saĩt Policarpus, saint Deouise, saint Cipriã, saynt Chrisostom, saynt Bassise, saĩt Gregory Nazanzene, saint Ireneus, saĩt Euseby, saint Athanase, saint Hillary, saĩt Cyryll, saint Sixtus, saĩt Leo, saĩt Hierom, saint Ambrose, saint Austin, saint Gregory the Pope, saĩt Bede, saĩt Bernard, S. Thomas saint Bonauẽture, saint Anselme, & many an holy mã moe of euery age since ẏ apostles daies, whiche wer al left by god for seede in ẏ knowen catholike church, which knowen E catholike church thei euer knowledged for the very church of Christ, & toke alway for heretikes al that departed from it. And al these expouned the apostles & euaungelistes agaynst Luther and Tĩdal, as the catholike church doth nowe. Wherin yf Tindall dare say that I say false, I shal yet ones agayn like a blind harper that harpeth all on one strynge, fal to my rude refraite, & sing him mine olde song, wherin I haue so oftẽ praied him to tel vs then some one of them al ẏ euer accompted it lawefull and helde it F not abhominable a frere to weda nũne.

Now the seed that hath al this while ben sent vnto thys flocke, whych Tyndall sayth that the lorde of hostes hath gathered hym togither, haue bene Nycholas heretyke, Eutich heretike, Ebiõ heretike, Valencius heretike, Ennonomius heretik, Arrius heretike, Marciõ heretike, Montanus heretike, Manicheus heretike, Heluidius heretike, Macedonius heretike, Jouiniã heretike, Pelagius heretike, & Cestestinus heretike, & of euery age some such a shewed sorte downe vnto wikliffe heretike, & Husse G heretique, and Luther heretike, & Lambert heretike, & Huiskyn heretike, and Tindall heretike, and Barns heretike, & many such riffe raffe mo. Of al which euery one cõtrarieth hys felow in great articles of the faith, & in therposiciõ of scripture, as by which euerye one of thẽ would seeme to proue true his false codtrariouse errour. And therefore as god the king of peace and vnitye, & very lorde of hostes also, sent the tother good seede vnto his knowẽ catholike church, & gathered & kept it togyther & together kepe it shal spight of al heretikes & al the great gates of hel: so is it no doute but ẏ the sower of dissenciõ & king of rebelliõ H ẏ prince of pride the great deuil himself. hath gathered thys flock to him, & sẽt alway now & than such darnell seede and cocle to feede thẽ. But way well yet agayn good reader that rial ende of his railing, wherein, he saith that the lorde of hostes hath to this flock of these heretikes giuen eares to here that ẏ ypocretishe wolues cannot here, & eyes to see that the blind leaders of the blind cannot se, & an heart to vnderstand, that ẏ generasion of vipers can neyther vnderstande ne knowe.

A shewde company.

I nede not to put you in minde, ẏ by the wolues & ipocrites & blinde leaders, he meaneth the doctours & teachers of the

A the catholike church, & by the blind that are myſſeled into the diche, the lay people of the ſame church, and bi the tother flocke ẏ haue all theſe goodly giftes of god, the ſcatered flocke of his vnknowē church of his electes, ẏ beleue it lawful for freres to wed nunnes, among whōe yet he nameth & men knowe many well knowen knaues. Conſider nowe ẏ our preſent matter for which he bryngeth in all theſe wordes, & to warde the proofe whereof he brought in the woordes of chriſt, ẏ Chriſtes own ſhepe here hys voice, but the worlde herith it not, B is nothing els but to ſhew, ẏ Tindalles church of electes doth not know ẏ ſcripture by the teachyng of the catholyque church, but by god himſelf, as ſaint Jo. Baptyſt & the prophetes did, & as ẏ egle knoweth hys pray by the ſecret inſtinct of nature. Conſider then how farre he goeth ferther nowe then euer hee went before. For here in the ende he not onely concludeth for his heretikes, that thei here Chriſtes voice, but alſo for the catholike church the contrarye, that is to ſay that the catholike church neither C can here, ſee, nor vnderſtand, nor know the voice of Chriſte, that is to witte the ghoſpell and ſcripture of God. And thus he bringeth all hys paynted proffe to thys point in concluſion, that like as here before hys maiſter Martin and he, would ẏ in the vnderſtanding of ſcripture, no man ſhould ſtand to the fayth & expoſicio of ẏ whole catholike churche, but ſyth God as he ſaieth teacheth hys electes him ſelfe, & who they be no man knoweth of an other, but by Tindal through the ſeling faith euerye man knoweth himſelfe, & euery man as Luther D ſayth believeth for hymſelf, and if he be deceyued the peryll falles alſo vppon himſelf, euery mā therfore in cōſtruing ẏ ſcripture muſt truſt vnto himſelf: as hitherto they haue thus ſaid cōcerning the vnderſtādyng, ſo doth Tindall now teach thē in ẏ that toucheth ẏ knowing which is ẏ ſcripture, ſoẏ hereafter euerilewde body ſhould be bold to ſay ẏ himſelfe is one of Chriſtes ſhepe, & therfore vnderſtandeth his voice, & can diſcerne hys worde, & knoweth himſelf which is the very ſcripture, as ſaint Jo. Baptiſt dyd & the old prophetes & the apoſtles of Chriſt, & as the egle knoweth his praye by an only inward mocio. And thē ſhal he thus call ſcripture what booke hym liſt, & refuſe for ſcripture what booke it pleaſe him. And ſome of thē begin alredy giuing no credence to no man but if C it be ſome of their own braine, ſome of ſuch excellent holines as all the worlde may perceiue for elect & choſē ſaītes, by rayling, & ribaldry, rebellion, debate, & ſtriſe, by bibbing, & ſipping, & ſopping, & quaffing, and worſhipful wedding of nunes. And here lo the goodly cōcluſion of Tindalles thirde aunſwer vnto ſaint Auſtines reaſō. But now ſhall ye ſe the wilines. For whereas al this while he hath diſſembled, & wouldе not be aknowen that thys reaſon was takē of ſaint Auſtine, becauſe he wouldе at F more liberty laſhe oute hys raylinge agaynſt it, ſeing yet that the thinge was ſo plain and open, he hath at the laſt bethought him, & reknen it beſt to knowledge and confeſſe it. And now therfore for his fourth aūſwere, harke I require you how properly ẏ wiſe mā ſoileth it.

¶ Tindall.

If thei alledge ſaint Auſtine, which ſayth I had not beleued the ghoſpell except the authority of ẏ church had moued me: I aunſwere as thei abuſe ẏ ſaying of that holy mā, euē ſo thei aledge al G the ſcripture, and al ẏ thei bring for thē, euē in a falſe ſenſe. S. Auguſtine before he was conuerted was an heathen mā and a philoſopher ful of worldly wiſdō, vnto whō the preching of Chriſt is but folifhenes, ſaith Paul. i. Cor. j. And he diſputed w̄ blinde reaſons of worldlye wiſdōe againſt ẏ chriſtē. Neuertheleſſe ẏ erneſt liuing of the chriſtē according vnto their doctrine, & the conſtāt ſuffering perſecucio & aduerſyty for their doctrines ſake, moued him & ſtirred him to believe ẏ it was no vayne doctrine, but H ẏ it muſt nedes be of god, in that yt had ſuch power w̄ it. For it happeneth ẏ thei which wil not heare ẏ worlde at the beginning, are afterwarde moued by the holy conuerſacio of them ẏ believe. As Peter warneth chriſtē wines ẏ had hethen huſbandes ẏ wouldе not heare the truth preached, to liue ſo godly that thei might win their hethē huſbādes w̄ holy cōuerſacio. And Paule ſaith. How knoweſt ẏ chriſten wife, whither thou ſhalt win thine hethē huſband. With holi cōuerſacio ment he. For many are wōne w̄ godly liuing, which at the firſt ether will not heare nor cānot believe. And ẏ is the authority ẏ. S. Auguſtyne ment. But if we ſhal not beleue till the liuing of the ſpiritualty conuert vs, we be like to bide longe ynough in vnbeliefe.

A ¶More.

Lo good chriſtē readers, here haue you Tindals aūſwere. And now let vs firſt ſuppoſe ẏ in this aūſwer he told vs true, that ſaynte Auſtyne mente as he ſayeth here he dyd, & that he beleued ẏ churche but for the good liuynge and vertuous conuerſacion that he then ſawe therin, yet was at the leaſt wyſe the churche ẏ he ment of, the knowen catholik church and not an vnknowē churche of electes. And ſo is Tyndall ſhorely quite ouer-
F throwen therein too. Alſo thoughe Tindal ſaid here true of ſaint Auſtines mynde, that he beleued the churche be-cauſe they were then good men: yet ſtā-deth that order ſtyll, that he fyrſte belie-ued the catholike knowen churche, and fyrſt knewe and knowleged and belye-ued it, and then of it and by it receyued and knewe and knowleged and beleued the ſcripture to be ẏ very worde of god. And ſo is Tyndall ſtyll ouerthrowen.

C Ye ſayeth Tyndall that is true, but he was brought into the beliefe of the churche that then was, by the good ver-tuous liuing that then was in it, as. S. Peter counſayled the Chriſten wyues
1. Petre. 3. with chriſten liuyng and vertuous cō-uerſacion, to wynne theyr vnchriſten huſbandes vnto chriſtendome. But yf we (ſayth Tyndall) ſhould not beleue tyll the lyuyng of the ſpiritualty con-uert vs, we be lyke to abyde longe y-nough in vnbeliefe. Well. Suppoſe fyrſt that Tyndall ſayde true, yet folo-weth it at ẏ laſt that ſaynt Auſtin was none of thoſe holi electes, thoſe gay gol-den egles, that be taught inwardlye wō-out anye outwarde teachyng. But
D now would I that Tindall here reher-ſed vs what was the liuyng, and which wer the vertuous that ſo floured in the chur ch, that was in ſait Auſtines time. Fyrſt as for perſecucion that Tyndall ſpeaketh of, the catholyke church hadde not in his time any greater perſecucion by heretikes in Affrik, then it had now theſe late yeares in Almayne, & I wene as manye good chriſten men haue con-ſtantly ſuffred harme, and as muche to, in Saronye, and Suicherlande, & ſome other partes of Germany, by the Luthe rane heretikes, and the Huſkyns, and Suinglianes, as there dyd in hys tyme in Affricke by the Donatiſtes. Then as for the other vertues and maners ẏ thē were in the church, for which ſaynt Auſtyne dyd as Tyndall ſayth beleue it, and would not yf ſhe nowe liued and
E wer vnconuerted, ſo receiue and beleue the ſcripture by the churche: now wold god that Tindal had reherſed thoſe ma-ners & thoſe vertues, ẏ we myght there-by perceiue whether ſaynte Auſtyns yf he were now alyue, and ſuch as he was before his converſion and would not be conuerted by the catholyke churche, were lykely to be conuerted by the con-verſacion of theyrs, by the holy lyuyng of Luther, and Lambert, and Huſkyn, and ſuche a rable of wedded monckes
F and freers.

And yet yf he ſo were, then muſte it bee ye wote well a knowen churche. For of an vnknowen churche could he not be moued, nor take none authoritie and ſo were Tindales church of his vn-knowen electes clere gone agayne, for any furtherance of ſaint Auſtins faith. And therfore muſte we wit of hym far-ther, whiche of all his churches, which of his falſe ſciſmatyke ſectes, were it ẏ ſhould do this dede and wynne vs in. S Auſtine, that ſhould be ſuch a true doc-toure of the true churche. There is (good readers) a booke which ſaint Au-ſtine writeth agaynſte heretikes of hys
G owne tyme, that diſprayſed then the ly-uing of the chriſten people of the catho-lyke churche, extollyng the holis vertu-ous liuyng of theyr owne ſect, by which we maye well ſee that heretikes had yet at that daye a ryght fayre vyſage of ve-ry vertuous liuyng, and preached not theyr hereſies with defēce of opē ſhame-full lecherye, as theſe beaſtly heretykes doe now. But ſaint Auſtyne, all bee it he couide not ſaye naye, but that in the churche there wer as well bad as good, yet deſcribeth he partely the vicious ly-uyng and partly the hypocriſy to, that was then amonge thoſe heretikes, and
H beſydes that the vertuous liuynge that then was among many good folke of ẏ catholyke churche. And what ver-tues be thoſe? ſurely euen the ſame that the knowen catholike churche teacheth nowe, and which vertues in this catho-like churche many a good manne bothe ſpirituall and tempozall yet vnto thys day god be thanked very well kepe and obſerue, howbeit the fewer a gret mayn-y, ſythe theſe deuiliſhe hereſyes came vppe.

And this dare I well promyſe Tyn-dall, let hym reade ouer that boke when he wyll, in which ſaint Auſtine rehear-ſeth the vertues that he prayſeth in the

church

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

And therefore ſith Tindall alloweth ſaynt Auſtine and the vertues that thē were in the church, I will bynde hym to none other, but that he nowe praiſeth & commendeth himſelf. Let him no more but beleue ſaynct Auſtine, & then ſhall he beleue the ſacramentes, and goe to Chriſte, which he now calleth the deuils inuenſion, and ſhall take abſolucion, which he nowe calleth whiſſeling, and ſhall gladly doe penaunce, that he now calleth ſinne, and ſhall beleue ỹ knowen catholyk church and knowledge it for the church of chriſte, and ſhall take thepm all for heretykes that depart out thereof, and ſhall beleue ſurely the determinacion thereof, and take them all
C for heretikes that will holde the cōtrarye, and then wyll he haue hys crowne againe, and ſaye mattens and maſſe after the olde faſhion, and put of his knaues cote and ware an honeſt man, and then he wyll aduiſe frere Luther to lye no more with nunnes.

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

But now good reader, for as muche as Tindall ſayth that the churche doth falſely take ſaynt Auſtine and contrarye to hys minde euen in like maner as he ſaith they do al the ſcripture, to blind and begyle the people with: we be verye gladde he ſayth ſo. And as Tindal hath here himſelf put theſe wordes of ſaynct Auſtine for enſample howe the church vſeth it ſelfe in the expoſicion of ſcripture, ſo ſhall we be very well content ye take it, and that by thys one pointe ye may perceiue and iudge, whyther the church or Tindal expouneth here ſaint Auſtine more truely, and therby iudge lykewiſe as Tindall here woulde haue you, bothe the church and him in ỹ trus or the falſe expowning of all the ſcripture of god, where either part ſayth the tother expouneth wronge. C

Now ſaye we then that where Tyndall ſayth that the cauſe why ſaint Auſtine did beleue the church, was becauſe they were then good men, Tindal doth but deuiſe that tale vpon his owne hed, to ſeeke ſome euaſion where he myght gete oute. For beſides that it appereth
F plaine by ſaynt Hierome, that ther wer at that tyme the ſame vices in the catholique church that are nowe, all ſaue wedding, of folke that had vowed chaſtity, I ſay that in the place where ſaint Auſtine writeth thoſe woordes, he ſpeaketh neuer a woorde that the vertuouſe lyuing of the church cauſed hym to beleue it, nor nothing in that place ſpeaketh of the vertuouſe lyuing of ỹ churche, nor of the perſecuſion, but in many other places he cōfeſſeth, that the chur-
G che then was as we ſe it now is, a congregacion and companye of both good and badde. And that in thys booke written agaynſt Creſconius, he alledgeth that holy martir ſaynt Cypriane, and rehearſeth his woordes written in his piſtle that he wrote vnto Maximus, by which he ſheweth that men may not leaue ỹ church becauſe of the euil folke that be therin. For in the churche there be both good and badde, as there are in Mar. 13.
the field of god wherof Chriſt ſpeaketh 2. Timo. 2.
in the ghoſpell both good corne and cocle, and in a great houſe as ſaint Paule ſayth to Timothe there are not onelye
H golden veſſelles and ſyluer; but alſo treene and earthen.

Theſe woordes of holy ſaint Cipriane doth holy Auſtin rehearſe and approue, whereby men maye well perceiue, that both ſaynt Cipriane and ſaint Auſtine to, dyd take the churche for none other then the knowen catholike church, and knew ỹ church right wel, not for a conpany of onely good mē, but of good and bad both, and ſo be they ſtill what euer Tyndall ſaye.

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

holy

why ỹ church is called holy

A holy that is in it, but for that many such be in it, and none can be holy that wyll not be in it. And to thentent that ye may ỹ more clerely perceiue ỹ Tindal here to blind vs with, deuyseth of hys owne hedde this euasion, that sayntAustine beleued not ỹ church in hys dayes but because of their constaunce in persecucion and their holines of liuing: who so looke vpon the place where he wryteth those wordes, that is to wit in hys boke against ỹ pistle of Manicheus theretike of whose secte sayntAustin had bē ones himselfe, withoute any consideracīō of
B persecusiō or holy liuing, layeth other considerations that made hym know & beleue ỹ catholikē church of his dates, ỹ is to wit ỹ cōsent of ỹ catholike christē nations, & ỹ he had the catholike church in autority, first for the miracles ỹ wer shewed therin & that therupō his fayth &
The causes that made S. Austin know and beleue ỹ catholyke churche. credēce gyuen therunto, was nurished & fostered wyth hope encreaced wt charitie, & cōfirmed with antiquitie. Ther helde him he sayd in the giuing of fayth & credence to the catholike church thys thing also, ỹ is to wit ỹ he sawe the succession continued in ỹ see of S. Peter, to whom our lorde had after hys resurrection cōmitted the feding of his shepe
C saith S. Austin, frō saint Peters dayes vnto his owne tyme. And finally euen the very name he sayth of catholike, ỹ is to sai vniuersal, gaue toward ỹ getting of hys credence ỹ catholike church gret autorite, which name of vniuersal the same church alone among so many heresyes had so obtayned, that whereas euery sect of heretykes would faine bee taken for catholikes, yet if a straunger should come among them & aske where were any catholike church ỹ he myghte go to, there were none heretike ỹ durste for shame bringe hym to any church or anye house of theirs. These causes so laied saint Austin, al which causes are
D in the catholike church stil, these he laid I say for the autority of the catholyque church, for which he said he gaue so fast firme, & vndouted credence to it, ỹ for ỹ autority therof he beleued ỹ ghospel at ỹ techīg therof. And these causes he layd vnto ỹ heretikes, as causes ỹ he thought should of reasō moue them therto also.

And yet to thentent ye shal the more clerely se, how Tindal would with hys lies blinde vs, and what firme credence S. Austin gaue to the knowē catholyke church without mencion of eyther persecusion or verteouse liuyng, as Tyndall would here make vs wene: I shall
E trāslate & rehearse you here S. Austins owne wordes wrytten in the fifth chap. of his said boke against ỹ pistle of Manicheus. In which place S. Austyne disputeth agaynst ỹ heretikes of that sect, & proueth thē, ỹ lyke as he that beleueth the catholike church hath good suretye of his belief, & is able to shew good causes of hys belieke although ther wer no scripture wrytten, so on the tother side, the Manicheis because thei beleued not the catholike church, & likewise whoso
F euer believeth it not, can neuer giue ani thing for their purpose, neither to hym that believeth not the scripture, nor yet vnto him neither ỹ doth believe ỹ scripture. And therfore saint Austin hauing rehearsed before what thinges be sufficient to make hym beleue the catholike church beside the scripture, dothnow in this chappter dysputewith them, and shewe them that they and all suche heretykes as go fro the fayth of the catholyke church, can neuer proue theyr part good, neyther to hym that refuseth the scripture, nor to hym that beleueth it. And therein lo thus he sayth. Let vs
G see therefore what Manicheus teacheth me, and specially let vs consyder ỹ selfe same booke that ye call the pystle of the foundacion, in whiche is conteyned almoste all ỹ ye believe. When that same pystle was red vnto vs at ỹ time wretches that we wer, we wer wont to bow downe and saye Amen. Thus begynneth the pystle. Manicheus the apostle of Jesu Christe, through the prouydence of god the father, these be the holsome wordes issuyng oute of the euerflowing fountaine of life. Now I pray you and it please ye hearken patientlye what I shal aske you. I believe not this mā to be the apostle of Christ. I beseech
H you be not angry nor begynne to chide, ye know wel that I am determined nothyng rashelye to believe that ye bryng forth. I aske you therefore who is this Manicheus. Ye answer me the apostle of christ. I beleue it not. Now haue ye nothyng that ye can either say or do. Ye prompted to teach me and make me to know ỹ trueth, & now ye wolde make me believe the thyng ỹ I knowe not. Ye wyll peraduenture read me the ghospel and laboure to proue me the persone of Manicheus by the wordes of the ghospell. But now if I should finde you out some mā that yet beleued not ỹ gospel, what coulde ye thē say for Manicheus,

to

A to him that woulde saye vnto you I beleue not the ghospell. Now as for mee, I would not beleue the ghospel but if ỹ authoritye of the catholike church moued me therto. Then sythe I obayed thē in that they bode me beleue the ghospel, why shoulde I not beleue them in that they bydde mee beleue not Manicheus. Will ye nowe that I beleue the catholik church or not? Chuse now your selfe whyther part ye wyll, if ye byd me beleue ỹ catholike church, thei be those ỹ byd me that I should not in any wyse gyue any credence vnto you. Wherfore B beleuing them, I can in no wise beleue you. Then on the tother syde, yf ye would say to me, beleue not the catholike church: thē can ye not of reasō bind me by the ghospel to beleue Manichey, sith I had not beleued the ghospel it self but for the catholike church. Now if ye would thē say to me, thou dideſt well to beleue ỹ catholike church in that thei cōmēded the gospel, but ỹ doeſt not wel to beleue thē in that they dispraise Manicheus: wene ye me so very a sole, that telling me no cause wherfore, I should C beleue whatsoeuer ye bid me, & beleue in no wise what ye lyſt forbyd me. Yet much more reasonably and more circūspectly doe now I, in that I departe not frō the catholike church whych I haue ones believed, & trāslate my self to you, but if that ye can fynde not bid & cōmaūde me beleue, but openly and clerely somwhat make me knowe, wherefore good reason would I should beleue. Wherfore if ye will shew me any reason, then let the ghospell alone. For if you take you to the ghospell, thē will I take me to the church, by whose commaūdemēt D I believed the ghospel, & then by the cōmaundemēt of the same church, I muſt in no wise beleue you. Now if it so were that ye could by possibilitie fynde in the ghospel somwhat, ỹ couldc clerely proue Manicheus to be Christes apostle, then muſte it folowe thereupon (if I should beleue you therefore) ỹ I muſte then not beleue the catholique churche which byddeth me beleue not you. And than agayne if I beleue not the church, then cā I not beleue the ghospell for ỹ church, and so could nothing serue you that ye should bring of the ghospel. And therfore if ye bring no clere thyng oute of ỹ ghospel to proue Manicheus Christes apostle, I muſte rather beleue the catholike church then you. And on ỹ tother side, if ye founde for Manicheus any manifeſt thing in the ghospel, then E could I neither beleue ỹ church nor you; not the church, because they lyed to me of you, when thei tolde me ye were not to be believed, nor you because ye proue your part but by that scripture, which scripture I beleued not but thorough beleuing them: whome I ought not to beleue, because they proue themself false in making a lye of you. But god forbyd that I should not beleue the ghospel, for beleuing the ghospel I cā not fynd how I shoulde beleue you. For among all ỹ apostles names that are there found, ỹ F name of Manicheus is not found. Lo good christen readers here see ye plainlye that Tyndall is tellyng vs that saint Austine, where he saith he would not beleeue the ghospell it selfe sauinge for the auctorite of the churche, dyd meane therein nothing elles, but the good liuing that thē was in the church, and they? constaunce in persecutiō led him to beleue them in teaching which was the scripture: it wel appereth I say by saint Austines own wordes, that the church truely taketh hys wordes, and G Tindall untruely gloseth thē. For neither doth sayne Austin in this arguing reproue the liuing of ỹ Manichise, nor extolle and commende the liuing of the catholyke church, but in such wyse maketh his argument, as it both may and muſte serue for the knowen catholique church against all kindes of heretikes, whatsoeuer ỹ liuing be of the tone part or ỹ tother. And this argument is made more stronge now by thre partes, than it was whan he made it. And sith the Mayth.16. church shall as Christe promised neuer fayle, the argument of saint Austin for some of the causes cōsydered, shal euery day be stronger for thē church thē other, H as long as the world shall stande.

For saint Austin alledgeth there for one of ỹ causes that moued him, the cōtinuance of the church, which than had continued in succession about the space of fower hundred yere. How much is ỹ stronger now after the continuance in succession the space of .xv. C. yeres? And as for miracles w̄ which as saint Austine sayth they that beleue not be fyrſte commely moued to gyue fayth and credence, the commen knowen catholyque church neuer lacketh, nor no church of heretyques neuer hath.

And thus I say good readers, ye may perceiue by ỹ place in saint Austin whiche I haue rehearsed you, & by hys other fower

A fower chapters immediate before, ẏ the minde & entēt of saīt Austin is plaine, ẏ god of his goodnesse offereth men occasion, and by good and substancial causes helpeth them that are willing firste of al to knowe the true church, of which euery true preacher is a member. And then lyke as God vseth myracles & dyuers other meanes, by whiche meanes his help and grace maketh the wel willing person to perceyue and know whiche is hys very church: so doth he after
B vse ẏ same church for a mene, by which he maketh a man know which is ẏ very scripture, ye and ouer that in thynges necessary for saluacion, which is ẏ veri sense and the true vnderstanding of the very scripture. Yea and when god hath vsed the knowlege of ẏ church, to make a man know which is the scrypture, thē is the same scripture a very sure meane to confyrme hym the faster and ẏ more surely, in the knowledge and beliefe of the church, he shall so surely therein see proued the thing ẏ he before perceiued & believed, ẏ the catholique church is the
C very church. And thys is the true order and the playne entent and meaning of saint Austine, as it plainly appereth as wel in his before remembred booke, as in the worke of hys confessions in ẏ order of his owne conuersion, and very plainely in a pistle of his against ẏ Donatistes, which is in his boke of pistles. cxl. viij. In whych saynt Austine plainly sheweth that the knowen catholique church is plainely by scripture proued the very church, and that in all doubtes and questyons, euery man must stande
D vnto that ende, whych shall be eyther bi the same church determined, or by ẏ generall custome of the same church approued. Saint Austyne also in hys thyrde booke agaynst the pistle of Permeniane sayth in playne wordes, that there is no suerty of any vnity but yf ẏ church be declared & knowen, which according to goddes promise set vppon an hyll, can in no wyse be hydden, & therefore must it nedes be, that the church is through the worlde knowen. And none is nor neuer was through ẏ world knowen for the church of Christ, but onely the knowen catholyque church.

A notable saying.

Math. 5.

Sainct Austine also in hys pistle to Vincensius, which pistle is in order the xlviij. sayth in thys wise expressely. How can we believe by the scripture of god, ẏ Christ is comen into the world & knowen, if we believe not thereby ẏ the church is also manyfest and knowē? let any man whoso wyll knit and put in against the playne trouth, al the hokes & handles that he can, let hym cast afore our yien what mistes of wyly falshed ẏ he lyste, & when he hath all done, looke how he is accursed, that wyl tel vs that Christ neyther verely dyed nor verelye rose agayne, euē likewyse accursed shal he be, that wyl tell vs for ẏ very church, any other then thys comen catholyque church of all christen nacions.

E

Lo good reader Tyndall sayd here before, that we would not beliue saynct Austin nor any of ẏ old holy doctours, as though hymselfe woulde. And nowe haue ye heard sainct Austine, whom yf Tyndall wyl believe, all our questiō is decided. For he saith as we say, that the comē catholike church is the very churche. And if he wyll not believe him, thē let him leue lyke as he is to lay his own faute to other folke. Good chrysten readers if my purpose were here to pue you by the consent of the olde holy doctours of Christes church, that the knowē catholike church is the veri church: the number of those authorityes would fyll an whole boke. But my purpose is here only to aunswere Tindall & cōfute his solucion, with which he falsely gloseth the wordes of saynt Austin, ẏ sayth he believed not the scripture it selfe but for ẏ authority of ẏ church. Wherin I haue playnly proued you by saīt Austines own wordes Tīdals wordes shamfully false, as wel in ẏ prīcipal purpose, as in ẏ he layeth falsely to the church ẏ the church doth abuse ẏ sayeng of saynt Austine. And therfore syth he sayeth that they myssec onstrue and falsely alledge all the scripture, euen in like maner wyse as they do saint Austyn, while ye playnely se that in thys point which Tindall putteth for the sāple, ẏ church saith true and himself lyeth: good cause haue you to beleue thys lewde felowe in the remenaunt lyke. But nowe shal ye se Tindall deuise you such a shift that contrary to al hys shiftes afore, he shall clerely confesse hymselfe that he both knoweth & believeth the scripture by the catholike church. For now commeth he to hys fourth solucion, wyth which he clene destroyeth all the tother three that he made vs before. Lo thus he sayeth.

F

G

H

Tindall.

And when they aske whyther we receiued

A ceiued the ſcripture of them, I aũſwere that they whych come after, receiue the ſcripture of them ẏ goe before. And whẽ they are whither we believe not ẏ it is goddes worde by the reaſon that thei tel vs ſo, I aunſwere that there are two maner of faythes, an hiſtoricall faith & a feling faith.

¶ More.

Lo good reader here ſhall ye ſe that the thinge wher about he hath bombled all thys while, that he knoweth not the ſcripture by the church, and to proue ẏ B he believed it not to bee the ſcripture of god becauſe the church ſo told hym, perceiuing at length that al his aunſwers were weake, feable, and faynt, and that none of them all woulde ſtande, he is dryue at ẏ laſt for very ſhame to cõfeſſe ſome part of the trouth, & yet for ſhame alſo to deny a nother part. For by this diſtinccion of theſe two faythes, hyſtoricall fayth and feling fayth, he wyll in the ende tell vs that ones he knewe the ſcripture by the church in believing the church, but that was but an hiſtoricall faith. Howbeit he wyll ſay that now he C neither knoweth it nor believeth it by ẏ church, but by the inward inſpiracion and teaching of God hymſelfe.

And where as his maiſter & he many tymes mocke the doctours of ẏ church, for vſing of true diſtincciõs in thinges where they be requyſite, hymſelfe hath here deuiſed an euaſion by meane of a diſtinccion made by Melancthon, in which diſtinccion as in a miſte he weneth to walke awaye. But I truſte ye ſhall ſe the myſt breake by ſo fayre, that he ſhall not eſcape ſo. Lo thus goeth he D forth therewith.

¶ Tindall.

The hiſtorical fayth hangeth of the truth and honeſty of the teller, or of the commen fame and conſent of many. As if one tolde me that the Turke had wonne a cytie, & I believed it moued wt the honeſty of the man. Now if ther cõe a nother that ſemeth more honeſte, or ẏ hath better perſwaſiõs that it is not ſo, I thinke immediatelye that he lied and loſe mee fayth agayne. And a feling faith is, as if a man were there preſent when it was wonne, and there were wounded, and had there loſt all that he had, and were take prẽſoner there alſo. That man ſhould ſo believe, that al the world could not turne him frõ hys faith. Euen likewiſe if my mother had blowẽ on her fynger and tolde me that the fire G woulde burne me. I ſhoulde haue believed her wyth an hyſtorical fayth, as we believe the ſtories of the world, becauſe I thought ſhe would not haue mocked me. And ſo I ſhoulde haue done, if ſhe had tolde me that the fyre had ben colde and woulde not haue burned. But as ſone as I had put my finger in the fyre I ſhould haue believed, not by the reaſõ of her, but with a feling fayth, ſo ẏ ſhee coulde not haue perſwaded mee afterward the contrarye. So nowe with an hiſtoricall fayth I may believe that the F ſcripture is Goddes by the teaching of them, and ſo I ſhould haue done though they had told me that Robben hode had ben ẏ ſcripture of God. Which fayth is but an oppinion, and therfore abydeth euer fruteleſſe & falleth away, tha more glorioule reaſon be made vnto me, or if the preacher liue contrary. But of a feling faith it is written Johñ. vi. They ſhall be all taught of god. That is, god ſhall write it in theyre heartes with hys holy ſpirite. And Paule alſo teſtifieth G Roman. viii. the ſpirite beareth recorde vnto our ſpirite, that we bee the ſonnes of god. And this faith is none oppiniõ, but aſure feling, and therfore euer frutfull. Neither hangeth it of the honeſtye of the preacher but of the power of God and of the ſpirite. And therfore if all the preachers of the world go about to perſwade the contrari, it would not pũail, no more then though they would make me beleue the fire were colde, after that I had put my finger therein. Of thys ye haue an enſample Johñ. iiij. of ẏ Samaritaniſh wyfe, which left her pitcher & went into the cytye and ſaid, come & ſe a man that hath tolde al ẏ euer I did, is he not Chriſt? & many of the Samarita- H nes believed becauſe of ẏ ſaying of the womã, how ẏ he had tolde her all ẏ euer ſhe did, & went oute vnto hym & deſired him to come in, which faith was but an oppinion & no fayth ẏ could haue laſted or haue brought out frute. but whẽ they had heard Chriſt, the ſpirite wrought & made thẽ fele. Wherupõ thei came vnto the womã & ſaid: we believe not now becauſe of thi ſaying but becauſe we haue heard our ſelues & knowe ẏ he is Chriſt ẏ ſauiour of ẏ world. For Chriſtes preching was wt power and ſpirite ẏ maketh a mã fele & know & worke to, & not as ẏ ſcribes & phariſies preached and as ours make a mã redy to caſt his gorge, to heare them raue & rage as mad men.

And

A And therfore saith the scripture, cursed is he that trusteth in man and maketh fleshe his arme, ẏ is to saye, his strēgth. And euē so cursed is he that hath no nother beliefe but because mē so say. Cursed were he that had no nother whye to believe then that I so saye. And euen so cursed is he that believeth only because the Pope so sayth, and so forth throughout al the men in the world.

¶ More.

B Lo good christen readers, here haue I gyuen you hys whole tale togyther, to the ende of hys whole chapter, which howerly loked on and redde ouer pleasauntly wyth him that liketh it ere euer he looke on it for fauour of the sect, can not but seeme very gay. But whoso cōsider it and aduise it well, he shall fynde not one piece of truthe therein, farther then I haue already shewed you in the ende of thys fyrst soluciō, where I touched in few wordes scant spēding foure lines therein, that the mynde of saynct Austine was and is I wene of all good
C men besides, that when we believe the church eyther in knowing which is the scripture or in the true sense and ryght vnderstanding of ẏ scripture, god both preuenteth vs in giuing vs the occasiō, and worketh with vs and we with hym into the perfyting of our consent and beliefe, as he doth towarde the perfaite accomplishement of euery thyng wherby we walke towarde our saluacyon, towarde which we can nothing doe wout hym, as himself sayth: without me nothing can you do, so that the inward
John. 15. secrete cause working with vs is hymselfe. But ordinarily god vseth outwarde meanes and instrumentes, such
D as euery man may sōewhat by the same giue a reasō and cause of hys own faith to a nother man, and therby tell hym ẏ for the same causes the man to whome he telleth theim shoulde of good reason folowe and believe a lyke.

And in these meanes like as god vseth the bodyly senses which we call the fiue wyttes, as wayes and meanes toward that vnderstanding which men attaine by reason, though there be sometime betwene the reason and the bodyly senses some debate and variāce: so doth he vse both the seruice of the bodely senses and of the reasō of the soule toward the seruice of the faith, adding therewith because it is a thing farre aboue ẏ nature of thē both, his own supernatural ayde & helpe of hys supernall grace to preuēt E vs with occasions and mocions of beliefe, and walking on wyth vs excepte we leaue of our selfe to the perfaityng of belief in our heartes, and helping vs to encline our mindes into the credence of those outwarde causes and motiues, which without hys helpe in thinges ordeined of god for ẏ way to heauēward, we should not haue done, nor of goddes ordinary course we should not haue believed without some such outward sensible causes neyther, as is preaching & F miracles and some such other.

And therfore as I before shewed you, saynt Austine albeit that without helpe of God he believed not the catholyque church, nor without helpe of god knew & believed the scripture by the catholike church, yet he alledged vnto those heretikes the Manichays, not that inwarde cause the secret helpe of god ẏ wrought with his wyl and hys reason, in giuing credence to those outewarde causes for which he sayth that he beleued ẏ church for therin might the Manycheys fayne theimselfe hys matches, and saye ẏ they were inspired, and that they felte theyr inspyraciō in their heartes so felingly, G that therby they perceiued that Manycheus their archeretique was the very apostle of Christ, and that saint Austin eyther had no such feling or elles a false feling and was begyled.

And therfore as I say saynt Austine layed them not that inwarde cause, but the outward causes of hys believing ẏ church, whych were so good and effectuall, that the heretikes neyther coulde nor neuer can be able to bringe the lyke for theimself. And then laieth he ẏ same church by those outwarde reasons so ꝓued true, for the outward open cause of the knowledge and beliefe of the verye scripture, and then dothe the scripture H beyng by that outewarde cause, that is to witte by the church well perceyued & knowen for the word of god, beare witnesse also & is an other outwarde cause of the more sure and perfait knowlege, that the knowē catholike church is the very true church of Christ here in earth and that all other are vtterlye fayned and false, bothe by the manyfold textes of the scripture expressly declaring it as saynct Austyne sheweth, and also for that very reason sheweth ẏ god gyuing ẏ gyfte of knowledge which is his true scripture to a churche, and vnto none but one or by ẏ one would neuer giue ẏ speciall

A ſpeciall ghoſtely gyfte and prerogatiue vnto any falſe church, & than bid ỹ true church go learne the trouth of the falſe.

Now good chriſten readers thys way went ſaint Auſtyne with ſuch outward cauſes, as might of reaſon leade ỹ reader with hym. But now commeth Tindal and ſeing that he cannot auoide the reaſon of ſaynct Auſtine neither wyth ſamples of ſaynct John and the phariſies whiche he brought in diſguiſed of diuers faſhions to make one aunſwere ſeeme twayne, or with falſe gloſing of
B ſaint Auſtines woordes wherein ye ſee Tyndal proued playne falſe: he cometh now and confeſſeth that ſame outward cauſe of fayth vnto the ſcripture, graũting that himſelfe and euery man elles knoweth it and beleueth it firſt through the catholyke church. But then flieth he forth from the fayth of the church vnto hys feling fayth, by which he now knoweth and beleueth the ſcrypture as he ſayth, and no lenger by the church. And therin he playeth by hys feling faith, as hys felowes do by their remembraũce. For if ani heretike be taken and examined vpon his othe of any maner thinge
C which he wyl not confeſſe for hope that it cannot be proued, nor dare well deny it for feare that it wil be proued as whither he ſayed ſuch a thinge or ſawe ſuch a man, he runneth ſtrayte to hys remẽbraunce, and ſaith he ſayd it not or ſaw hym not to his remembraunce, though it were in leſſe thẽ half an howre afore. For therein he ſeeth himſelf ſauie. For though the whole towne ſawe them together and herd him ſpeake it, yet which of all them can proue whither he remẽ-
D bre it ſtyll or haue forgotte it were it neuer ſo late. And ſo playeth Tindall now, being faine to graunt al ỹ he hath denyed, he flieth lyke rede Raynard the fore for hys ſaufegarde into hys malepardus of hys feling fayth, in whych though he haue nothing to proue it, yet the Raynarde truſteth to lye ſauſe, becauſe he thynketh no man can fynd him out. For who can folow hym thither to make any triall what maner fayth him ſelfe feleth in his owne harte?

But yet good readers we ſhall ſo ſet aboute hym, and then ſet in ſuch terryers to him, that we ſhall I truſt eyther courſe him abrode or make him cuyll reſt within. For let vs now reſorte again vnto the gay glorious proceſſe of Tindalles holy diſtinction. And where as in the beginning therof he calleth ỹ hyſtorical fayth a credence gyuen to a ſtory tolde hym by men, and that ſuche fayth and credence hangeth vppon the trouth and honeſty of the teller, or of ỹ comen fame and conſent of many, as if a manne tell hym that the Turcke had wonne a cytye, & that therefore if there come an other that ſemeth more honeſt, or ỹ hath better perſwaſions, thã he thinketh immediately that ỹ firſt man lieth and ſo he loſeth hys faith againe: If ye conſider well good chriſten readers ye ſhall fynde that part of his diſtinction, that is to witte the tone halfe of al togi-
F ther is ſuch a tale as til he pue it better, ſhall neuer ſerue hym here. For albeit that in worldely thynges thys tale bee true, yet in matters of fayth, which is ỹ fyrſt gate whereby we entre our iourne the ryght way towarde Godde, we can neuer come at it without the helpe of god, nor how probable a tale ſoeuer he tolde vs, neuer ſhall we believe it wi-
G out hys holy hande inwardly ſet on vs, and leading vs therin to, which is euer ready in al ſuch thinges, both to preuẽt vs and to go forth wyth the towardnes of our owne wyll not frowardly reſiſting but appliable vnto his motion.

And this order to be true Chriſt witneſſeth, wher he ſayth, No man can cõe to me but if my father drawe hym. And ſaynt Paule, ſaying, we be not ſufficiẽt of our ſelfe to thynke any good thinge as of our ſelfe. And therfore god as I ſayed preuenteth vs in the beginning, & goeth forth wi vs al the way, wout whõ we coulde do nothing by faith towarde god, nor by ỹ outward occaſiõ of faith towarde the inwarde conſent thereof, ſith no mã can as ſaint Paule ſaith, ſaie our lorde Jeſus but in ſpirryte. And ỹ god is euer redy, but if we willingli wi-
H drawe, hymſelf ſheweth where he ſayth, I ſtande at the dore and knocke.

And that Godde helpeth vs forward not without our own cõformable wil, appereth plaine by clere tertes of ſcripture I weene mo then an hundred. As where he ſayth, woe be thou Chapharnaum, for if in Tyrus and Sidon had bene wrought the miracles that haue ben wrought in thee, thei would long a goe haue done penaunce in aſhes and ſhyrtes of here. And alſo where he ſayd vnto Hieruſalem in thys wiſe: Hieruſalem Hieruſalem howe often would I haue gathered thy chyldren togither, as the henne gethereth togither her chikens, and thou wouldeſt not.

John. 16.
2. Corin. 3.
1. Cor. 12.
Apoca. 3.
Math. 11.
Luke. 13.

And

A And where he biddeth sayncte Thomas of Inde, wyll not thou bee vnbeleuing but beleuing. And wher he blameth his disciples for not beleuing those ỳ hadde seene hym ryssen from death agayne.

Iohn.16. Mar.16. And therefore is it in my mynde false that Tyndall sayeth, that the hystorical faythe, that is to saye, the faythe acquysite and gotten by gyuing credence to the reporte and telling, doth in the thinges of the christen fayth depẽde vpon the trouth and honestye of men, or comen fame alone. For albeit that such

B thinges be the outwarde occasions, by meane wherof a mã cõmeth thereto: yet is ther euermore in euery such faith the inward cause mouing our wil toward the consent therof, the speciall ayde and helpe of the great goodnesse of God, wõute whych our will had neuer walked towarde it. And lykewyse as not the mannes tale at our eare without God worcking within, bringeth into vs ỳ beleefe, (For as sayncte Austin saieth) In vayne sowneth at the eare the word but if Godde worke in the hearte, euen so not the mãnes tale alone kepeth ỳ fayth

C in vs, but as an outward mocion it kepeth as it brought, but principally kepeth vs therin he ỳ principally brought vs thereto, that is the inward worcking of goddes owne holy spyryte. And thus ye se that this piece of Tindalles tale is but a bare broken patche.

Now the tother part, wherin he saith that if there come a more honest mã, or one that hath better persuasions to the contrary, that then he that had ỳ fayth vpon the fyrst mannes telling, loseth it againe vppon the seconde man telling ỳ

D contrary: I say that thys patch is double nought. For sith as I sayd before he came to the fayth by two mocions, the principal god worcking within, and the secondary the occasions outwardly giuen also by God: lyke as the good wyll worcking with God assented vnto it, so shall neuer any mannes tale, nor ỳ tale of a thousand against one, ouermaister that inward mocion of god, as long as the wyll of the man will continue styll wyth God in cleuing to the fayth, as it dyd in folowyng hym in the cõming to it. And therfore some man that hath vpon ryght small occasion tourned to the fayth, and therfore with the much more merite, as Christ said, Blessed bee they that haue beleeued and haue not seene: coulde neuer wyth any maner occasion be pulled from it again, because of their

Iohn.20. good wyll stycking styll to the inwarde

E cause of their fayth. For if a mã may as in dede he may, so obstinately set his wil vnto the worse side, that no persuasion of good reason can remoue hym to bs the better: how much it is more true, that whẽ a man hath conuayed his will with god, by inclining and cleuing vnto grace, there can none euill persuasiõ of counterfeted reason be able to pluck hym from it tyl the frowardnesse of his wil doe wyllingly fall therefro, as the towardenes of hys will dyd willingly

F cleue thereto, and as it again may whẽ it is fallen from it, wyth helpe of grace wyllingly retourne therto.

Nowe if Tindall call thys a feygned faith: yet were hys distinccion thẽ clene vanished and gone. For then were euery hystorical faith in matters in ỳ faith a feling faith also. And therby were thẽ all his solucion confounded.

But thys piece is also nought for a nother thing. For in this patch he supposeth that for the faith of Christ there could not be gyuen so good an outward cause but that sõe better might be made

G agaynste it, or at the lest some suche as might appere the better. But I say that except obstinacy and frowardnes be in the minde of him to whõ it shal so seme, it is els a thinge impossible, that euer there shall bee layed so great outwarde thynges agaynst the faith of Christ, as shall be layed for it. But the reasons already made, & the thiges alredy shewed for the faith are such, as euery reasonable man standing but indifferent & void of obstinate frowardnesse, if the matter were but the trouth of a story and not ỳ meane of mannes saluaciõ, might well descerne al that may be made against it to be farre the weaker parte. And nowe

H being this matter the meane of mãnes saluaciõ, toward the belief wherof god worked, Tindalles tale is much the febler. For els gyue we them a great excuse that lyst not to beleeue the trouth.

But our Lorde sayth vnto the preachers of his faith, whõ he sent to preach to all the worlde, that he would giue thẽ a mouth and wisdome therein, that no Luke.21. man shoulde be able to resist the reasõs wyth which they should confirme it. In which wordes our lorde ment not, ỳ euery man would for al those reasõs of prophecies, miracles, martirs, & many other thiges besydes, consent and agree to beleue, but ỳ albeit of obstinacy they woulde not, yet to theym that were

indiffe-

A indifferent, it ſhoulde wel appeare that they could neuer be able ſufficientlye to anſwer them, but that they mighte euer by plaine outward proues be ſubſtantially confounded, and the true beleuer able alway to declare to ỹ falſe and faithleſſe an outward cauſe ſufficient of hys faith and hope, whych the tother myght frowardly ſai he wold not, but reaſonably could he neuer ſaye why he ſhoulde not beleue and geue credence vnto. And thus is lo the fyrſt parte of Tyndals dyſtincion deſtroied.

Now is the ſecond parte, hys feelyng faith, whyeh is he ſayth that beliefe and faith, not that a man hath gotten & conceiued in hys harte by hearing of other men, but by the plaine experience of hys owne feeling. And w̄ this feelyng faith believeth he the battaile ỹ hath not herd other men talke therof & told it hym, but
B hath himſelf both bene preſent therat, & alſo ben wounded therein. For ns man believeth with the feeling faith that the fyre is hote, til he haue at leaſt wiſe burned hys finger in it. For al is but hyſtoricall faith before.

Now good Chriſten readers, by thys tale Tindal telleth vs that al ỹ credence which he gaue vnto ỹ church, in taking ỹ bokes of the four euāgeliſtes for ỹ very goſpels of chriſt, was al together but like Tindals mothers blowing vpō her finger, and therby making that prettye babe her ſonne believe that the fire was hot and had burned her, & that he would haue believed her no leſſe, if ſhe had told hym ỹ ſame by a cup of cold water. And
C that in like wiſe as he believed ỹ church that the goſpels were holye ſcripture, ſo ſhould he haue believed them if thei had told hym that a tale of Robyne hode had bene holye ſcrypture. For ſythe all was but an hyſtoricall fayth, all muſt nedes haue bene one.

Conſider by the way good reader the difference betwene ſaynt Auſtine & the good man Tindal, in their credēce geuē vnto ỹ church. Saint Auſtine beleued ỹ church in teaching him whiche was the true ſcripture, becauſe he perceiued wel the ſame church to be ſo declared by myracles and many other meanes to be the
D true church, that therby he believed that the doctryne thereof coulde not be falſe, & that therfore it could not teache a tale of Robbynne hoode to be the goſpell of Chriſt.

why Saynt Auſtine beleeued the church

Now Tindal as ye ſee taketh the credence of the whole catholike churche the mother of euerye mans Chriſtendome, E like his owne mother blowyng vpō her finger, and therby making the baby believe what ſhe liſt. And therfore in thys poynt wherin ſaint Auſtine and ỹ good man Tindal tel you two ſo diuers tales conſider wel with your ſelf the wiſedōe, the learning, ỹ maners, and the vertue, of thoſe two men, and then of them both looke whom ye fynde beſt, and by myne aduiſe euen him believe beſt.

But now doth Tindall (he ſaythe) believe the truth, that not a tale of Robine hoode, but the bookes of the four euangeliſtes be the true goſpel of Chriſt, becauſe our Lord hath himſelf ſo taught it him, and ſo ſhewed it him nowe, that all that he hath heard thereof before by the teaching of the catholyke churche, moueth him nothing at al, for now he hath
F an inwarde proofe and experience therof, and fullye and ſenſiblye feeleth it, as he feeleth the fyre hotte by the burnynge of hys fynger.

And as he feeleth it thus in hymſelfe, ſo he perceyueth it is wyth all the other electes the members of his true church, and that therefore of all theym there is none that know the ſcripture by the catholike churche, but by their owne ſure ſecrete feeling, ſuche as they feele when they burne their fyngers.

This is the tale ye wot wel that Tindal telleth vs. But now is it perde good reaſon that Tindal tel vs alſo, by what meane he proueth it, or els at the leaſte G wyſe that he tell vs ſome cauſe reaſonable wherfore we ſhould in ſo ſtraunge a matter believe his bare word. For ſurely though that in any ſuche thyng as he will ſaye that he feeleth himſelfe in hys owne breaſte, and thereuppon take hys othe vppon his honeſtie that he feeleth it in deede, reaſon requireth for lacke of other tryall, that wee believe his owne worde, conſideryng that we maye bee ledde to believe him by the long experyence of the cōtinual lyeng that we haue euer therefore founden in hym, yet that the lyke feelynge is alſo in all hys felowes heartes howe feeleth he? And therefore how can he deſyre that wee ſhoulde H therein believe hym wythoute proofe? namelye ſythe we ſee that hys own high ſpirituall mayſter, maiſter Martin Luther hymſelfe, for all hys hyghe flethlye vertues, layeth not in that matter ſuche feelyng for hys owne fayth, but well lyketh and muche alloweth the hyſtorical faythe of ſaynte Auſtine, and playnelye

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

Nowe therefore as I ſaye, Tyndall muſte proue vs thys feelynge faithe, at the leaſt wyſe for the faythe of hys felowes, or els ſhal he make vs feele that for a ſhyfte to ſcape awaye wyth, he hathe ſought fore and founde our for the artycles of hys hereſyes, not anye true feelynge faythe, but a falſe fumblyng fantaſye.

Yet would Tindal ſeme to proue his
B feelyng fayth by ſcripture, and therfore he ſaith: Of the feeling faith it is wrytten Johñ. vi. They ſhal be al taughte of God. That is, God ſhal wryte it in their hartes with hys holy ſpirite. And Paul alſo teſtifyeth Romain. viii. the ſpyryte beareth recorde vnto our ſpirit, that we be the ſonnes of God. And this faythe is none opinion, but a ſure feeling, & therfore euer fruitfull. Neither hangeth it of the honeſty of the preacher but of the power of God and of the ſpirite. And therfore yf all the Preachers of the worlde woulde go aboute to perſwade the contrarye, it woulde not preuayle, no more then thoughe they woulde make me beleiue that the fire were cold, after that I
C had put my fynger therin.

Now good chriſten reders here haue ye firſt hearde the woordes of God, wyth which Tyndall woulde make vs wene that he proueth vs hys feeling faythe of al his hereſies, and after haue ye heard the woordes of himſelfe declaring the effect of the ſame, in himſelfe ſo deepe and ſo ſurely wrytten in his hart, that all the preachers in the worlde can not nowe ſcrape it out no more, then make him beleiue that the fyre were colde, in whyche he had burned his finger.

Firſt ye may ſoone ſee that the ſcriptures proue of his purpoſe not one pece.
D For well ye wote your queſtion is not, whither god with his inward working wrypte in mans hart the fayth whyche I haue at length already ſhewed you that he doth, and haue alſo ſhewed you what is ment therby, that is to wyt his woorkyng wyth the towardneſſe of mannes wyll, in leading him into the conſent of beliefe, whych leadyng is the teachynge whereof Chriſte ſpeaketh in the woordes which Tyndall here alledgeth the woordes of our ſauiour, reherſing the ſaying of the Prophet Eſaye. They ſhalbe all taught of God, which woordes by ỳ prophet wer ſpoken of our ſauiour and the new law that he ſhould bring, and of the greate difference betwene Moyſes that taught the old, and Chriſte that ſhoulde come and teache the ſeconde. For in the firſte, thoughe it were receiued of God, was yet delyuered them and taught thē by Moiſes that was but a man, and they learned but of their neighboure, that is to wytte of man of which euerye one is neighbour to other by kinde. But in the new law the worlde receiued and lerned of Chriſt, which was not our neighbor onely, that is to wyt very man. But alſo the maker of euery mans neyghbour, and himſelfe alſo veri eternal God, and
F the ſame teacher thoughe he taughte before and was the ſame God that before taughte by Moyſes the ſynagoge of the chyldren of Iſraell, and gaue theym by Moyſes a law wrytten in bookes, either of ſtone or in deade ſkynnes. Yet when he would after come to gather his chriſten church, and teache in hys own perſon, he would hys owne mouth giue his church a law without booke, and ſhede out his grace ſo maruelous and ſo plentuous vpon the people, that through the myracles and the doctrine, deade ſtonye hartes ſhould ware tender, ſofte, & quik, and with willing & applyable myndes,
G ſhould by the ſpirite of God haue ỳ law, that is the true belief, good hope, & well working charitie, graciouſly wryttē in them. And thus ſhould it haue bene, and by the ſame ſpirite ſhoulde it euer haue continued in the catholyke churche, although neuer woorde of the newe teſtament had bene wrytten. And yet in the ſame maner remayneth wrytten in the ſame church by the ſame ſpirite, a right rule left by God, teachyng the church to enterprete and vnderſtand the wryting that hys holy Apoſtles haue wrytten after, and hys holye prophetes haue alſo wrytten before. And this writyng from
H tyme to tyme in the hartes of his church is the writing that Chriſte ſo often promiſed vnto his churche, that is to wytte that he woulde ſend the holye Ghoſte to teache it althing, and to leade it into all truth, and be with it hymſelfe all dayes alſo euen vnto the worldes ende.

A declaracyō how god wryteth his lawe in the hart of man.

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

gyfte

A gyfte to know by beliefe which is ꝑ true ſcripture, whyche is as me ſeemeth one great article of the faith.

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

Nowe what this teaching is, that is ment by our ſauiour in the wordes that Tindal alledgeth, ye ſee. And therefore as I ſaid, now conſider that the purpoſe of Tyndal is not to teache vs that God teacheth hys electes ꝑ fayth, but to teach and proue vs by the textes that he bryngeth forth, that God teacheth not onely the true faith, but alſo the feeling faith, of ſuch a maner feeling as himſelfe hath declared, by beyng wounded in the bat-
E taile, and burning hys finger in ꝑ fyre, ſo that he can neuer after at anye tyme beleue the contrarye, no nor neuer after do any deadly ſynne. And now ye ſe perde clerely, that in thoſe wordes of Chriſt reherſing the prophecy: They ſhal be al taught of God: here is neuer one worde of any ſuch maner feeling, and therfore doth that tert nothing proue for his pur poſe of his feeling faith.

Beſides this, ye wote wel that Tyndal putteth this feelyng faithe to be the faith of al electes, and than hymſelfe denyeth not but that there were electes in euery tyme from Adā vnto Chriſt. And this prophecy that he nowe bryngeth in for his purpoſe, was as himſelfe know-
C eth, ſpoken of the church of Chriſte that ſhould be after his own commyng. And how can he than for ſhame ſaye, that it was ſpokē of ꝑ feeling faith of al elects, when they wer onely ſpoken to declare the maner of excellence betwene ꝑ new law & the old. But ſuch is Tindals iugling to make euery thing of euery thing.

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

Theſe wordes good Chriſten reader
D which Tyndal here alledgeth for hym, not onely make nothing for hym, but ouer that if we conſider them well wyth ſome wordes before and after, thei make ſo clere againſt him, that a man coulde not wyſhe for a place more effectuall to turne ouer vtterli & deſtroi clerely Tindals whole goſtly purpoſe. For ſo good reder, ſaint Paule after that he had in ꝑ E viii. chappter of that pitle, touched the greate goodnes of God, that had by the death of our ſauiour Chriſt deliuered in the baptiſme al the world that would be good Chriſten people, from all the gylte and dampnacion dew for al maner ſin, & left vs in ſuch caſe that al the relikes & leauinges of original ſynne, albeit they be mocions and inclinacions of ꝑ fleſhe toward ſynne, and therby called ſynne, for the lack of that perfeccion which the body ſhould haue had, if Adam had not by ſynne, fallen for himſelfe and all hys poſteritie, from the eſtate of original iu- The mocō of
ſtice, and ſhal haue when the body ſhall original ſinne
ariſe againe, and be glorified: yet be thei is vnto man
not imputed vnto vs, but pardoned and meritorious.
remain as matter of our merite, in caſe F
that wee reſiſt thoſe inclinacion of the fleſh, and folow the mocions of the ſcripture. After this I ſay touched in the. viii. chapter, then purſueth he ſtill vppon the ſame in the eyght chapter, declaring the excellence of grace that God hath powred vp vpon his people in the new lawe, farre aboue the grace which he gaue yet abundauntly in the old, but in the newe farre paſſing, in that he vouchſaked him ſelf to come into the world in hys owne perſon, in the verye nature of man and ſimilitude of a ſinner, and ſuffring here hys paynefull paſſion, therby to dampne and deſtroy the ſinne that the diuel cauſed Adam to committe againſt God, to G
dampne it (I ſaye) and deſtroye it, by the ſynne ꝑ the dyuell cauſed the Jewes to cōmytte in puttyng our Sauiour vniuſtlye to deathe.

And albeit that in the old lawe, ſuche as were good men, receiued their grace by the faith and beliefe of our Sauiour that after ſhould come, and wer by vertue therof made able to reſiſt the relikes of original ſynne and inclinacions of the fleſhe toward actual ſinnes, and therby were after Chriſtes paſſion ſaued: yet was that ayde & helpe of grace by Chriſtes owne cumming, when by the paſſion of his fleſh he dampned the ſynne in ꝑ fleſhe, ſo farre encreaſed aboue ꝑ it was
H in the chyldren of Jſraell before, whoſe fleſhly ſacrifices were to feable of them ſelfe to iuſtifye, that ſuche as are baptyſed and receiue the ſpirite of God, maye yf they wyll farre more eaſelye folowe the ſpyrite and reſiſte the fleſhelye mocions, and abyde and perſeuer the quikelyuelye members of Chriſtes myſticall bodye, then myghte of olde tyme before

A Chriſtes cummyng, the chyldren of the ſynagoge.

And ſith our Lord hath nowe done ſo much for vs, as in ſuch aboundaunce by hys owne cõming, to giue out his grace vnto vs, that we may with helpe thereof being ſo plentuous, with much leſſe difficultie much more reſiſt the fleſhe, and much more folow the ſpirite, and keepe the ſpirite with vs, and for the ſpirit inhabiting within vs merite muche more glory, firſt in ſoule, and after in bodye, which the father of our ſauiour that reiſeth his, ſhal for the ſame ſpirite inhabiting in vs, reiſe and reſuſcitat to hyſſe: therefore are we doctours ſaithe ſaynte Paule, and it is our bounden dewtye to folow, not the fleſhe whom we may now
B by the plentuous grace of God ſo well & eaſyly reſiſt, and whoſe affeccions if we folowe we ſhal die, but the ſpirit of god, and by that ſpirit to mortifye the deedes and workes of the fleſhe, which if we do we ſhall lyue. For who ſo ſaithe ſaynte
Roma.8. Paule be led by the ſpirite of God, they be the ſonnes of God. And then to ſhew vs that wee ſhoulde in mortefyinge the workes of the fleſh, and folowing ỳ ſpyrite, not onely do it, but alſo do it gladly not for feare but for loue, ſithe Chriſten people receiue the ſpirit of feliall loue, & are in ſuch wiſe aſcribed for the ſonnes of God, that our ſauiour hath hymſelfe taught vs to cal God our father, ſo that
C in reſpecte of our ſtate, the Iewes were but in feare and bondage: therfore ſaith ſaint Paule farther vnto the chriſtened, that wer among the Romaines: ye haue not receiued againe the ſpirit of bõdage in dread, but the ſpirite by which ye ben adopted and choſen into the ſonnes of
Galathi.4. God, by whiche ſpirite alſo we crye Abba father. Upon which wordes euen by
Math.6. and by folowen the wordes that Tindal here alledgeth for hys purpoſe. For the ſame ſpirit beareth wytneſſe vnto oure ſpirite, that wee bee the ſonnes of God. And then if we be the ſonnes, then be we heires, heires of god, coheires of Chriſt, howe be it that it is to be vnderſtanden yf we ſuffer wyth hym that we maye be
D glorifyed wyth hym.

Lo good Chriſten readers, here haue I ſomewhat recyted vnto you the matter by wyche your ſelfe maye perceyue to what purpoſe Saynte Paule ſpake theſe wordes that Tyndall here alledgeth, that is to ſaye, the ſame ſpirit beareth recorde vnto our ſpirite, that we be the ſonnes of God. In all which wordes I wonder what one word or what one
E ſyllable eyther, yea or ſo muche as one letter Tindal fyndeth making towarde a proofe of his feelyng faith. We perceiue here that the meaning of ſaint Paule is this, that becauſe our lord as he bi faith and baptyſme choſeth and adopteth vs into the ſonnes of God, & therfore by his holi ſpirit geueth vs inſtrucciõ to cal god our father, & bi ỳ ſame ſpyrit if we liſt to folow, leadeth vs forth alſo in good ſpirituall workes, which are as ſaint Paul Galathi.5.
ſaith toỳ Galathies, charitie, gladnes, peace, pacience, long ſuffering, goodnes, gentlenes, faith, mekenes, temperaũce, and by the ſame ſpirite if we wil worke with him, cauſeth vs to kyl and mortify the woorkes of the fleſh, whiche bene (as
F ſaint Paule ſayth) manyfeſt and open, that is to wyt adultery, whorehunting, vnclennes, wantones, idolatry, wytchcraft, enmytie, lawyng, emulacion and ſtryfe, wrath, contẽcions, ſedicions, hereſies, enuy, manſlaughter, dronkẽnes, bãkettinges: therfore ſayth ſaint Paule that this ſpirit beareth recorde vnto our ſpyryte, that wee be the ſonnes of God, as thoughe he woulde ſaye thus, the ſpiryte of God in that it hathe taughte vs to cal God our father, and in that it leadeth vs into godly workes, and into the mortificacion of the fleſhly woorkes, by which maner of glad folowyng the ſpyrite we dwel in Chriſt, and haue the ſpi-
G rite dwelling in vs: by theſe thynges as very good tokens of grace, the ſpirite of God beareth recorde vnto our ſpyryte, that is to wyt, geueth our ſpirite the cõfort of good hope, as longe as we ſo doe, that we be the ſonnes of God. But then on the tother ſyde when ſo euer we ware vntowarde and lyſt no lenger to folow the ſpirit, but fal vnto the fleſhe, & walke in the woorkes thereof, and thereby put the ſpyryte oute of hys dwellynge: then ceace we to bee the ſonnes of God, were we neuer ſo deare derelynges to him before, and ſhall neuer be hys ſonnes a-
H gayne, tyll we mende againe, and leaue the fleſhs agayne, and fall agayne to the ſpyryte.

Thys is good Chriſten readers, the mynde of Saynte Paule, as ye maye clearelye perceyue. And therefore maye ye well and clearelye ſee, that theſe wordes make nothynge in thys worlde for the proofe of Tindalles purpoſe concernynge hys feelynge faythe, but beynge vnderſtanden ryghte wyth the woordes goynge before them, they clearely ſub-

ueret

A uerte and destroye all hys feeling faith, which he feeleth that beyng ones one of the sonnes of God, he can neuer fal ther fore, nor neuer synne deadlye after. For here as ye see saynt Paule geuing good warning of death and dampnacion whē they do, plainly sheweth that they may. And thus is there also by saynte Paule openly confounded and dampned, all ẏ whole pestilent booke, in which Wylliam Tyndal with hys false construccion corrupteth ẏ first pistle of saint John labouring to make men wene, that who so were ones a good Christen mā, could neuer after be nought, though he neuer so muche do nought, because he can not do it saith Tidal of purpose but of frailtie, and that who so after hys Christendome do purposely commyt any crime, neuer was good before, nor neuer shall B waxe good after, nor neuer be after forgeuen, but vtterli dampned remediless. Whych false exposicion if it were true, then had saint Paule here write manye wordes vntrue, and geuen many monicions in vayne, and had also done in an other place a thyng of litle effecte, in restoringe the Corinthiane agayne vnto the churche, which hadde abhominably mysse vsed hys fathers wyfe. Whose restitucion wherof should it serue, if after his restitucion to the churche after hys great penaūce don, he should for al that when he died go straite vnto the dyuell.

Two detestable heresyes.

2. Corin. 5.

Nowe that ye see these twoo textes of scripture which he bringeth for hym, do nothing make for hym in deede, and the C later of the twaine clereli make against him, being translated after the old latin translacion, which he foloweth in those wordes, & yet muche more against him, if it were translated after ẏ Greke, whiche in other places he foloweth, and in this purposely flytteth fro, to frame the wordes the more towarde hys purpose: let vs nowe consider the thirde place of scripture that he bringeth to vs of ẏ woman of Samary, whom manye men of the citie believed, for that she told them that Christ had tolde her all that she had done, and therupon they went out vnto Christ, and desired hym to come in.

John. 4.

D But thys faythe (he sayth) that those men hadde, was but an opynion and no faythe, that coulde haue lasted or haue brought oute fruite.

Nowe ere we go anye further, howe proueth Tyndall thys peece of hys purpose, that this fayth in those men, was but a bare opinion, and so faynte that it could not haue lasted nor haue brought G out frute. How proueth Tyndall thys? What one worde hathe he towarde the proofe? any more thē onely saith so. And why may not we then say the contrary? against him that nothing saythe. Why may we not say that vpon the womans wordes, our sauiour himselfe standyng yet wythout the citye in hys manhoode, was wythin the citye both with her and them in his godhead, and wrought with theyr toward wyls in the mens hartes, the beliefe that they vppon the womans wordes cōceiued, which was so strong & so frutefull, that foorthwyth they came ioyfully forth vnto hym, & inuyted him into the citye. Whyche doyng of theyrs I would wene were fruitful and merytorious, when I see well in the gospell that other whych would not receiue his disciples, were threatned of hys owne mouthe, that they shoulde at the daye of iudgement stand in more hard case, thē the synful Sodomites and cytezines of Gommer bothe.

F

Math. 10.

Yea saith Tyndall but yet was it but hystorical faith. For feeling faith could it not be, til they speake with Christ him selfe. For then the spirit wrought (sayth Tyndall) and made them feele. Whereupon they came vnto the woman & said, we believe not nowe because of thy saying, but because we haue heard our selues, and knowe that he is Christ the sauiour of the worlde.

G

What proueth Tyndal now with al this? any more, thē that theyr faith was augmented and encreased after their cōmunicacion had wyth our sauiour himself? But what is thys for hys purpose, doth this proue ẏ theyr faith was before but a bare opiniō & that it neither could haue continued nor haue brought forth fruit. Because it was after encreased & made more frutefully, was it before no faith at al therfore, but a bare fruitles opinion. Must it nedes folowe that theyr faythe was chaunged in kynde, because it was augmented in degrees. The apostles thoughte as it seemeth otherwyse, whē they praied our Lord not to chaūge theyr fayth, but to encrease it.

H

Also in the selfe same gospell of ẏ Samaritanes, the playne text sayth: Many of the Samaritanes beleued in him for the wordes of the woman. But Tyndal sayth nay, and sayth it was no beliefe ẏ they had but onely an opinion, wher the gospel by playne wordes sayth they believed, and hymselfe sheweth nothynge

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

And therefore theſe wordes of the goſpel reproue the toue part of his tale, that their belief was no fayth but an opinio, and no wordes proue the tother parte of hys tale wher it ſtādeth al together, that is to ſay: that thoſe men of Samary had any ſuch feeling faythe as Tyndall deſcribed vs, and telleth vs thys tale for, that is to ſay, ſuch a feelyng faythe that could neuer after faile, lyke the fayth of hete in him that hath burned his finger.

B For wher findeth he in that goſpel or any other, that al thoſe men perſeuered euer after in the faith, and not only were euer after faythfull beliuers, but alſo good vertuous liuers, & neuer did deadly ſinne, but were al fynally ſaued.

Thys muſt Tyndall ſhewe vs, yf he bryng an enſample of hys feelyng faith that he teacheth vs. And yet muſte he proue vs further that they feelynglye and faythfullye beliued hys falſe hereſyes alſo. For elles hadde they not hys feelyng faythe.

Now if he think he proue vs thys ſufficientlye, by the reaſon that thoſe men were turned and waren faythfull at the

C preaching of our Sauiour hymſelfe, in hys owne perſon, which preached (ſaith Tindal) not as the Scribes and Phariſies dyd, nor as ours do, that make a mā ready to call his gorge to heare thē raue and rage like mad men, but he preached with power and ſpirite, that maketh mē feele and knowe and worke to. If Tyndal I ſay loke by thys to proue that they had ſuch a feling faith that neuer could fayle, becauſe the preachynge of Chriſte was with power and ſpirite: then goeth he farre wronge, and ouertourneth hys principall purpoſe of all. For well he

Iohn.16. wotteth that Chriſt promyſed and ſent

Math.28. the ſame ſpirite to hys church, to teache it and leade it into al truth, and hymſelf alſo to dwell therein forever. And that

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

And therefore if there were any ſuch feelyng fayth in any churche, then muſt it be in thys churche, and then wer thys

E churche the churche of Tindals electes, and then were there wythall hys whole purpoſe loſte.

Now if he wyll not in any wiſe agree that any papiſtes may be electes, & haue the feeling faith, nor anye man at theyr preachyng becauſe they do but raue and rage, but the menne of Samarye were electes and muſt nedes haue the feeling fayth for thys onely cauſe, that is to wit becauſe our Lord preached to them him ſelfe, ſo that els they could not at ỳ preaching of any other: then let it lyke hym to remember, that Chriſte preached to many men hys owne mouthe, of which there were ſome that thorowe theyr froward wyl beliued neuer a whit, as for F enſample the Scrybes and Phariſyes. And ſome beliued at the firſt full well, and afterward yet fel awaye, as dyd almoſt al the mainy of his deſciples when Iohn.6. he told them of his body and bloud, that ſhould be both meate and drincke, went thei not from him than, as Tindal hath done ſynce, for that ſelfe ſame cauſe, becauſe he wil none other beleue, but that it is onelye cake bread & wyne. And had not Iudas Iſcarioth herd our Lorde as often preache and as longe, as dyd thoſe men of Samarye, yea and beliued as well to ſometyme, and yet fell after to nought as Tyndal is fallen now. G

Nay (ſaith Tindal) Iudas neuer beliued. How proueth Tindal that againe. For of al lykelyhood he dyd, ſith Chriſt toke him and made him his Apoſtle and Mark.10. ſent him forth to preach, and further as Psalm.54. ſome good commentours expoune theſe verſes, ſaith of him, hymſelfe: If myne enemy had curſed me, I might haue ſuſteyned and borne it. And alſo if he that hated me had ſpokē high wordes to me, I would peraduenture haue hyd me frō hym. But thou man of one mynde with mesmy guide and mine acquaintaunce, that diddeſt eate with me ſweete meate, we walked together in the houſe of God

H with one agreable mynde. Here ſaythe our Sauiour of hym, not onelye that he was his acquaintaunce and familyar, and that they pleaſauntly did eate together, but alſo that thei wer of one minde ones, & walked in the houſe of God wᵭ good cōſent together, had Chriſt ben of one mind & conſēt wᵭ Iudas at ani time, if Iudas had at no tyme bene of ỳ ryght beliefe. Wel wyl Tyndall ſaye, but yet had he but an hiſtoricall fayth, and not the feelyng faith. Now wher is then be-

A come the proſe of Tindals tale, that the men of Samary muſt nedes haue the ſeling faith, becauſe they ſpake w̄ Chriſt, and could not haue ſo for all the womās woordes, til they ſpake with Chriſte, yf Chriſt ſpake w̄ Judas much more then wyth them, & yet had Judas but eyther hiſtorical faith, or els no faithe at all, or finally his feling faith failed, and fell away, whereupon it foloweth that there tayleth & falleth awaye Tindals whole tale withal. For howe proueth he nowe that their beliefe was a feelyng faythe, that neuer coulde fayle nor fal.

And thus ye ſee good readers howe wiſely Tindal proueth his diſtinccīō of hiſtorical faith & feeling faith, by ỹ ſample of ỹ Samaritanes, by which he proueth as ye ſe, neither one thig nor other.

And finally if we graunt him that all B was there true that he ſaythe, that is to wyt, that the men had the feelyng faith, becauſe thei ſpake with Chriſt mouth to mouth, & that except his perſonall preaching, their faith had bene but an opinion faint, feable and fruteleſſe: then wer Tyndall yet brought vnto the wurſte point of al. For the muſt it nedes folow theron, that neither Luther, nor Tidal, nor Huſain, nor Suinglius, cā bynd vs to beleue that they haue ỹ feeling faith, til they bring vs for the good proofe that they haue ſpoken, not wyth other that preache them Chriſtes woordes, but as ỹ men of Samarye dyd, euen face to face with Chriſtes owne perſon preſent.

Nowe ſee ye well good Chriſten rea- C ders, that of al his concluſion of hiſtorical and feeling faith, wherupon finally depēdeth al his purpoſe: to winde away wythall and ſhifte hym ſelfe aſyde, he proueth vs neuer a peece.

And yet as though there muſt nedes be ſuche a feelyng faith as he deſcribeth, he proceedeth fooꝛthe and ſaithe.

¶ Tyndall.

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

¶ More.

We ſee good readers that theſe woꝛds way to proue that of neceſſiti ther muſt E be ſuche a feeling faithe as he aſſigneth. For els maketh Tindall as thoughe no man could haue anye other cauſe of hys faith, but the truſt that he purteth in the man that telleth him ſo, and that ſaith he is a thyng accurſed in the ſcripture. A litle afore Tyndall alledged ſainte Auſtine in beleuing the goſpel for the churche, and now ſo ye calleth him accurſed Hieremy.17. for putting of mē in ſo much truſt. But I ſuppoſe the ſcripture ſpeaketh of theſe proude worldly folke, that weine theym ſelfe ſafe inough by worldly ſtrength, & able to conquer and wynne by ỹ worlde with multitude of mē, of whō the ſcripture ſaith that they put truſt of victory, Pſalm.19. ſome in horſe & ſome in chariotes. Theſe F kinde of people do make fleſh their arme and not euerye man that beleueth an other in telling of a tale. For they beleue not wyth their arme perde, but as they walke with their handes, becauſe they caſt them not of. But Tyndal ỹ diſdayneth to beleue the church, he is bi Gods own mouth accurſed out of the church. For who ſo (ſaith our ſauiour) wyll not Math.18. heare the churche, take him for a Publican and a very Paynym.

But nowe good Chriſten readers, I haue declared you before, that ſaint Auſtine in beleeuing the ſcripture becauſe of the authorite of the churche, and all we that do the like, do not thereby, putte our truſt in man but in God, that bi his inward ſpirite and outward myracles, enclineth vs to beleue his church therein, and yet by the ſame ſcripture alſo cō- G firmeth the ſame belief by his great promiſes therin conteyned and made vnto the ſame churche, and of whyche we ſee daylye ſome perfourmed in the ſame, and the remanant therby ỹ more faſtly confirmed and beleued of the ſame. And therefore in beleeuing the churche, wee put not (I ſay) our truſt in the men whō we beleue, but we put our truſt in god, for whom & by whom we beleue the mē.

And yet foloweth it nothing ỹ rather that there ſhoulde be anye ſuche feelyng faith as Tindal onely talketh of, and no peece proueth of. For there may be, and H in deede is, a firme and faſt belief wythout any other feelynge then beleuynge onely, for as farre as concerneth onelye fayth. And the faith of a right good man and a very electe, may be full faſt at one tyme, and at an other ful feable, yea and fal away, and yet by grace and good wil come to the man againe.

A And therefore is all thys chapyter of his feeling faith, bringing no proofe for his purpose, vtterly spēt about nought. And vnto as litle purpose he spēdeth an other peuyshe chapiter after, in whyche because he would yet faine haue it seme necessary, that there should be such a feling faith, he telleth vs a long tale, that the faith which depēdeth vpon an other mans mouth is weake. And surelye sauing that in that chapyter he brawleth bygly, and scoldeth strongelye, and raileth ryallye, and lyeth puissauntlye, els is all hys matter belyde, marueylouse feable and weake.

Thys chapyter he spendeth al vppon rybawdouse raylyng, so shamefull and abhomynable, that I weene for verye
B shame and offendyng of honest mennes eares, it were better bourne it then reherse it. Howe be it least some mē might happe to saye that I mysse reporte hym, and wouldе make menne weene that he were so beastelye as to wryte suche filthy raylyng lyes, as honest eares might not well endure to heare: I shall of necessitye thoughe I be lothe thereto, bee fayne to reherse you for a sample, some parte of hys beastly knauerye. Lo thus he beginneth hys chapter.

¶ Tindall.

¶ If I haue none other feelyng then
C because a man so saieth, then is my fayth faithlesse. For if I haue none other feeling ỹ lecherye is sinne, thē that the Pope so preacheth, whom I se before my face set vp in Rome a stues of.xx.or.xx. thousand houres, taking of euery one tribute yerelye, and his bishops wyth all other disciples folowing then sample myghtely, and the Pope therewith not content, but set vp a stewes of boies also agaynst nature.

¶ More.

Fye no further, here is to muche alreadye. What honest eare can endure such a beastlye procesſe, so full of abhominable filthy lyes, whsrof theffect and conclusion is, that syth the Pope and al
D the whole clergye be suche in euery kind of abhomination, as thys abhominable beaste abhominablye belyeth them, the faythe were faithlesse and frutelesse, by which a man by theyr preachynge beleued that any vyce were synne.

But first he forgetteth yet agaīne the poynt, and to seke occasion of raylyng, he tourneth the question from ỹ whole catholyke churche to the clergye alone, E and sometyme to the Pope alone.

Besydes this, albeit greate synne it is for any vicious person to take vpō hym the office of a preacher, and to presume to tell other folke theyr faultes before he mende his owne, for as much as muche of his audience mai take occasion of his euyll leuing to haue the trouthe in contempt: yet maye they that rather lyst to take good then harme, fynde therein a great occasion the more strongly to cō- Note.
firme thē in the truth. For if a lechoure dispraise lechery and commend chastite, or the proude preache agaīnst pryde and praise humilitie, or the couetous wreche rebuke auarice and laude liberalitye, the glotō discommend glotony and exhort al men to abstinence, and so forth
F in such other lyke: though these wordes seme vnsytting in such mens mouthes, yet maye he that listeth well to consyder therein the great strength of trouth and of vertue, whyche expresseth hys owne praise out of the mouth of his enmi, and hym that taketh shame therbi, & holdeth a torch light and bright burning in hys owne hand to let the people the better behold his faultes, and the more to wonder on himselfe in honour of the trouth.

Would God yet that Luther the lechour would ones growe to the same
G faute, and blame himselfe, and suche other as be Freres, and wed Nunnes. I would wene it myght do good bothe to some other and himselfe to. For thereby should mē se the thing to be veri naught whē euen he that doth it can not but dispraise it, and himself should at the wurst way haue but one faute for twaine. For nowe is he bothe a lechour and an heretyke to, and then should be but the tone, and yet might therby growe to further grace, and after be nether nother. Howbeit in the clergye as there be bad, so bee there also (God be thanked) good, & men of such excellent vertue, that these heretikes hartes euen freate for enuye to see them. And sithe they can in no wyse say nay therto, they blaspheme all holye ly-
H uing. And therfore he that list to learne of good men when Tyndal hath al belied them, yet in the catholyke churche he may fynde them.

Fynallye to proue you that Tyndall doth in thys rayling but proue hymselfe a foole: ye wotte wel that our matter is not of the liuing but of the doctrin. And then can not himselfe say naye, but that in the pointes wherein hymselfe and the

catho-

A catholyke churche vary, we agre, and he varieth from all the olde holy doctours ſince the apoſtles time to hys owne, in whoſe holy liuing he neither doth noꝛ cā finde defaute. And if he ſay that himſelf agreeth with theim, and not we: let hym yet againe fynde of theim all ſome one, ꝓ euer held it laweful foꝛ a frere to wed a nunne. And then as foꝛ the doctrine of ꝓ catholike churche (foꝛ of the doctrine is our matter) ꝓ trouth of that is ſo great and of ſuch vigour and ſtrength, that thoſe which are in the right faith therof and abiding therin, doe preache and ſay the trouth, and call the ſinne ſinne, bee the preacher neuer ſo ſinfull himſelf, although his knowen ſinne ioyned vnto his preachinge, ſhoulde neuer ſo ſore turne to his owne ſhame. Foꝛ neuer was there with vs ſo great a lecheour, ꝓ B euer woulde preache that lecherye was no ſinne. But this is the preaching of frere Luther, frere Huiſain, frere Lambert, and Suinglius, and of this bleſſed apoſtle of theſe apoſtatas Willia Tindall. Which as they be of al abhominable wꝛetches ꝓ moſt ſhameful, ſo are of all abhominable beaſtes ꝓ moſt ſhameleſſe, auowing the bꝛech of their vowes and their lechery with nunnes, mete foꝛ men of honeſty, and foꝛ good and laweful matrimony. Which thing frō Chriſtes death vnto their owne daies, neuer was there heretike ſo farre fallē in filth, no noꝛ Turke I trowe, noꝛ Saraſene, noꝛ Iew, noꝛ Painim neither, that euer ſayde ſuche a thyng, oꝛ durſte foꝛ verye ſhame, ſo that al the woꝛlde therby may C wel perceiue and ſe, that of al ſhameful ſhameleſſe ſectes that the deuill can deuiſe, theſe be the botome of the dꝛaffe tub and the moſt poyſoned dꝛegges.

But nowe doth Tyndal after thys to pꝛoue that the credence geuen vnto ꝓ catholike church, muſt needes be weake & feable, bꝛing in the Turkes & the Iewes againſt vs in this maner wyſe.

¶ Tyndall.

The Turkes beyng in nomber fyue tymes mo then we, knowledge one god, and beleue manye thinges of God, moued onelye by the authoꝛitie of theyꝛ el- D ders, and pꝛeſume that God will not let ſo great a multitude erre ſo longe tyme. And yet they haue erred and ben faythleſſe thys. viii. hundꝛed yeares. And the Iewes beleue this day as muche as the carnal ſoꝛte of thē euer beleued, moued alſo by the authoꝛity of theyꝛ elders onlye, and thynke that it is impoſſible foꝛ them to erre, being Abꝛahams ſede, and the childꝛen of them to whom the pꝛomiſes of al that we beleue were made. And yet they haue erred and bene faythleſſe thys. xb. hundꝛed yeares. And we of like blindneſſe beleue onely by the authoꝛitye of our elders, and of lyke pꝛide thinke that we can not erre, beyng ſuch a multitude. And yet we ſee howe God in the olde teſtament did let the greate multytude erre, reſeruing alway a litle flocke to cal the other backe againe, and to teſtifye vnto them the right way.

¶ More.

Lo good Chꝛiſten readers, in theſe woꝛdes Tindal geueth a ſpecial goodly F doctrine, that if we beleue the doctrine of the catholike churche of Chꝛiſte: then haue we no moꝛe ſurety of our faith, thē the Turkes haue of theirs, oꝛ the Iewes of theirs, conſideryng that the Turkes excede vs ſo far in nomber, & the Iewes matche vs in time. I maruaile muche ꝓ Tidal addeth not vnto thē the Painims alſo, as his maiſter Luther did in ꝓ ſam argumēt. Foꝛ the Painims paſſed both ꝓ catholike chꝛiſtē church, & the falſe Iewes, & Turkes, & Saraſines, & the falſe hereticks to, as wel in time as nomber.

But yet I maruayle much moꝛe that he hath ſo litle wyt as to wene, that the bꝛingyng in any of them all were anye thyng at al to purpoſe. Foꝛ wel ye wote good Chꝛiſten readers, that as I haue G touched already we haue in geuing cre- In geuing credence to the dence vnto the catholike churche, two churche we haue two maner of motions, one kynde of outeꝛ- motions. ward cauſes ſuche as myght if the matter were woꝛldly, moue mans reaſon to the full agreement and conſent thereof. And that the tother motion is in theym that befoꝛe theyꝛ baptyſme haue vſe of reaſon, the goodneſſe of God firſte pꝛeuentynge theym, wyth the occaſions of ſome outward motiō, and thē walkyng and woꝛkyng with their confirmable wyls into the cōſent of that godli truth, and therwith geuyng them by baptiſme that grace to is rewardable with gloꝛy, but if ſome other ſynne be the let vppon theyꝛ part. And in ſuche as are baptiſed H yonge, the inwarde motion is the ſame goodnes of God pꝛeuenting them, with the habituall faithe infounded in the ſacrament of baptiſme. Vppon the ſeede whereof wyth the good helpe of Goddes grace, there ſpꝛingeth after in the good and well appliable wyll of man, ꝓ fruit of credence and beliefe wherby thei giue vnto

A vnto Chriſtes catholyke church, accor-
ding to his owne commaundement vpō
the preaching of the ſame church, in the
reaſons which the ſame church by gods
good ordinaunces geueth as outwarde
meanes of credence and inducing to the
beliefe, bothe of it ſelfe and of the ſcryp-
ture and of euery part of faithe, as I be-
fore ſpake of, and ſhall hereafter ſpeake
more. Nowe as for thys inwarde cauſe,
we can not binde the Heathen by. For
though we tell it them, they wyll not be-
lieue vs. or peraduēture tell vs the ſame
tale of them ſelfe, and ſay that God mo-
ueth theym.

But on the tother ſyde vnto all good
Chriſten men thys thyng muſte needes
make it open, that Tindal in bryngyng
B forth for his parte the Jewes & the Tur-
kes, to make vs believe that we maye be
as well deceiued in beleuing the catho-
lyke church ſythe Chriſtes daies hyther
to, that the bookes of the new teſtament
be the true ſcripture of God, as the Je-
wes in theyr Talmud or the Turkes in
theyr Alcharon are decepued in the be-
leuing of theyr elders, is a very frantik
blyndneſſe.

For ſythe amonge all Chriſten men,
this is a plaine beliefe, that the churche
of Chriſte is gouerned by the ſpirite of
God in the truth, and that al thoſe other
churches are gouerned by the dyuell in
C their falſehod: now is to good Chriſten
people Tyndals argument none other
then euen thys. The churches that are
gouerned in falſehode by the deuyl that
leadeth them into falſehod, maye be de-
ceiued and erre, ergo the churche that is
gouerned in truth by the ſpirite of God
John.16. ỹ leadeth it into al truth, may be decey-
ued and erre in lyke wyſe, ſythe they bee
not ſo many as the falſe Turkes be, nor
haue not continued ſo longe as the falſe
Jewes haue.

Is not this a ſubſtancial reaſon trow
you, firſt for the inward cauſes of oure
faith and theirs, whyche cauſes are be-
twene vs and them more farre vnlyke,
then are theyr fayth and ours.

And then as for the outwarde cauſes
D of our faith, Tyndal maketh as though
we had none other but length of tyme or
number of people, wherin ſome falſe ſec
tes paſſe vs. But ſurely if we were now
to talke with either Turke or Jewe, as
we be to talke with theſe heretikes, wee
would haue outward cauſes inough to
ſay, wherfore ỹ catholike church ought
of reaſō to be beliued before any of theirs,
and againſt them al to, and yet mo good E
cauſes haue we for ỹ point to lay againſt
theſe heretykes, then againſt all the
other.

But Tindal wyl happelye ſaye to me
therein, as Luther anſwered the kinges
grace, that the Turke would laughe at
al our reaſons. But this is a wyſe aun-
ſwer ſurely, that we ſhould be aſhamed
of euery reaſon that the Turke woulde
laugh at, and lay forth none, but ſuch as
we be ſure ỹ Jewes and Turkes would
allowe. Then muſt our ſauiour Chriſt
haue hold his peace, for the Jewes allo-
wed not his. But lykewiſe as though al
would not, yet manye dyd, and euen ſo
ſhould they now I dout it not. And like-
wyſe as thoughe the remnaunt woulde F
not, yet hadde they cauſes inoughe ſhe-
wed them why they ſhoulde: ſo ſhoulde
theſe nowe haue to.

But ſythe Tyndall wyll in no wyſe
agree, that for the catholike churche we
coulde laye anye cauſes vnto the Jewes
or Turkes, wherfore they ſhould of rea-
ſon gyue anye credence to it, and vpon
the credence of it, to take the newe teſta-
ment for ſcripture, as ſaint Auſtine ſai-
eth that him ſelfe dyd: then if we would
anye ſende thyther to preache the trewe
ſcripture amonge them, and make them
firſt perceiue and beleue wheych bookes G
be the very ſcriptures, ſythe they would
believe of lykelyhoode no one manne of
the catholyke churche in that poynt bet-
ter then all the whole, and that poynte
muſte nedes by Tyndalles doctryne be
knowen fyrſte, as the thynge wythoute
whyche nothynge canne be proued: ther
is no remedye, but ſende ſome of Tyn-
dalles electes. For the trewe reaſons
and effectuall, haue onely ye wotte wel
they.

But firſte how ſhall we know them:
Yes well inoughe perde. For if they bee
Freres, we knowe them by wedding of
Nunnes. Wel ſende Luther then. Howe
be it that maye not be, for he ſhoulde bee
but laughed at there, becauſe he allow- H
eth the reaſon of ſaynte Auſtine, that he
knoweth the ſcripture by the catholyke
churche, becauſe the churche hathe (he
ſaythe) the knowledge and dyſcernynge
thereof from all other wryttynge, ſpeci- Note.
allye gyuen by God.

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

He

A He wil ſay by likelyhod, O al you Jewes and al you Turkes to, and all ye Saracenes heades, harken here vnto me, & geue credence vnto me, and beliue me, that theſe bookes be the verye ſcripture of God, but belieue it neuer the rather, though al the knowen catholyke church ſay ſo, for they be al as bad as ye be, and eche of you as credyble as any of them, and then be you Jewes of more antiquitie then they, and ye Turkes and ye Saracenes fyue tymes ſo manye as they, and therefore why ſhoulde you belieue the catholyke churche for anye thynge that they canne ſaye vnto you. But I ſhall tel you whom ye ſhal belieue. I ſai ye that belieue me, and I ſhall tell you a good cauſe why. For I haue a feelynge fayth. For what ſo euer I tell you, God hath himſelfe ſo written it in my harte, E that I feele it to be true. And therefore this is a plaine euidēt open cauſe wherfore ye ſhoulde belieue me.

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

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

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

But as I haue ſaid before, God hathe promiſed to ſende hys holye ſpirite into this church, to teach it al trouth, and to remayne therwith hymſelfe alſo perpetually to guide his church from ſuch fal ling of his catholik church frō the right faith, that he ſhuld nede to ſend ani ſuch coll prophetes as theſe heretikes are, to teache his church the faithe, as it appeareth wel by the old holy ſaintes of euery age ſithe the Apoſtles daies, with whoſe D doctrine as it is by their bookes proued, the doctrine of the catholike churche againſt al theſe heretikes agreeth.

Alſo whan he ſent his prophets of old, he was wonte alway to ſend honeſt mē on hys errand, that proued themſelfe by myracles, and not ſuche raſcall rybaudes as cal themſelf Apoſtles, and proue it but by ielking and rayling. R

Gods meſſengers were wont alſo to teach euery man cleanneſſe and honeſty, & not as theſe beaſtlye felowes do teache folke to breake theyr vowes, and freres to flye foorthe and wedde nunnes.

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

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

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

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

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

A in his felow, nor no man canne feele in himselfe, but he whom al true faythfull folke may well and easely fele for a false fumbling heretike; whiche by that false fumbling fayth feeleth that the blessed sacrament of the aultar the sacred body of our sauiour himself, shuld haue none honour done to it, nor be take for nothig els, but either for bare bread or starche.

But now when he hath so wel quytte him with the false Turkes & the Iewes, agaynste the true catholyke churche of Christ, he commeth forth wyth another chapyter, and therein for the fynall conclusyon of all hys matter concernynge the knowledge of the verye church, and for the fynall solucion of the second argument made for the catholyke church,
B and for the fynall confyrmacion of hys false feelyng fayth, he knytteth vppe al hys dyspycyons wyth these wyse woordes that folowe.

¶ Tyndall.

¶ How thys word church, hath a double interpretacion.

Thys is therfore a sure conclusion, as Paule saith Rom. ix. that not al they that ar of Israel are Israelites, neyther because they be Abrahams sede are they al Abrahams children, but they onelye that folow the faith of Abraham. Euen so nowe none of them that believe wyth
C they mouthes, moued with the auctoritie of theyr elders onely, that is, none of them that beleue with maister Moses faith, the Popes faithe, and the dyuelles faith, which mai stand (as maister Moze confesseth) with all maner abhominacions, haue ỹ right fayth of Christ, or are of his church. But they onely that repēt and feele that the law is good, and haue the law of God written in theyr hartes, and the faith of our sauiour Jesus, euen with the spirite of God. There is a carnal Israell, and a spirituall. Ther is Isaac and Ismael, Jacob and Esau. And Ismael persecuted Isaac, and Esau Jacob, and the fleshly the spirituall. Wherof Paule complained in hys tyme persecuted of his carnal brethren, as we do in
D our tyme, and as the electe euer dyd and shall doe, tyll the worldes ende. What a multitude came out of Egipt vnder Moses, of whyche the scrypture testifyeth that they beleeued moued by the myracles of Moyses, as Symon Magus beleeued by the reason of Philippes miracles Actes. viii. Nevertheless the scrypture testifieth that .vi. hūdred thousande of those beleuers perished thorow vnbeliefe, and left their carkalles in the wildernesse, and neuer entred into the land that was promised them. And euen so shall the children of Mayster Moses faythlesse fayths made by the perswasyon of man, leape shorte of the rest which our Sauioure Jesus is ryssen vnto. And therefore let them embrace thys present worlde as they doe, whose children they are, thoughe they hate so to be called. And hereby ye see that it is a playne and an euident conclusion as bryght as the Sunne shynyng, that the truth of Gods woord dependeth not of the truth of the congregacion. And therfore when thou art asked, why thou beleuest that thou shalt be saued thorowe Christ, & of suche
F lyke principles of our fayth, answere, thou wottest and feelest that it is trewe. And when he asketh how thou knowest that it is true, answer, because it is writen in thyne hearte. And if he aske who wrote it, answere, the spirit of god. And if he aske how thou camest first by it, tel hym, whether by readyng of bookes, or hearing it preached. as by an outwarde instrumēt, but that inwardli thou wast taughte by the spirite of God. And yf he aske whither ỹ beleuest it, not because it is writtē in bokes, or because the preestes so preach, answer no not nowe, but onely because it is wrytte in thine hart,
G and because the spirite of God so preacheth and so testifyeth vnto thy soule. And saye though at the beginning thou wast moued by readyng or preachynge as the Samaritanes wer by the wordes of the woman, yet now thou beleuest it not therefore any lenger, but onelye because thou hast heard it of the spyrite of God, and read it wrytten in thyne hart.

And concernyng outward teaching, we alledge for vs scripture elder then anychurche that was this. xiiii. hundred yeres, and olde autentyke stories which they had brought a sleepe wherwyth we confound theyr lyes. Remember ye not
H how in our owne time, of al that taught grāmer in England, not one vnderstode the latine tonge: how came we then bi ỹ latin tong againe: not by thē though we lerned certaine rules & principles of thē by which we were moued & had an occasion to seke further, but out of ỹ olde authors. Euē so we seke by old antiquities out of which we lerne, & not of our churche, thoughe we receiued many principles of our churche at the begynnynge, but more falsehode among, then truthe.

¶ More

A ¶More.

Nowe good Christen readers, here haue I geuen you all his whole processe together vpon an heape, wherewyth he endeth al his dispicions concerning the knowledge of the veri church. For now after al that ended, he falleth from dispicions to preachinge, from his matter of the title of his booke, that is to wit whiche is the church, vnto the two great cōclusions that God hath he saith written in the hartes of all his electes. The tone is (he saith) the faith of Christ, by whych they know how God is to be honoured, and thereby they feele and perceiue wel inough within theyr owne hartes, that the sacramentes be as Tindal saith but bare signes and memorialles, and none effectual instrumentes of grace, nor the sacramēt of ẏ aulter nothing but bread or starche. And the second conclusion is
B the loue of their neighbours as thēselfe, by whych they canne sufficiently iudge (saith he) betwene good and euyl, ryghte and wrong, godly and vngodly, in al cōuersacion, deedes, lawes, bergaines, couenauntes, ordinaunces, and decrees of men, and knoweth the office of eueri degree, and the dewe honour of euery person, so that by this ye may wel perceyue that who so euer haue anye lesse knoweledge then thys, he is by Tyndals owne doctrine none electe.

But nowe sythe God hathe hymselfe wrytten these conclusions so sullye in their hartes, Tyndal needeth not it seemeth to make thē so long a sermon. But as though he feared yet for all hys wor-
C des, that God had not so fayre writtē it, but that some of them could not read it, he goeth forth wͭ his collacion of a great length, and teacheth them after his fashion what is very worshipping, and then a long processe of images, pylgrimage, sacramentes, and ceremonyes. In all which long sermon he saythe at lengthe nothing, but either such as is so comōly knowē alredy, that a mā may heare hys wyfe tel as much to her mayde, or els so foolyshe, that a verye nodypoll nydyote myght be a shamed to say it, or fynallye so false and blasphemous, as scantly the
D diuel durst teach it, sauing that in ẏ end he gathereth a lytle hys fiue wyttes wel about him, and expouneth ther the wordes of the poore Kentysheman whych I reherse in my dyalogue concernynge Sandewyche hauen destroyed thorowe Tenterden steeple. And there to knytte vp all hys whole sermon wyth, he concluded against me that of verye trouthe G the building of Tenterden steple & other steeples and churches in ẏ realme, haue bene in dede the verye destruccion bothe of Sandwyche hauen, and Douer hauen, and al the other hauens of Englād, and of all the good besyde that by good polyey myght in any wyse haue comen and growen to the realme.

And thus with this goodly quyppe agaynste me for hys *cum patre qui* lackynge no more but an exhortacion in the ende that menne shoulde therfore pul downe Tenterden steple, and so shoulde Sandwych hauen amend, & pul downe all the churches in the realme, and so shoulde neede no more policye to make a merye world: the good godlye man maketh an end of his holy sermon, and gaspeth a litle and galpeth, and getteth hym downe of the pulpet. F

But for as much good readers, as al thys long sermon of his goeth farre frō our present purpose, which is as ye wot wel onely to wit which is the veri churche, which one thing founden oute aunswereth and auoideth plaine, as himself wel perceiueth, al his whole heape of heresies, & for as much also as the poyntes of hys sermō do specially pertaine to sōdry dyuers chapters of my dyalogue: I shal hereafter in answering of hys particuler obieccions, touche in theyr proper places, the diuelysh doctrine of thys his holy collaciō. And for this time wil G I touch onely those wordes that I haue reherſed you & examyne a lytle farther hys feelynge faythe, and vpon gis owne woordes wyll I make it open. And on the woordes of hys fellowes and hys mayster to, that none canne be the very churche, but onelye the catholyke knowen, and therewyth wyll I fynyshe all thys present woorke.

Let vs therefore now consyder what great thyng thys man hath taught vs in this chapyter. To make vs clerelye perceiue that onely electes that can not sin, though they synne, be the very church: & that the catholyke knowen churche, is not the churche: he telleth vs here for the fynal speciall profe ẏ this worde church H hath a double interpretacion, and that there is a carnal Israel & a spiritual Israel, and that euē so is it in the church.

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

And

A And yet is it for al that the very church: as the arch of Noe was the right figure therof that had therin both cleane & vncleane, and of the menne also not all e-
Gene.9. lectes and good, for of Noe hys owne sonnes one ye wot wel was so bad, that hys owne father accursed him.

And as the parable of our sauiour sig-
Math.13. nifieth hys net, that is his churche, catcheth and keepeth both good fishe & bad, tyl it come out of ẏ waues of this worlde vnto the banke of the tother, where the nette shal be taken vp & the fysh sorted, &
Math.13. the good saued & the bad cast away. And the field of God shal beare both weede & corne, til the harueste come that bothe be reaped, and the corne conueied into the barne, and the weede caste into the fyre.

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

C Now where it pleaseth hym to iesse & say: Euen so now none of them that beleue wyth theyr mouthes moued wyth the authoritie of theyr elders onely, that is, none of them that beleue with Maysster Moses faith, the Popes saythe, and the diuels faith, whiche maye stande (as Maister Moze cõfesseth) with all maner abominacions, haue the right saythe of Christ or his churche. Euery man here wel seeth how loude he belieth me, and what folye he layeth foorthe in this litle space.

For fyrste I neuer sayde that anye
D man beleueth with his mouth, whyche though it be the member wyth whych a man is bounden to confesse hys saythe, yet is it not the member wyth whyche a man beleueth, no more thẽ his hele. And therfore in this point Tyndall belyeth me ones. Moreouer I sayde neuer that men beleue moued wyth the authoritye of theyr elders onely, but I saye that saning for the credence gyuen to the auctoryte of the knowen catholyke churche, Tyndall hymselfe had not knowen
E nor yet were sure at thys daye, whyche bokes be the true scripture of God. But I say therwith that like as God hath ordered the bodelye wyttes as wayes toward the vnderstanding of reason, so toward thinges aboue reason he hathe ordayned the bodelye wyttes and reason both, for wayes toward the perswasion. But yet syth the end is heauenly and so highe aboue the nature of man, that the nature corrupt, could not wythout help of God, attayne and reache therto: God helpeth forth them therfore that are willing wyth hys supernaturall grace, toward the inclinacion of reason, into the assent and obedience of faythe, and that the whole catholike churche be it neuer so syke and sore in other synnes besyde,
F is yet led into the trouth of beliefe by the spirit of God. And this is it that I haue euer sayde, and therefore here Tyndall belyeth me twyse.

Now where he saythe that the saythe which may stand as I confesse wyth all maner of abominacions, is not ẏ ryght faith of Christ nor of hys church, but is as he sayth the Popes faith, & my faith, and the diuels to, and that ẏ right faithe is onely in them that repẽt and sele that the law is good, & haue the lawe of God written in their hartes, and the sayth of our sauiour Jesus euen wyth the spirite of God: I say that the very thing that I
G say of faith alone, that it may stand with all abhominable dedes, Tyndals owne feelyng faithe feeleth and affirmeth the same. For Tindal saith that his electes hauing his feeling faith, may and do by the frute of synne remayning in them & breaking out at theyr fraile members, fall into right horrible deedes, and that yet their faith standeth styl therewyth & neuer faileth at anye tyme, and that because therof al those horrible deedes be they neuer so greate abominacions, be yet no deadlye synne.

That Tyndal thus playnely sayth, ye haue your selfe seene in my fourthe
H booke before. And then that it playnelye followeth vppon hys tale, that wyth hys owne feelynge faythe all maner abhominacion maye stande, and houres and dayes, and monethes, and yeares, abide and dwell together, ye see plainely your selfe. And therefore ye see also as plainlye, that sythe I neuer sayd as Tyndall reherseth me, that mẽ may beleue with theyr mouthe, nor neuer commended sayth alone for sufficiẽt, as Tindal here

beareth

A beareth me in hand, making faith alone to be mine, and in that I ſaid that faythe may be not alone onelye without other vertues, but ſtande alſo with all abomynable deedes and vice: I ſayd but ẏ ſame and yet not al the ſame, for faithe alone, that Tyndal ſaith him ſelfe for his own feeling faith, not alone but accompanied as he would haue it ſeeme, wyth hope and charitie both. Theſe thinges being thus, when he liſteth hymſelfe well, and weneth he reſteth as properly as a camel daunſeth, in calling it my faith, and the Popes faith, & the diuels faith, euen mã I wene ẏ wel marketh the matter, wyll be likely to cal his proper ſcoffe but a very cold conſeit of my goſſe, that he foũd and tooke vp at ſottes hoſſe.

I ſay to Tyndall yet agayne, that as farforth as perteineth onely to the nature of faith, that is to wytte to the bare
B belief alone, that faith that maye ſtande wyth al maner of abomination is a very right faith and a true. But I ſai that though it be as it is both right and true, yet is it not ſufficient to bring a man to heauen, if it not onely may but alſo doe, ſtande with anye kynde of abomynable ſynne, becauſe it is than lewde Luthers fayth and Tyndals fayth, that is to ſay fayth not alone, but fayth coupled with abominable ſynne.

But now that faithe alone, that is to ſay beliefe alone is very right fayth and beliefe, is a poynt which I haue alredye proued him much more ofte I dare well ſay then hymſelfe hath ſaide maſſe thys moneth, and therfore I wyl not now la-
C bour much about it. And to ſai the truth the thing is ſo plaine and open of it ſelf, that ſauing for the importune bablynge of theſe heretykes, no man ſhoulde euer haue neded to go about the proofe at al. For what ſhoulde I go aboute to proue the thing that ſaynte Paule proueth for me, which ſaith of him ſelfe that though
1. Cor. 13. he had al faithe, yet if he lacke charytye therwith he were nothing. What nede I now to go anye further therein, ſythe
Iacob. 2. ſaynt Iames reaſoneth, diſputeth, & diſcuſſeth the matter, concluding that faith
D may be without good workes, but then affyrming that when it ſo is, then it is deade, not deade in the nature of faythe but dead as vnto the ſtate of ſaluacio, as
Luke. 9. the men of whō our ſauiour ſpake, when he ſaith: Let the dead mē bery their dead men, & folow thou me, he mēt not I ſuppoſe that men naturallye deade in deede ſhould beare the dead corps to berying.

Yea, ſaith Tindal, but yet this is not G the ryghte faithe of Chriſte. I ſaye yes, for as farre as belongeth to the onelye faith, that is to ſay to the onely belief of theſe poyntes and articles that Chriſte wyl haue vs boũden to beleue. Yet ſaith Tindal, thys faithe is not ſufficient for ſaluacio, but if it haue with it hope and charitie. What nedeth Tindal to tel vs that tale? who dyd euer ſay nay to that? But yet he faith, hope, and charity, thre diuers & diſtinct vertues. For as ſaynte 1. Cor. 13. Paule ſayth, fayth, hope and charytye, the greater of theſe is charitie.

Yet ſaith Tindall thoſe three be three ſyſters that neuer be a ſunder, ſo ẏ who ſo euer hathe anye one hath all. That is plaine vntrue. For if that hereſye were true, then who ſo euer had fayth had all three, and who ſo euer had all three, had F al that euer he neded. But now becauſe of that falſe hereſye, leſt he that beleueth right in al the articles, ſhuld wene that therfore he lacked not charitie, & ſo wer ſaufe inough & neded no more: this was the verye cauſe for whiche bothe ſaynte 1. Cor. 13. Paule and Saynte Iames, laboured ſo Iacob. 2. muche to tell that Tyndall lyeth, & that Faith may be a man maye haue faythe, and lacke yet without hope both hope and charitye. and charitie.

Yea, ſaith Tindal, but that is but an hyſtorical faithe, that a man getteth by hymſelfe of his onely naturall power, & is not the worke of God in his ſoul, and G therfore that faith is but faint & feable & ſoone gone a gayne, and is therefore no right faith nor no chriſtē faithe. For the right faithe is wrought and written alway by God himſelfe in the mans hart, and therfore it is neuer without hope & charitie, wrought and written wythin the hart together with the faithe, and is therfore a feeling fayth that neuer can fayle, and therby neuer can ceace bothe to hope wel and worke wel.

Thys is of trouth the whole ſomme and effecte of Tyndals holy tale, wherin he dydde ſomewhat yf he would ones proue vs halfe. But fyrſte I denye that euerye hyſtorycall faith, that is to ſay e-
H uery hiſtoricall beliefe & credence, is ſo faint and ſo feable, that it is ſo ſone gon as Tyndall ſayth it is. For we ſee proſe inough that with many menne it ſtandeth ſtill all their lyfe, be the thyng true or falſe, as the falſe ſtorye of Mahomet manye Turkes take for ſo true, ẏ they wyll not wythſtandynge manye ſufficient cauſes, wherefore of reaſon they ſhould reken it for falſe, they wyl I ſaye

yet

A yet of obſtinacy ſtand ſtil therin & abide bond ſlaues in Chriſten countries vpon the borders of Turkaye, yea & dye theron to, rather then believe the contrarye. I ſay further that it is not true, that mā in the beliefe of the articles of the Chriſten faith, getteth ẏ beliefe by himſelf of his owne naturall power, without the help of God worcking with him, and yet I ſpeake here of bare belief, charitie not yet ioyned wyth it.

For ſithe euery man that ſeketh for ẏ beliefe, and endeuoreth himſelfe therto, purpoſeth therby to ſeeke the way to ſalnacion: the corrupte nature of man can neuer begin to entre into that iournay, nor walke forth one foote therin, but yf he be both firſt preuented by grace, and
Iohn.15. B haue it walke with him ſtil. For our ſauiour ſaith, without me can ye nothing do. But likewiſe as a mā may by Gods helpe that calleth vpon euery man, entre in towarde the beliefe, and yet leaue againe ere he get it, and believe ſome one point & yet leaue of at an other: ſo maye he go forth with God into al the pointes of beliefe, and yet leaue of and lak hope. He may alſo go forth in beliefe and hope to, yea and ouer greate hope to, and yet for the purpoſe of ſome fleſhelye delyte whyche he is not in mynde to leaue, he may leaue of and lacke charitie.

For though the diuel may beſide ſuch thinges as he verelye knoweth, believe ſome ſuch articles as we do wythout a-
C ny preuencion of grace, for as muche as in him being perpetually dampned, the belef cā be no furtheraunce toward ſalnacio, & therfore cā in hym be no matter of the work of grace: yet in mā to whom the faythe is by Gods ordinaunce prouided for a wai toward ſaluacio though the way be two long lanes beſyde faith, and therefore he maye leaue if he liſt ere he come at any of the lanes ende, that is to wyt hope and charitie: yet neuer can he fynde the entering into the firſt lane, that is to wytte into fayth, nor neuer cā he ſet forth any foote forwarde in it, but
D if God worke with his wyl.

For our ſauiour ſaithe, no man can
Iohn.6. come to me but yf my father drawe him. And who ſo be fallen into a deepe pytte, and thence drawen oute, is not drawen from the bryncke but from the botome. And ſo lykewyſe God ẏ draweth, draweth euē from the beginning and caſteth downe the cord of his grace to take hold vpon, whereuppon who ſo taketh holde and holdeth ſtyll, is by God drawen vnto God, and helpeth hymſelf to be drawen. For as ſaynt Paule ſaythe, we helpe E foorthe wyth God.

I ſaye alſo that after that God hathe wrought wyth mannes wil, and called him by preuencion of grace at the yeres of diſcrecion, either from Judaiſme, or fro Gentilitie, and findinge no lette in the man, hath by baptyſme fully infoūded the fayth, and wyth hope and charitye putte hym in ſtate of grace, whyche is all the wrytyng in the harte that euer I heard of: thys man hauyng now not The wrytyng in the hart. faythe alone but hope and charitye to, and ſtandynge in ſuche ſtate of grace, that if he the ſo deceaced, hys ſoule ſhuld foorthe wyth flye into blyſſe before hys bodye were colde: yet when he dothe af-
F ter that infuſion of faythe and grace, anye theft or aduoutrie, he leeſeth charitie alwaye, and by cuſtome of ſynne ſometyme hope to, and leaueth but bare faith that is to ſay belief alone, and ſomtyme by falſe doctryne of heretykes leeſeth ſome of that to. And yet is faythe alone Good it is to kepe fayth alone. good to bee kepte, yea and the verye peeces and fragmentes of the faythe alſo, for they be meanes by whyche a manne maye the more eaſely come to the remanaunt that he hath loſte or lacketh. And they helpe wyth Gods further helpe, to keepe a man from ſome ſynne thoughe they keepe hym not from al.

For ſome man that falleth to theft, G ſomtyme remembreth yet his baptiſme. and being by the diuell enticed to kil the man, maketh a croſſe vpon hys breaſt, & prayeth Chriſt kepe hym from it, and in aduoutrye likewiſe. And God in that good mynde preuenteth the mā by grace and worketh wyth hys will in keepyng him therfro, as he gaue hi good thoughtes and offred hym hys grace if he wold haue taken holde thereof, to keepe hym fro the tother to. And I doute not but yf God left him in the tone as he lefte God in the tother, the diuell that w̄ his fleſhe brought his wil to theft and aduoutrie, H wold bring him to manſlaughter alſo, & make him lul & murther the tone mā for his money, the tother man for his wyfe.

And thus ye ſee that of Tindals ryal tale, there is not one woorde yet proued true, ſauing wher he ſaith that al which come of Abrahams ſeede, are not Abra- Iohn.8. hams chyldren all, but they onelye that folow the faith of Abraham. For I wyl graunt him this, and a great deale more to. For I ſaye further, ẏ al be not Abrahams childzen that haue Abrahās faith.

but

A but if they haue his charitie too, & thereby worke his workes. For our ſauiour ſayth, if ye be the children of Abraham, worke ye the workes of Abraham. But ye be ſaith he, the children of the deuill, and after his deſyres will ye doe.

Wel will Tindall yet ſay, ſith it is ſo that M. Moze graunteth himſelfe, that though faith alone be a verye faith, and right & true, for ſo farre as it ſtretcheth, yet becauſe it ſtretcheth not far ynough to ſaluacion, in that it being but alone, lacketh both hope & charitie: wherefore doth maiſter Moze ſpeake ſo much therof, being as himſelf confeſſeth but inſufficient, and not rather let it paſſe and exhort euery man to my feeling fayth, ẏ is both ſufficient and alſo can neuer faile. B

As for the firſt poynte, the blame bee theirs that haue geuen thoccaſion. For men haue be fayne to ſpeake ſo much of fayth alone, for the ſelfeſame cauſe for which S. Paule did ſpeake therof, & S. James both, that is to wit, becauſe theſe heretikes now folowed the falſe ſecte of ſome ſuche as were then in the apoſtles time, teaching that fayth alone was ynough for ſaluacion, as Tindalles maſter Martine Luther doth manifeſtly & plain in his Babilonica, where he ſaith erpreſſely that a chriſtē man can neuer be damned if he wil beleue, nor no ſinne can damne him but onely incredulitie, that is to ſay lacke of beliefe. For as for al other ſinnes whatſoeuer thei be, faith ſaith he if it either abyde ſtill or come again, ſupperth them al vp in a moment, & that God hath no nede of mannes good woorkes, but that he hath nede of oure fayth alone. This maketh folke to ſpeake of faith alone, & ſhew by theautoritie of ſaint Paule & ſaint James & many other places of holye ſcripture, that Tindales Maiſter holy Luther lyeth. C Cor. 13. Iac. 2.

D But yet will Tindall ſaye, ſith I doe nowe ſpeake of fayth that is feling and woorketh well, and by reaſon of the feeling cannot but worke well: what ſhold maiſter Moze eyle nowe to ſpeake anye more of the tother faythe alone, that for lacke of feeling woorketh not, conſidering alſo that I beſide the fayth that feleth and worketh well, adde repentance alſo of all that menne doe amiſſe, what fault therfore findeth he nowe? or what would the man haue more?

Fyrſt there is yet cauſe to ſpeake of fayth alone, becauſe Tindalle is not an heretike alone, but that there be many moe beſide him whiche yet ſaye ſtill as Luther did before. E

Alſo there is cauſe, becauſe of Tindal ſpecially, whiche woulde gloſe Luthers olde hereſie with theſe newe woordes, which wil in no wiſe ſtand, with which he woulde make the world to wene that in faith alone he meant fayth, hope, and charitie, and that it could not be that he anye other meant, becauſe there can be none other fayth but onely that alone ẏ hath both hope and charitie therewith: and by this bald gloſe that three vertues be all one vertue, & that one vertue were three, againſte both reaſon & ſcripture, woulde he mocke vnlearned people, and make thē beleue that Luther ment wel, & that all other men were ſo madde that they could not vnderſtād him. And therfore to make open this wily folye of Tindall, is alſo a cauſe why that I ſpeake ſo much of faith alone, beſides the neceſſitie of anſwering him, concerning hys worſhipful euaſion of his owne feeling faith, on whiche he hopeth that he may be bolde, becauſe no man can come into hys breſte to ſee what maner of feelyng hymſelfe feleth there. F

But yet hath god of his great godnes begyled him, & made him ſo mad in the brayn, that he hath vttered himſelf ſuch thinges with his own penne, as (our ſauiour ſaying himſelf ẏ the mouth ſpeaketh of the habundance or fulneſſe of the heart) muſt nedes make euery manne to fele euē at his fingers end, that Tindall in the bottome of his heart with hys fulſome feeling fayth, feleth a foule filthye heape of falſe fumbling hereſyes. For yet is his fayth worſe then faith alone, which he calleth the deuilles fayth and mine. For as S. James ſaithe: The deuils dooe both believe & tremble alſo for dreade, but thou (ſaith he to Tindal and euery ſuch as Tindall is, that for his feling faith ſaith that he is ſo great with God, that he may doe many horrible dedes without any deadly ſinne) art worſe then ẏ deuil becauſe thou doſt not drede. G Luke. 6. H Iacobi. 2.

Beſides this, ſith Tindalle teacheth ſuch a feling faith as no faith as he ſaith can ſaue a ſoule but it, and thē teacheth therwith, all that towarde the geatting therof, no man can any more doe then ẏ child can to the begeateing of his owne father, that is to ſaye, almoſte leſſe then right nought: what doth he by this teaching but teache euery man to ſit ſtill & goe nothing about it? And whē he ſaith good woorkes be nothing of our will, but neceſſarilye ſpryng oute of the feelyng

A faythe, and yet be but like leaues rather then fruite, for he sayth they shall neuer haue reward in heauen, but ẏ it wer dãnable to thynke that euer they shoulde, though he would by other wordes bidde men to doe them, yet doth he by this tale so strongly teache the contrary, ẏ whoso belieueth him shal leaue thẽ all vndone.

And when he teacheth repentaunce without shrifte or penaunce, and saythe that shrift is the inuencion of the deuil, coulde he euer haue comen into the feeling of that false fayth, but if the deuils own hand had fumbled about his heart.

B I passe ouer his false faith in all the other sacramentes, his calling of Chrystes blessed body bare cake bred or sterch wͭ his doctrine of lecheri betwene freres & nunnes, and many mad fransies moe that he teacheth beside, this one thing is ynough, and maye serue for altogether, that he teacheth his feling faith onely to serue for saluacion, and without which he sheweth euery man must nedes go to ẏ deuil. For other faith he putteth none, but suche as he saith is fruitlesse, & then teaching therwithall that towarde the geattyng of that fayth (which excepte he geatte, he must nedes to the Deuill) no C man can any thing at al doe by good endeuour: he both teacheth that it were in vayn for any man to labour for it, or so much as praye therefore, or in his heart once to wishe it, syth he coulde with no such thing helpe any thing toward it, or for such desyre be anye thing the nerer, but sit euen still and let God woorke alone. And if he fele any good mind, neuer labour to kepe it. For he that sent it can kepe it if he list. And if he will not, what can the man doe. And if he will, the man then shal not nede nor nothing can if he would in turning toward god, no more D then the hachet can in a mannes hande, which though it maye with the mannes hand worke vpon the tree, yet can it not of the own nature any thing help it self, to moue and tourne backe towarde the manne.

Thys is Tindales teachyng, and this is his own ensaumple, wherby he sheweth vs that we can nothing doe in tourning toward god, but god doth al alone.

And thys doth Tyndall tell vs & well and boldly dare, nothing afeard of god that cryeth the contrarye by the mouthe of Salomon, where he saith: Tourne agayne thou Sunamite tourne agayne. Canti.6 zacha.1. And where he saith also. Tourne to me and I will tourne to you, woulde the Prophete (wene you) haue sayde so to E hys hachet? Nowe where he sayth also. Tourne you to me and ye shalbe saued: Like as if man coulde tourne withoute god. Christ would not say: without me ye can do nothing. So if on ẏ tother side Esay.45. man could nothing at all doe in ẏ tourning toward him, no more then can the hatchet in turning toward the mã, God would not so often and so earnestly call and crye vpon vs, nor stand & knocke at Apoca.3. the dore of our hearte, if our selfe coulde nothing doe to the openyng thereof, and therby to lette him in.

Nowe Tindall not onely teacheth vs thys vngracyous lesson, by whyche he F would make menne so to loke for grace, that for the lack of theyr own endeuour they may be woorthye to lese it, but also sith he bothe teacheth vs that wythoute that fayth euery manne is damned, and then teacheth vs also, that to the geattyng therof no manne can nothing doe: he teacheth I saye, by these two thynges together, euery wretched wilfull beaste A deueliche lesson. to lay the weyght of hys wretchednes & the malice of his own wretched wil, vnto ẏ prouidence & predestinacion of god.

And sith ẏ this is so high an heresie, so sore blaspheming ẏ high maiestie of god G I say that Tindales feling fayth is yet farre worse, not onely then bare faith alone, but also then no faythe at all, as it were lesse euill neuer to haue hearde of god, nor neuer haue thought of him neither, then to belieue that there is God, and then so beastlye to blaspheme hym.

And wheras Tindall calleth fayth alone, the fayth of the Pope and of the deuill and me, what faythe the Pope hath or my selfe eyther, god shalbe iudge and not Tindall. But surely as for his own feling faith, himself here clearely declareth that it is double as deuelysh as the deuils own fayth in dede. H

Fyrst for the poynt ẏ S. James speaketh of, because of his malepert presũpcion, affirmyng ẏ for the feling fayth he may doe much horribie dedes withoute any deadly sinne, & therefore is as saynt James sayth out of the dreade of God, & therin worse then the deuil whiche both belieueth and trembleth also for dreade.

And secondly is his feling fayth worse then the deuilles is, in that the deuill belieueth that the verye body of Chryste is in the blessed sacrament of the aultare, and feareth, and trembleth, and geueth reuerence thereto, yea and vnto the ymage of Chrystes crosse also, as hath in

euery

Sathan geueth reuerẽce to the ſacrament, and to the ymage of the croſſe of Chriſt.

¶ euery age been proued in ſundry places of chriſtendome, & dayly appeareth yet, wheras Tindall calleth bleſſing & croſſinge but waggyng of folkes fingers in the ayre, & feareth not (like one ỹ would at length wagge hempe in the winde) to mocke at all ſuch miracles, & ſay the deuil fleeth from folkes bleſſinges as men flee from children faining theſelf afeard of them when they lift to ſport and play with them, nor feareth to mocke the ſacrament the bleſſed body of god, and ful like a ſtretch hempe, call it but cake bred or ſtarch. And finally, yet is his faithles feling faith farre worſe thẽ is the deuils, in that the deuil I dare ſay beleueth
B and ſo layeth to mennes charge, ỹ ſuche as doe not beleue, might if they would, and ſuch as doe not turne to god, might if they lift, and layeth vnto the damned ſoules the cauſe of their owne damnacion, where Tindal teaching vs that they could doe nothing to the contrarye, layeth of their damnacion all the blame in God. Whiche blaſphemous hereſie is ſuch an heyghnous kynd of abhominable outrageous blaſphemy, that I verely ſuppoſe in my minde, thys poynt that
In outrageous blaſphemy.
C Tindalles fayth feleth in his hearte, the very worſt damned deuill in the dirpeſt dongeon in hell would abhorre.

And thus hath Tindall in ieſting vpon my fayth, to thys good poynt wiſely brought his owne.

And now where he goeth furth holily and preacheth vs, that ther is a carnal Iſrael and a ſpirituall, ther is Iſaac & Iſmael, Jacob, Eſau. And that Iſmael perſecuted Iſaac, and Eſau Jacob, and the fleſhly the ſpirituall. And that ſaynt Paule complayned that he was perſecuted of hys carnall brethren.

D What wyſe concluſion will Tindall make of this? Mary no little thing, nor lyke no ſmall fole I warrant you. For loe, thus he concludeth. And thus do we in our time, & as the elect euer did & ſhall do till the worldes end. By this he teacheth vs lo, that euermore the electes be they that bee perſecuted, and they be the very Iſaackes, the very Jacobs, and the very ſpirituall, & the verye apoſtles, & the very Paules, and on the tother ſyde therfore all they that perſecute any mã, what can men cal them by right but Iſmaels, and Eſaus, and repꝛobates, and very carnall fleſhflyes.

1. Reg. 19. 23. And by Tindales holy tale, when Dauid was perſecuted of Saule, then was Dauid an electe. But when he perſecuted either the Phyliſtines or the rebelles
E ỹ roſe with Abſolõ, mary lye for ſhame, for ỹ was a foule faut, for then was he a repꝛobate. And Moyſes when he was perſecuted & fled, then was he an electe. But when he purſued with the well beleiuing people the falſe ydolaters of hys own company, then was he a repꝛobate and as many as went with him. 1. Reg 18.

Saynt Paule alſo when he was perſecuted of his carnal brethren, then was he a good man and a very elect. But whẽ he perſecuted Hymeneus & Alexander, 1. Timo. 1.
& gaue their bodies to the deuil to teache them leaue their blaſphemie, then Tyn-
F dall maketh hym an Iſmael and an Eſau, and but a carnall repꝛobate.

And our ſauiour himſelf alſo while ỹ Jewes perſecuted him thẽ agreeth Tindall by this reaſon, ỹ he was all ỹ whyle good, & holy, & ſpirituall. But when he made a whippe once and perſecuted thẽ, Iohn. 2.
& bette them away all that bought & ſold within ỹ temple, the temple being but a tẽple of ſtone to (by whiche maner of tẽples Tindall ſetteth not a ſtrawe) what maner man Tindall here maketh oure ſauiour, that he ſhall tell you hymſelfe for me, and in this wiſe reaſon of his, he
G telleth vs ye ſee well already.

And euen in likewiſe now, when true men, catholikes, and good men doe perſecute theues, heretikes, & murtherers, then are al true men, all catholikes, and all good men, playne Iſmaels, Eſaus, & carnall, & the theues, heretykes, & murtherers, without any change of purpoſe to the better, bee by & by becauſe they be purſued, not for iuſtice, but by iuſtyce turned from euill to good, & ſodaynly be
H become the Iſaackes, and the Jacobs, and the very ſpirituales.

But now what when the theues, heretikes, and murderers, perſecute the true men, the catholikes, and innocentes, as in Swycherland and Saxony they doe, what will Tindall call them than? will he call them by their right names, & tell what they be worthy? I feare me ỹ turning of Tindalles felowes to ỹ left ſide, will alter & change the caſe, & make hym ſomewhat to mollifye and mitigate hys iudgement, and play as the ladye did, of whome whan one aſked what that man wer worthy, which hauing a fayre yõg woman to his wife, toke her mayde beſyde, ſhe gaue ſentence ſhortly & ſayde he wer worthy by the mary maſſe to be hãged by the necke vppon the nerte bough. But when ſhe was then demaũded fer-

A ther, what were that woman worthye, whiche hauing a goodly young gentleman to her huſbande, tooke yet hys ſeruaunt beſide, now in good faith ſaid ſhe and in my minde, ſhe were yet to blame to, yea & worthy by our bleſſed ladye to be well ſayd vnto, & I promiſe you faithfully euē ſo ſhould ſhe in dede, had I the rule of her, but if ſhe wer ꝑ better felow.

Thus would (I wene) Tindall be loth
B to geue any ſore ſentēce vpon heretikes, whatſoeuer they be beſides.

And alſo I remember me now that he can not in deede wyth hys conſcyence. For ſith they bee his owne electes, and his euangelicall brethren, and felowes of hys feeling fayth, he hath perdie told vs already, that doe they neuer ſo great horrible dedes, they dooe yet no deadlye ſinne, and therfore worthy ye wot well, but little pretty penaunce, becauſe they conſent not to their ſinnes, but commit them all of frayltie.

C He ſhould be alſo in thys matter in a merueylous perplexitie if he wer made the iudge. For how ſhould he beare him ſelfe vpryghte among all hys felowes, when he ſeeth well himſelfe that of them all, as all purſue the catholikes, ſo euerye ſecte purſueth other. For the Huſkins and Swinglianes purſue the Lutheranes, as Luther himſelfe complayneth, and the Lutheranes them agayn, and al they puniſh and kill the Anabaptiſtes, ſo that by Tindalles reaſon, ther be none very Iſaackes, and Iſraels, and ſpiritualles, but the Anabaptiſtes onely, becauſe they lacke yet power to perſecute. But Tindall would here fynde ſome ſhift to excuſe all theſe rable, rather
D then to call the perſecution that heretikes make any maner ſinne at all.

We will therfore neuer aſke Tyndall the queſtion, nor make hym no iudge in this matter, leſt we make (if we folowe hym) the worlde ſwarme full of all myſchiefe, for thereto fayne would he bring it. But lette vs aſke Saynt Auſtine the queſtion, whiche agaynſt the Donatiſtes ſuche heretykes then in Affrike as theſe be now in Almayn, playnly ſheweth and declareth, that good menne doe verye well, and deſerue thanke of God in perſecuting and puniſhing them that be naughte. And he commendeth Sara for perſecuting & correcting her mayde, and ſaythe not that if ſhe wouldе be an electe and ſpirituall, ſhe muſt haue lette her maide haue purſued and beaten her. And yet sheweth ſaynt Auſtine farther,

It is well done to puniſh the euill.

Gene.16.

and by good reaſon proueth, that theſe heretikes and all ſuch other as naughte E
bee, be the very perſecutours euermore themſelf, euen then alſo when it ſeemeth that good men purſue them.

But we ſhall let thys proceſſe paſſe, which patch hath Tindall here brought in, but for the ſafegard of heretikes, and impunitie of all miſchieuous people, a Jobbe as it ſemeth of ſome other manes making, and planted in at pleſure ſomwhat oute of place, for any gaye depending that it hath either vppon the woordes that goe before, or the woordes folowing after vppon it, ſauing that in the woordes nerte enſuing, he putteth vs in F
mynd of Moſes, which being a very ſpeciall electe, and an holye Prophete, and Nume.12.
as the ſcripture ſaith, a moſt mylde and pitteous manne, did yet purſue, puniſhe and kille heretikes, ydolaters, and ſciſmatikes, in greate noumber among the Jewes, whiche thing deſtroyeth al that pleaſaunte patche whiche Tindall hath there putte in, to proue all ſuche as purſue and puniſh ſuche heretikes and ſciſmatikes, to be Jſmaels, Eſaus, and very carnall reprobates.

But furthwith after that patch Tyn- G
dall goeth forth in great haſte, and geueth again againſt my faith, a merueylous ſore aſſaulte.

¶ Tyndall.

What a multitude came out of Egipt vnder Moyſes, of which the ſcripture teſtifyeth that they beleued, moued by the miracles of Moyſes, as Symon Magus beleued by the reaſon of Philippes miracles. Actes. viij. Neuertheleſſe the ſcrypture teſtifyeth that fyre hundred thouſand of thoſe beleuers periſhed thorowe vnbeliefe, and left theyr carkaſſes
in the wilderneſſe, and neuer came into H
the land that was promiſed them. And euen ſo ſhal ꝑ children of maiſter Moſes faythles fayth made by the perſwaſyon of man, leape ſhort of the reſt which our ſauiour Jeſus is cheſen vnto. And therefore let thē embrace thys preſent worlde as they dooe, whoſe chyldren they are though they hate to be called ſo.

¶ More.

The effect of Tindales tale is here as it ſemeth, to teache vs what a greate peryll it were, to bee by the perſwaſion of menne or myracles, perſwaded to beliеue in Chryſte, foraſmuche as of ſuch as by Moyſes and his myracles wer inducēd to beliеue in God. vi. C. thouſand

lefte

A lefte their carkaſes in the wyldernesse, and neuer came to the lande of beheste, whereupon hys concluſion is, and hys entente as it ſeemeth, that in lykewyſe wi oſoeuer be by menne oꝛ myꝛacles induced to beliue in Chꝛyſte, ſhall leaue their ſoules in hell, and neuer come to heauen, foꝛ that is our land of beheſt.

Nowe if thys thynge bee ſo perillous to be perſwaded by menne oꝛ myꝛacles: I meruayle ſomewhat wherfoꝛe our ſauiour hymſelf vſed thoſe meanes to perſwade them, and ſo foꝛe layed it vnto the charge of them, that with the woꝛke of his myꝛacles woulde not be perſwaded B to beliue his woꝛdes, and alſo did rebuke hys apoſtles foꝛ that they dyd not beliue them that had ſeen him rieſen.

But to the intente that no man ſhall nede to be afearde foꝛ Tyndales tale, to take the fruite of the myꝛacles that god woꝛketh daply in his catholike church, to cauſe it therby to be perceiued foꝛ hys very church, and thereupon to be ſpꝛyme credence geuen thereunto, both in learning which is the very ſcripture of god, and alſo the true fruitful ſentence of the ſame, with al ſuch other thinges as god hath, doth, & ſhall with his owne ſpirite C teache vnto his churche beſyde vnto the woꝛldes end. We ſhall a little examine here Tindales high ſolemne woꝛdes.

Fyꝛſte will we bidde hym pꝛeue, that all thoſe .vi. hũdꝛed thouſand dyed in deſerte foꝛ vnbeliefe, and bee bolde to tell him that he belyeth the ſcripture, foꝛ the ſcripture ſayth not ſo. Foꝛ the ſcripture ſheweth that many of them dyed foꝛ inoꝛdinate deſyꝛe of meate, not in greate neceſſitie oꝛ foꝛ feare of famine, but foꝛ the inſaciable appetite of ꝯ fulfillyng ẏ delicate wantonnes of theyꝛ taſt, which not contẽt with the pleaſaunte meate of D manna, longed ſoꝛe & murmured ẏ they might not frampe in fleſhe as the lollardes vſe nowe to doe on good fryday.

And therfoꝛe had they theyꝛ bone grauted them, and their bane geuen thẽ therwith. Foꝛ they were choked therewith, and ſo will ſome of theſe at length.

Some of them wer alſo ſwalowed vp quicke with the grounde openyng vnder them, not pꝛoperlye foꝛ vnbeliefe, but natheleſſe foꝛ that vyce whiche goeth nerte it, that is to ſaye, foꝛ a ſcyſme in gathering together with Abyꝛõ, Dathan, and Choꝛe, a buſie ſwarme of rebellious companye (as theſe Scyſmaticall heretykes dooe nowe) that ſwarued from the obedience of Moſes and Aaron whome God hadde appoynted foꝛ theyꝛ F gouerneurs, wherof God by great myracle toke open vengeaunce.

And ſome other there were that there left their carkaſes in wildernes, foꝛ dyuers other cauſes beſide vnbelief, as by the pꝛoceſſe of the byble appeareth.

But now if they all that left their carkaſes in deſert, had there periſhed foꝛ vnbeliefe, what had thys made to the purpoſe againſt vs? foꝛ we ſay not but that he which at one time beleueth very wel, may foꝛ all that at another tyme fall frõ ẏ fayth again, as we ſee pꝛoued by Tindall, and Luther, and Huſkin, and many ſuch other moe. But this I ſay foꝛ al that yet, that euen amonge that people Exod.32. whyle they wer in deſert, the number of G open vnbeliꝛuers pꝛofeſſing their vnbelief, neuer wer ſo many at one time, but that the true beleuers wer yet the ſtronger part, as it wel appered when ẏ faithful folke cõmaunded therto by Moyſes, aroſe and wente with hym, and perſecuted and bette, and ſubdued the faythles, and killed of them great number.

And ſo ſhal it euer be by Gods grace in chꝛyſtendome, that neuer ſhall there ryſe ſo manye miſſe beliꝛuers, but that the true beliꝛuers ſhal be ſtyll the ſtronger. And though the faytheleſſe be ſome tyme ſuffered to pꝛoſper in theyꝛ malicious rage by ſome euil ſoftnes of ſuch as ſhoulde reſyſte them, as dyd the naughtye people whyle Aaron durſt not withſtande them: yet ſhall God alway ſone after ſend downe ſome good Moyſes frõ the mounte, that ſhall with the courage of godly zeale reare vp the faithfull, and ſhew the pꝛoud faithleſſe heretikes, how farre they be to fieble and too fewe. And whẽ it ſhal come to thertremitie, Chꝛiſt ſhall come down from his high mounte himſelf, and gather hys flocke together, H and with the mightie blaſte of hys own 2. Theſſa. 2. bleſſed mouthe, ſhall ouerthꝛowe and deſtrope the ſtrong captayn of all theſe heretykes, Antichꝛiſt himſelfe, and ſhall rule thoſe rageous rebellious Scyſma- Pſalm. 2. tykes with an yꝛon rod, and all to fruſh & to bꝛeke thoſe earthlye wꝛetched heretikes like a ſoꝛt of earthen pottes, & ſhall hold his dome day, & bꝛyng thereto and from it vnto heauen, no ſmall noumber yet of thoſe that ſhall then be left. Of whome Sayne Paule ſayth: Then we that liue and remayn, ſhall be taken vp with them alſo in the cloudes to meete our loꝛde in the ayꝛe, and ſo ſhall we foꝛ euer be with our loꝛde.

Numer. 16.

A And euen so were ther of those belie-
1. Thessal. 4. uers in lykewyse, that believed by the
meane of menne and myracles, many a
thousand that came in conclusion to the
land of behest. For this cā make no mat-
ter touchynge Tyndalles reason, whe-
ther they were the selfe same persones
that came oute of Egipte with Moyses,
or other, so that they were suche as to
beleue, were induced by men and myra-
cles. And suche believers werb all the
believers that afterward came thither.
And therfore Tindales tale of them that
left their carkases in the wildernes, shal
not nede to feare vs from the beliefe at-
tained and gotten by the meane of mens
B preachynge and goddes miracles, with
whiche outward meanes god in al those
that believe worketh euermore.

For Tyndall hath here no farther to
saye, in that I can see to make hys tale
serue any thing for his purpose, excepte
he tell vs that as manye as came to the
lande of behest, were electes and had the
feling faith beside, and that al those that
dyed in wildernes wer reprobates, and
therefore had but the fayth of mens tea-
chyng and of miracles alone.

But nowe if Tindall tell vs thys, we
C wil praye hym proue it. For till he dooe
more then saye it, we will not let to saye
agayne, that with as many as believed,
god wrought himself with their willes,
and that elles they had not believed nei-
ther menne nor miracles.

And we shall not lette to tell Tindall
farther, that of those believers whiche
were induced by the meane of menne or
miracles, there dyed in wildernesse such
as we may well trust to haue been elec-
tes and to be nowe in heauen, and there-
fore that they eyther had the feling faith
if none other myght sufficientlye serue,
or elles such other faith as they had gotē
D by the meane of men or myracles, was
for their saluaciō sufficiēt ynough. And
surely if it so wer, thē yet agayn we shal
not nede to feare. For if we may geatte
heauen, we care for none other lande of
behest, nor for none other doth Tindall
put ẏ sample but by their comyng to the
land of behest or their leesing thereof, to
signifye whiche maner fayth should at-
tayn to heauen, and which should fayle
thereof and neuer attayne therto.

And in dede as it semeth, Tindal mea-
neth that all those whiche left theyr car-
kases in the wildernesse, perished & loste
heauen for lacke of such a feling fayth, &
therfore he concludeth, Euen so shal the
children of master Mores faythles faith
made by the perswasion of menne, leape
shorte of the reste whiche oure sauioure
Jesus is riesen vnto. But nowe hath
Tindall forgoten that the Prophet Mo-
ses himself that spake with god, and was
taught by him, & not perswaded by my-
racles, either told him by other mennes
mouthes, or wrought in his sight by the
meane of other menne, but wroughte by
God by the meane & instrumente of hys
own handes, left yet for al that hys car-
kas and his bones in the wildernes, and
that hid so surely, that neuer man should
after find thē to cary them thence. Now
sith not onely such as attained fayth by F
perswasion of mē, but such also as Tin-
dall douteth nothing to be sure of salua-
cion, left their carkases in the desert and
neuer came in the land of behest: his en-
sample of them ẏ there left their carkas
nothing maketh more agaynst the chil-
dren of maister Mores fayth as faythles
as he calleth it, then agaynst the childrē
of Tindales own feling faith. And ther-
fore euery man maye fele that Tindalle
hath brought in this poynte like a verye
foole. For euery man may well perceiue G
that the faythe whiche Tyndalle repro-
ueth in me and calleth it faythlesse, be-
cause menne are induced thereinto by
miracles and perswasions of mē, Tin-
dall himselfe knoweth to be the fayth of
holy S. Austine, as his wordes agaynst
the Manicheis which Tindal hath him-
self rehearsed, testifye well & beare wit-
nes, though Tindales owne glose were
true. For if he beleued ẏ church because
they were than good menne, yet was he
then induced into the beliefe by the per-
swasion of men. And yet is not he lepte
shorte of that reste that Christe is riesen H
to, but is therin, and not in the rest one-
ly, but in the blesse too, and so be manye
children of the same fayth and many mo
shall. But as for Tindalles fayth belie-
ueth it self, that himself and his maister
and all their chyldren shall lye still and
slepe, and therefore leape shorte of blysse
and life too til domes day, and then dare
I be bold to warraunt them for as long
agayne after.

But yet syth Tyndall telleth vs here,
that this fayth of oures is naughte, and
by his wyse reason the fayth of Saynte
Austine too, because both he and we wer
induced to the beliefe by myracles and
perswasion of men: Let vs beseche Tin-
dall being so speciall a preacher sente by
god to geue vs his good gostly counsail
what

A what we maye dooe to come to heauen. What will he aunſwer vs? what counſayle will he geue vs? He will of likelyhod, becauſe he lykeneth vs to Symon Magus that beleued for the myracles which he ſawe Phillip worke, bydde vs
Actes.8. therefore doe as Saynt Peter bode hym doe, to whome he ſayd: doe penaunce for this thy wickednes, and pray to God if he peraduenture will forgeue thee thys euill mynd of thy heart.

We myght here saye, that the faulte which ſaynt Peter found with Symon Magus, was not the fault that Tyndal
B fyndeth with vs, that is to wit, the beleeuing for miracles and by perſwaſion of men, but for that he would with money haue bought the gyft of the holy ghoſte. Howbeit vith Tindall I ſee well taketh this faulte of ours for as greate a cryme as that of his, it cannot become vs to defend it, but confeſſe it for ſuch and be ſory for it, & ſhew him that we be full heauy and repent it verye ſore, that euer we beleued either the ſcrypture the better for the churche, or the churche the better for the myracles that are daily wrought in it, or anye piece of the faythe for anye
C miracle that Phylippe wrought or Jacob eyther, or anye Apoſtle of them, or yet our ſauioure eyther. But nowe that we be ſo ſorye for it, what will he bydde vs more? Faſtyng, prayeng, or pylgrimage, or other workes of penaunce, we ſhall not nede to feare. For Tyndalle vſeth none, but ſayethe it is ſinne to dooe any. Well, we ſhalbe at hys counſayle contente for his pleaſure to forbeare all thoſe ſinnes of payne and penaunce to, but yet how ſhall we dooe for faith? For without the very feling fayth, no repentaunce can ſaue vs, be we neuer ſo well
D ware in keping vs both fro thryft & thryft and ſatiſfaccion. What counſayle will he geue vs therfore, how we may labour for thys fayth?

He hath geuē vs plain aunſwer already, that ther is with vs no remedye. For ſith we haue ſo highly offended god, not of wekenes, frayltie, & infirmitie, as his electes doe when they fall into their horrible dedes by the fruit of their ſinne remayning in their fleſh & breaking out at their fraple mēbers, but euen willingly & of purpoſe, & of pure malice, whan we endeuour our ſelf to beleue ỹ articles of Chriſtes fayth by miracles & perſwaſiō of mē, which faith is (as he ſayth) the deuils fayth. Therfore as for the reſt ỹ god is riſen to, he telleth vs plainly we ſhal neuer come therto, & therfore biddeth vs
F neuer loke therafter nor neuer care therfore, but let it alone and thinke no more theron, but play & make vs mery whyle we may, & while we cā neuer haue good in ỹ world to come, embrace therfore he biddeth vs & hold faſt this preſent world & the pleaſures thereof whyle we may, & be not ſo fooliſh as to leſe both.

Is not here (good chriſten readers) a good leſſon and a godlye goſpel of this euangelicall doctour? I wiſſe ſaynt Peter aunſwered not Symon Magus ſo ſore ye wot well. But what, ſith there is no remedy with vs, but that Tindal wil nedes dampne vs all into Dymminges
G dale, yet lette vs beſeche him of his comfortable counſayle for ſome other good felowes, as haue been by grace hitherto kepte and preſerued from ſuche vngodlye cummyng into the faythe, and haue ſo well reſiſted all credence of myracles and all mennes perſwaſions, that for anye thyng that God could doe by meane of men or miracles, they ſtand yet cleare abroade and beleue nothing at all.

If ſome ſuch good felowe would now beſeche Tyndall to teache hym the meanes howe he myght geatte hys freelynge
G fayth, what counſayle woulde Tyndall now geue vnto him: will he bid hym repent his vnbelief? if he ſo bid him, ỹ man wil wene he mocketh him. For how can he repent the not beleeuing of anye article, but if he fyrſt beleue that hys duetie is to beleue it, and hard it is to conceiue or ymagine that a man may beleue that ſuch a poynt or ſuch a poynt euery man ought to beleue, but if he fyrſte beleue that poynt himſelfe.

And Tyndalle hathe alſo ſhewed vs, that concerning the beleeuing, the elect can nothyng dooe at all, tyll God make
H him firſt both for to ſee and feele and ſo furth, and therfore when he telleth hym this tale of beliefe, and then biddeth him goe and repente hys vnbeliefe before he tell him howe he maye fyrſte come to the very feling beliefe, the poore man maye well thynke that Tyndalle dooeth but mocke hym.

What counſayle then will Tyndall geue him ferther? Will he tell him that it is the liberall free gyfte of God, and therfore aduiſe him to pray God to geue it hym? If Tyndall tell hym thus, then the man callynge to mynde Tyndalles formare tale that he hathe written and taught, that the will of mā can nothing worke with God toward God, though

A it may worke with god toward outward thynges, and nowe thys prayer if it lye not in his will, wherefore doth Tindall aduiſe him to it. And if it lye in his will, yet ſith by Tindales 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 ſomwhat toward god which Tyndall doeth expreſſelye denye) the poore man will wene that Tindall doeth yet but mocke.

Moreouer, ſith Tyndalle expreſſelye mocketh all endeuour of mans wille in ſubduing of hys reaſon into the ſeruice of the fayth of Chriſt, and calleth it a be-
B tleblinde reaſon, the man will ſoone ſee that Tindall is hymſelfe betleblynde, if he ſee not that it is then but a betleblind counſayle to byd hym goe pray therfore. For wel ye wot, the ſelf ſame mynd and entent of praying that God maye make hym believe, is ſome endeuoure of hys owne will toward the beliefe.

And yet when Tyndalle hath moreouer tolde vs yet more playnlye, that the man can by hys wille no more dooe toward the geatting of the faith, then can the child in the begeatting of hys owne
C father, and euery man well woteth that the chylde cannot pray God to cauſe his grandfather to begeatte his father: this manne muſt nedes perceiue that in bidding him to pray for the fayth, Tindall doth playnely mocke hym.

Finally good faithfull reader, I can not in good fayth perceyue what counſayle Tyndall can geue any manne to-
God doeth prevent free will. warde ſaluacion, ſtandyng his frantike hereſies agaynſt free will, whiche as it is in euery good and meritorious worke preuēted by the goodnes of God, ſo doth it in ſuch as haue age and reaſon, worke and walke on with God, not in other
D thynges onely, but with endeuoure alſo towarde fayth, by credence geuynge bothe to myracles and good perſwaſyons of men, whiche thynges God hathe here ordayned for the meanes towarde it, conuenient for the ſtate of this preſēt life, and ſufficiente for the iuſte cauſe of damnacion, of all ſuche as for lacke of theyr owne deuour, and for frowardnes of their owu free will, doe not vppon ſo ſufficient cauſes believe, ſith that if ther lacked not endeuour vppon their owne parte, the goodnes of God wouldе haue aſſyſted them with hys helpe to the perfeccyon and full infuſion of that grace in fayth, hope, and charitie, that but if the wille afterward finally fall therfro, ſhoulde bryng to the glorye from which C they ſhoulde neuer falle, and towarde whiche glory, Tindall ſtanding his hereſye, can as ye ſee, babble he neuer ſo ſayntely, geue any man anye counſayle forewarde, but euen to ſitte ſtill, and do naught, and let god alone. For as ye ſee plainly to this end at laſt cometh al his holy hereſie, when it is well eramyned. And therfore wold not yet maiſter Pore be glad to chāge his faith for Tindales, as faithleſſe as falſe Tyndall calleth it.

But now concludeth Tindall all hys concluſion thus.

¶ Tyndall.

And hereby may ye ſee ỳ it is a playn F and an euidente concluſion as bryghte as the ſunne ſhyning, that the trouth of Goddes word dependeth not of the truth of the congregacion.

¶ More.

Who euer ſayd that it dyd? who was euer ſo madde to thinke that the trouth of Goddes woorde, depended vppon the mouthes of any mortall menne, or anye creature eyther in earth or heauen? but G without any outward dependence, hath his ſolidyte ſubſtaunce and faſtneſſe of and in it ſelfe. But the thynge that is in queſtiō betwene vs, is not wherby Tindalle knoweth and I alſo, that Goddes word is true. But wherby he knoweth & I too, which is the word of god. And becauſe Tindall and I be not agreed therupon, but I ſay written and vnwritten, and he but written onely: I come nerer vnto hym therin, and aſke hym howe he knoweth which is the word of god written, that is to witte, which is the verye ſcripture. And then ſaye I that the cer-
H taintie of thys thynge euerye man that ordinarelye hathe it, cummeth to it by the catholike churche.

And that I ſay trouth in thys poynt, I thinke that euery chriſten manne that knoweth whiche be the ſcriptures, will for hys owne parte beare me witneſſe, as holy ſaynt Auſtine hath alredy done for his parte, in the wordes of his before remembred written againſte the Manicheys, where he ſaith, I woulde not believe the ghoſpell, but if the autoritie of the church moued me therto. Which ſaying of ſaynt Auſtine, ye ſe your ſelf that Tindall hath ſo falſely, & yet for all that ſo ſayntely gloſed for an aunſwere, that they remayn ſtill vnaunſwered.

And therfore as for Tindales concluſion, we will with good wille graunte hym

A him that it is as cleare as the ſunne ſhyning, that the trueth of gods woꝛdes dependeth not vppon the trueth of the congregacion. But ſyth ye ſee good readers as cleare as the ſunne ſhynyng, that no man ſayd the contrary, noꝛ the queſtion betwene vs was not whether gods woꝛd wer true, becauſe the churche ſayth that goddes woꝛd is true. (Foꝛ ſo ſayth not the churche of Chꝛyſte alone, but Turkes, and Iewes, and Paynims too, and all the creatures of heauen and earth, and hell too, ſauyng theſe heretykes only, whiche woulde with theyꝛ falſe gloſes make hys woꝛdes falſe, euen ſuche as they knowledge foꝛ hys.) But ſyth B you ſee well as I ſay, that our queſtion is not what thyng maketh Gods woꝛd to be true, noꝛ by what meane mẽ know Goddes woꝛde to be true, but by what meane men know which is ẏ true woꝛd of God, & whether we know not whiche is the true goſpell by the meane and teaching of the knowen catholike churche, oꝛ not by it, but by ſome other church oꝛ congregaciõ vnknowen: ye may ſe your ſelf as cleare as the ſunne ſhyning, that Tyndall bꝛingeth in hys bꝛighte cleare concluſiõ, not foꝛ to ſhew you any light C of trouth, but foꝛ to leade vs from ẏ ſight of the matter and make vs looke vpon a woꝛong marke, oꝛ leade vs into the darke where we ſhould ſee nothing at all.

But nowe ſyth Tindall hath all thys whyle pꝛoued in ſuche wyſe as ye haue heard, that we be not hable to geue anye good reaſon of our beliefe, ſo farre furth as we geue credẽce to ẏ catholik church, no moꝛe then the Iewes oꝛ Saraſens: he remembꝛeth hymſelfe at laſt, and leſt hymſelf and his diſciples myght peraduenture ſeme to fall in theſame fault, he teacheth them nowe that are hys electes D and haue hys feeling fayth, ſuch playne euident aunſwers foꝛ the pꝛofe of theyꝛ feling fayth, that no man can aſke anye farther. Foꝛ loe ſyꝛ thus he ſayth.

¶ Tindall.

And therefoꝛe when thou arte aſked, why thou belieueſt that thou ſhalt be ſaued thoꝛow Chꝛiſt, and of ſuch like pꝛinciples of our fayth, aunſwer, thou wotteſt and feleſt it to be true.

¶ More.

Ye wotte well, good readers, that the pꝛincipall purpoſe whereupon we goe, is the argument which Tyndall would ſeme to ſoyle, that is to ſay, the argumẽt by whiche we pꝛoue the knowen catholike church to be ẏ very church of chꝛiſt, F becauſe by that church & none other we knowe whiche is the trewe ſcripture of Chꝛiſt. Whereupon we conclude that ẏ ſame church therfoꝛe & none other is the very true church, by which we know the true doctrine. To this Tindall hath, as ye haue heard, ſcudded in & out lyke an hare ẏ had .xx. bꝛace of greyhoundes after her, & wer afeard at euery lote to be ſnached vp. Foꝛ perceiuing well, ẏ if he graunt it to be true, ẏ he knoweth which is ẏ ſcripture by the catholik church, he muſt nedes then graunte alſo ẏ the ſame church is the very church: he ſhifteth in & out, now yea, now nay, & wheras he cã not in concluſiõ auoyde it, yet he finally G ſeketh out a ſhifte to ſtinke away ſlyly & ſeme not to graũt it, ſhewing vs that he knoweth not which is ẏ verye ſcripture by the catholik church, but by his feling fayth.

Nowe is it therfoꝛe good reaſon that Tindall carie vs not awaye with other queſtions from thys poynt, and deuiſe a queſtion hymſelfe, as why he belieueth that he ſhalbe ſaued thoꝛow Chꝛiſt. Foꝛ both is that queſtion not ſo directlye to the matter, and alſo ther may peraduen- G ture vppon that queſtyon aryſe another queſtion, that is whether the ſaluacion of any determinate perſone yet liuyng, be in theſame perſone any article of beliefe oꝛ not, and ſome men will hold peraduenture that it is not pꝛoperlye anye poynt of the beliefe but of hope.

But therfoꝛe lettyng ẏ queſtion paſſe foꝛ thys pꝛeſente, I ſhall purpoſe vnto Tyndalles diſciple, the queſtyon that goeth nerte to the purpoſe, and he ſhall aunſwer as Tindall teacheth hym. Foꝛ I am loth to talke with maſter Tindall himſelf. I aſke his diſciple therfoꝛe this, ſyꝛ M. Tyndalles diſciple, ſyth ye ſaye H that which is ẏ very ſcripture ye knowe not by the knowen catholike churche as ſaynte Auſtine ſayde that he dydde, and Luther alſo your owne maſters maſter ſayth that he doeth: I pꝛaye you tell vs therefoꝛe, howe doe you knowe that the bokes of the fowꝛe euangelyſtes bee the very ſcripture of God?

To this queſtion ye heare how Tindall ſtandeth at hys backe, & pꝛompteth him in his eare in this wiſe. Say thou belieueſt it becauſe ẏ feleſt it to be true. Very wel & pꝛoperlye aunſwered. Then wil I aſke him one queſtion oꝛ twayne moꝛe. Wherefoꝛe belieue you ẏ no good woꝛk ſhalbe rewarded in heauen, & that

freres

A freres may lawfullye wedde nunnes, and that the bleſſed ſacramēt of the aultare is nothing but cakebread or ſtarch. To all theſe and twentye ſuche queſtions moe, Tindall teacheth him thus.

Aunſwere thou woteſt and feleſt it to be true. And when he aſketh howe thou knoweſt that it is true, aūſwer, becauſe it is writtē in thine heart. And if he aſke who wrote it, aunſwere, the ſpirite of god. And if he aſke how thou camſt firſt by it, tell him, whether by reading of bokes or hearing it preached, as by an outward inſtrument, but ỹ inwardly thou waſt taughte by the ſpirite of God. And
B if he aſke whether thou believeſt it not becauſe it is writen in bokes, or becauſe the prieſtes ſo preache, aunſwere no not nowe, but onely becauſe it is writtē in thine heart, & becauſe the ſpirite of God ſo preacheth, and ſo teſtifyeth vnto thy ſoule. And ſay though at the begynning thou waſt moued by readynge or preachinge as the Samaritanes wer by the wordes of the woman, yet now thou believeſt it not therefore anye lengar, but onely becauſe thou haſt hearde it of the ſpirite of God, and readde it writtē in thyne hearte.

C Loe good readers, here ye ſee ỹ Tyndall hath inſtructed his diſciple to make aūſwere ſufficient to euery thing ỹ may be aſked him, the whole effecte whereof, ſtādeth altogether in two thinges. The firſt, that all theſe poyntes of his faythe he believeth, becauſe he feleth them writen in hys hearte by the ſpirite of God. The ſeconde, that though he came fyrſte vnto them by writing or preaching, and firſt beleued them for that wryting that he readde, or preachyng that he hearde, as the Samaritanes dydde for the womannes woordes: yet now he believeth
D him not therefore, but onely becauſe he readeth it writtē by the ſpirite of God in his hearte.

Now for as muche as this outwarde meane of preachyng and reading, is the fyrſt meane by whiche he came thereto, which meane he regardeth not now, nor hath no lenger any reſpecte in his belief therunto, & therfore ſith he is now comē to ỹ high poynt of feling faith, by which he readeth writtē by the ſpirite of God in his heart, ỹ the bokes of the. iiij. Euāgeliſtes be very true ſcripture of god, he believeth it not now ỹ better of a poynte becauſe the catholike churche ſayth ſo: I will therfore aſke this good ſcholer of Tindall, whether he fele writtē in hys hert by ỹ ſpirit of god, ỹ he hath a better E faith & a more perfit than ſaint Auſtine had, after ỹ god had by miracle tourned him to the faith & writte againſt the Manicheis, from whoſe falſe ſect god haode called him.

Peraduēture this queſtion wil ſomewhat ſeme ſtrāge to this diſciple of Tindall, becauſe it is none of thoſe, to which his maiſter hath taught him to make aūſwer. But yet I thynke in concluſion ỹ his maiſter will not aduiſe him to ſay, ỹ he feleth himſelfe to haue a more perfite belief then S. Auſtine in any ſuch thing as ſaint Auſtine and he believed bothe, leſt enery man ſhould fele the maiſter of F ſuch a ſcholer to proue a proude foole.

Nowe on the tother ſyde, if he confeſſe ỹ he fele not his own fayth for any more perfit then S. Auſtines was, but beleue in hys owne minde ỹ S. Auſtine in any true poynt of beliefe cōmune vnto them bothe, had as full a fayth, & as perfite as he: then wil I aſke him wherfore he doth not nowe believe the ſcripture ſtill for ỹ authoritie of ỹ church, aſwel as ſaint Auſtine did ſtil when he wrote of himſelf againſt the Manicheis, & ſayde I would G not beleue the goſpel but if the authoritie of the church moued me therto. He beleued it for ỹ authoritie of ỹ church alwaye ſtill, & yet dare I ſaye, & Tindalle I ſuppoſe dare not ſaye ỹ contrary, but that ỹ ſpirite of god had aſwel writēten that cōcluſion in his heart, as in the holy heart of any diſciple of Tindall, whome Tindalle here teacheth to aunſwere vs the contrary.

And thus as concerning the knowe-ledge of the very ſcripture which is our principall matter: Tindales aunſwere in ỹ very chief point of al, but if he proue H hys ſcholers faith better thē S. Auſtines hys aunſwere that he teacheth here hys diſciple is not worth a rythe.

But nowe lette vs in thoſe other articles aſke this good ſcholer of Tindalle, ſith it is ſo that he feeleth and findeth in his heart written by the ſpirit of God, ỹ freres & monkes that haue by vowe forſaken fleſh, may lawfully fall from fiſh to womans fleſh, and vnder the name of weddyng, make ſtewed ſtrumpettes of nunnes, & feleth alſo by like feling faith ỹ good workes are naught worth, nor ſhall be rewarden in heauen, and feleth alſo by theſame falſe feling faith ỹ in the bleſſed ſacramēt of ỹ aultare ther is neither ỹ precious body nor blood of chriſt, but onely cake breadde & wine, or ſtarch

in ſtede

A in ſtede of bꝛead: I ſhall aſke hym I ſaye therefoꝛe the queſtyon, to whiche hys maſter hath bounden him to make aunſwere, that is to wit, howe he came firſt by this fayth, that is to ſaye, the hyſtoꝛicall fayth of them, befoꝛe that the ſpirite of god with wꝛiting the in his hert, cauſed hym there both to reade & feele them.

Foꝛ aunſwere of thys queſtion, Tindall ſayth to hys ſcholer. Tell him whether it wer by reading in bookes, oꝛ hearing it pꝛeached. Verye well. Nowe ſith hys maiſter bydeth hym tell vs, I woulde pꝛaye him to tell vs, whether by
B pꝛeachyng oꝛ reading in bokes. To thys he wil I wene aunſwer me that he learned thoſe thinges by pꝛeaching. Then I aſke him by whoſe pꝛeaching he came to it. To this muſt he be fayne to ſaye, that by the pꝛeaching of his own maſter william Tindall, Luther, Lambert, Huſkin, oꝛ Swinglius, oꝛ ſome ſuche other apoſtaticall pꝛeachers. But now to this ſhall I tell hym agayne, that ſyth he had not the feling fayth wꝛitten by the ſpirit in his heart after his maſters own tale, till he firſt beleued ỹ ſame thinges with an hyſtoꝛicall fayth by the hearynge of thoſe holye pꝛeachers, he muſt to thētent
C that he may leade vs into theſame fayth as they dyd hym, tell vs what reaſon he hadde to beliue them, ſeeing that they be neither men of moꝛe learning, noꝛ of moꝛe witte, noꝛ of ſo muche vertue, as wer ſaynt Auſtine, ſaynt Hierom, ſaint Baſile, ſaynt Cypꝛiane, ſaynt Chꝛiſoſtome, ſaynt Gregoꝛy, ſaynt Ambꝛoſe, with many ſuch other like, whoſe holye liuyng, true fayth, and doctrine, God hath appꝛoued and teſtified to the woꝛld by manifold woonderfull miracles, all which holy doctours haue taughte men to beliue the contrary.

D To thys queſtion Tyndall teacheth his ſcholer to make aunſwere and ſaye, that he beliued them becauſe they laye ſo good authoꝛitie foꝛ them. What authoꝛitie laye they foꝛ them ſhall I ſaye? Now to this queſtion Tyndall hymſelf maketh aũſwer and ſayth: Concerning outewarde teachyng, we alledge foꝛ vs ſcripture elder thē any church that was this. xiiij. hundꝛed yeres, and old autentike ſtoꝛies whiche they had bꝛoughte aſlepe wherwith we confound their lyes.

Remember ye not howe in our owne time, of al that taught grammer in England not one vnderſtode ỹ latine tong: howe came we then by the latine tongue again: not by them though we learned certayn rules and pꝛincyples of them, by
F which we were moued and had an occaſion to ſeke further, but oute of the olde authoꝛs. Euen ſo we ſeke by olde antiquities oute of whiche we learne, and not of our churche, though we receiued manye pꝛyncyples of our churche at the begynnynge, but moꝛe falſhed amonge, then trueth.

Loe good readers, this diſciple of Tindall in theſe articles of his feling fayth, that good chꝛyſten mennes good woꝛkes ſhall haue no rewarde in heauen, & that freres maye wedde nunnes, and in hys blaſphemy againſt the bleſſed body and bloude of Chꝛiſt in the ſacrament of the aultare, he beliued his maiſter, and his
G maiſter his maiſter Martine Luther, & the other lewde maiſters of theſe newe ſectes, not without a cauſe, ye ſee well. Foꝛ he ſayth ỹ they alledge foꝛ their hereſies the ſcripture & olde aunciente ſtoꝛies, & therwith as menne haue bꝛought vp now the true olde grammer agayne, euen ſo doe they nowe bꝛyng vp the olde true fayth agayne, whereof though they tooke ſome pꝛyncyples of the catholyke church at the begynning, yet they tooke therof moꝛe falſhed among then trueth.

Now which thoſe thinges are that he calleth the falſhed ỹ he ſaith they toke of the church, ye know good chꝛiſtē readers well ynoughe, thoſe are the poyntes foꝛ which he ſo ſoꝛe ieſketh & raileth againſt the catholike churche, the teaching that good woꝛkes ſhalbe rewarded in heauē, and that folke ſhould kepe ỹ holy dayes, & faſting dayes, and pꝛay foꝛ al chꝛiſten ſoules, & honour the pꝛecious bodye and bloud of Chꝛiſt in the bleſſed ſacrament & obſerue their holy vowes made to god & foꝛbede that freres ſhould wedde nunnes, and many ſuch other thinges. The occaſion of Tindales teſting and raylyng.

Theſe thinges he ſaith that the church
H hadde taughte him falſe, tyll that nowe Tyndalle, and Luther, and Lamberte, and Huſkin, and Swinglius, haue reſtoꝛed agayn the ryghte fayth in al theſe poyntes, that hath been thys eyght hundꝛeth yere leſſe, as Tyndalle ſaythe. Theſe thynges haue they nowe reſtoꝛed and bꝛoughte vppe agayne by antiquities and olde ſtoꝛyes, lyke as mayſter Lilye, late mayſter of Poules ſchole, bꝛoughte vp in London the ryghte oꝛder in teachynge of grammer and learning of the latine tongue. M. Lilye.

This is, good readers, the thing that this good ſcholer of Tindall by ỹ counſayle of hys maiſter aunſwereth.

But

A But nowe good readers, we muſt tell hym agayn, that his enſample of grammer and the latine tongue, is nothyng like the matter of faith that he reſembleth it vnto. For the latine tongue was nothing ẏ euer our Lorde prompſed to preſerue for euer, and therefore it myght by chaunces and occaſions of battayle and warre, periſhe and be loſt, and the countreys cõpelled to leaue it & receiue ſome other language in the ſtede therof. But as for ẏ faythe can neuer fayle, no more then can the catholike churche, againſt
B whiche, our ſauiour hath hymſelfe promiſed that all the heretikes that rebelle againſte it, nor all the tyrauntes vppon earth that enſourge & oppugne it, which two ſortes bee the gates of hell, ſhall neuer obtain and preuaile, nor in likewiſe
The gates of hell. all the deuils of hell that are within hell or walking in this worlde & buſy aboute the gates of hell, ſhall neuer be hable to deſtroy ẏ fayth which our ſauiour hath in likewiſe promiſed againſt the deuil ẏ went about to lift it out of hys church, ſhould be preſerued & kept by the meane of hys own ſpeciall prayer.

And therfore, ſith grammer in the la-
Iohn.16. tine tongue is a thing that may fayle, &
C the true fayth is a thing by the ſpirite of God, accordynge to Chriſtes promyſe perpetuallye taughte vnto hys church, & therfore cã neuer faile, no not though all the bookes in the worlde ſhould faile: therfore hys ſimilitude of grãmer liketned vnto fayth, is no more lyke then an apple to an oyſter.

Nowe as touchynge anye ſuche olde autentike ſtories as he ſpeketh of, which he ſaith the churche had brought a ſlepe, wherewith he ſaith that Luther & Tindalle, and Huſkyn, and Swynglius, confounde our lyes: I woulde very fain
D heare ſome one ſtorye, by which he proueth that faſting, and prayng, and almoſe dedes, doone in faythe, hope, and charitie, be naughte woorthe, nor neuer ſhall haue reward in heauen.

By what olde ſtory proueth he ẏ folke ſhould not pray for their frẽdes ſoules?

By what olde ſtory will he ſhewe vs, that chriſten weomen be prieſtes, and wer wont to ſyng maſſe?

By what old ſtory can he make it good, that in the bleſſed ſacrament is neyther fleſhe nor bloude, but onely bare bread and wyne?

And by what olde ſtories newe founden out, can he now make vs know, that freres or monkes profeſſed, were of olde wont to wedde nunnes, and wel allowed and muche commended therein?
E

We be very ſure that in al theſe poynts except ẏ laſt, we ſhall find vnto theſe folke many old autẽtike ſtories prouing their hereſies falſe. Howbeit, as for the laſt in dede, I find not as farre as I can remẽber, any old ſtories againſt it. For I ſuppoſe vereli. that vntil frere Luther nowe beganne of late, there neuer was wretche ſo beaſtelye, that euer durſt for very ſhame attẽpte any ſuch inceſtuous mariage before, but if it wer only Julianus apoſtata, which fell furthwith fro the faith, & became a falſe paynim, & perſecuted the chriſten folke, & Chriſte quit
F him therafter. and ſhortly ſent ſhameful death, and the wonder of all the worlde vpon him while the world ſtandeth.

Nowe come we then to the ſcripture. For therein they make as though they reigned, we alledge (ſaith Tyndall) for vs the ſcrypture, elder then any churche that was theſe. xiiij. C. yeres.

Fyrſte when Tindall here ſayth (we) I woulde wytte of hym whiche we, we Lutheranes, or we Huſkins, or we Anabaptiſtes, or we Swynglyanes, or of
G whiche rable of all the remenaunte of thoſe hundred ſectes, of whyche neuer one agreeth with other, nor neuer a mã with hys felowe, but eche of them layeth the ſcrypture aſwell againſt all the remenaunte of the ſectes, as againſte the catholike churche.

Beſydes this, where Tindall ſaythe that they alledge for them the ſcripture, we ſaye that ſome thynges ther are that God wyll haue believed, whereof hys woorde was deliuered vnto hys church withoute wryting, and in hys churche without wryting preſerued by the ſelfe-
H ſame ſpirite that endighted the wryting. And thys dooe we proue by olde autentyke bokes of olde holye doctoures, and by the autoritie of the catholike church, and by the manyfolde myracles that ſtil continue in onely theſame churche, for the comprobacion of the doctrine of theſame, and beſydes all this, yet by playn ſcripture too, as I haue clearely proued vnto Tyndalle in the laſte Chapiter of my thyrde boke. And for hys purpoſe in that poynt, he hath not one text of ſcripture, but ſuch as he maye be aſhamed ſo farre againſt the right ſenſe of them to bryng them furth in place.

And ouer thys, for hys finall confuſion in that poynte, ye haue youre ſelfe heard in my foweorth boke, that ẏ perpe-

tuall

A tual birginitie of our ladie, he hath him ſelfe confeſſed, that who ſoeuer heare it taught muſt beleeue it, and yet is it not proued by holy ſcripture. And therefore muſt he nedes geue ouer that falſe fable hereſie, which he was wont to hold, that we be bounden to beleeue nothing but if it be written, and as Luther ſaythe euidently written in ſcripture.

Howebeit, in this that he ſayth, he alledgeth ſcrypture, he doth but walke aboute in a maaſe. For well ye wotte, good readers, and ſo dooeth hymſelf too, that betweene theſe heretykes and the churche, the queſtion is not for the more
B parte in the wordes of the ſcrypture, but vpon the right ſentence and vnderſtanding of the ſcrypture. Nowe dooe we laye therein agaynſte them the olde auncient doctoures, whoſe expoſicions they contemne. For bothe for the reward of good workes, and for faſting, and for the bleſſed ſacramente, and for vowes of chaſtitie, if they would ſtande vnto the expoſicyons of the olde holye doctoures vppon the ſcripture, they can neuer auoyde it, but that the ſcriptures be cleare for our parte agaynſt them, or elles as I haue often ſayde, lette Tyn-
C dall tell vs ſome one of ſo many ſaintes, as ſynce the apoſtles tyme haue written vpō the ſcripture before Luthers dayes, that expowned ẏ ſcripture in ſuch wyſe that it wer by hys expoſicion, lawefull for a frere to wedde a nunne.

Therfore in concluſiō as concernyng the ſcripture, fyrſt for ſuche poyntes as God hath taughte his churche without ſcripture, as the article of the perpetual birginitie of our Ladye, Tyndalle can not teche his diſciples that they alledge the ſcrypture, for in ſcrypture it is not ſpoken of. If he will ſaye that they be at
D libertye, and not bounde to beleeue it, hymſelfe hath in that article confeſſed the contrarye before, as ye haue ſeen in my foweorth booke.

And alſo in all ſuche other lyke, if he beleeue not the church, he might aſwell not haue beleued ſaynt Paule. If he ſay that he could not but beleeue S. Paule, becauſe god wrought miracles for him, by theſame reaſon muſt he beleeue the catholike church, for as much as god continually in euery good chriſten contrey worketh miracles in it for the catholike church, and withdraweth hys miracles from al churches of heretikes, and therby declareth that he doth thoſe miracles not onely in it, but alſo for it.

And alſo Tyndall knew not that god
E by the mouthe of ſaynt Paule ſayde ſo, but becauſe that the church taught hym that God did ſo. If he ſaye yes, he felte it by the wryting of goddes own finger in his heart: he muſt conſider that I ſpeke of the tyme before that his hearte was ſo holye, that God lyked to write with hys own finger therin. For hymſelfe ſaith ẏ the hyſtoricall fayth goeth fyrſt, and the feeling fayth cometh after. Therfore at the leaſt wyſe in that time, why ſhoulde he not aſwel beleeue the church when it ſayde: This thing God by ſaynt Paule did tell, as when it ſaid: This thing god
F by ſaynt Paule did wryte.

And in lykewyſe for the bookes of the written woordes of ſcripture, of whiche theſe heretikes receiue ſuch as lyke thē, & refuſe ſuch as they liſt, ſith that in the beginning fauing for ẏ catholik church they neither knew the tone nor ẏ tother: why ſhoulde they not beleeue theſame churche, aſwel in the tone as the tother.

And as concerning the bokes of ſcripture whiche they themſelfe receiue, ſith the debate betwene the church & theſe he-
G retikes ſtandeth not vppon the woordes but vpon the ſentence, if Tindall wer a Turke borne (becauſe he layeth ſo often the Turkes for his part againſt vs) they woulde and well they might reken hym but for a proude fole, if he would nowe beginne to conſtrue them their Alcharō in great and neceſſarye poyntes of theyr fayth, againſt ẏ conſent and agreement of all the old expoſitours of theyr owne, and the belief of all the people from the death of Mahomet vnto Tindals birth.

If Tindall would nowe refute mine obiection of the Turkes and their Alcharon with obiectyng in lykewyſe a-
H gaynſte me the Iewes, and the olde teſtament, which Chriſt and his apoſtles taught thē to conſtrue contrary to their olde vnderſtanding fro Moſes dayes to theyr owne, & that the churche of Chriſt doth euen theſame ſtill, and wil therfore ſay that ſo may himſelf and his maiſter Martine, and Huſkin, and Swinglius, teache the churche of Chriſte in lykewyſe to conſtrue the ſcrypture of the newe teſtament in neceſſarye poyntes of faith, contrary to the conſent of al the olde expoſitours and the common fayth of all chriſtēn nacions, ſyth the tyme of Chriſtes death & his bleſſed apoſtles vnto our owne dayes, as Chriſt & his apoſtles & the catholike church teache ẏ Iewes to cōſtrue their owne ſcripture of ẏ

olde

A olde teſtament, that they had hadde and taught ſo long before: I aunſwer Tindall thereunto, lettyng paſſe other aunſweres for this tyme, that Chriſte and hys apoſtles and the catholyque church euer ſynce, haue proued and yet proue the authoritie of theyr doctrine to be aboue the Iewes in ỹ conſtruing of theyr owne ſcriptures deliuered by Moyſes & the Prophetes, by that it hathe pleaſed god for the teſtificacion thereof, to ſhew by Chriſte and his apoſtles, and his catholique churche, continually to thys daye manye meruaylous miracles, and
B withdrawe them all from the Iewes. Now let Tindal, and Luther, and Huſkin, and Swinglius, do the like againſt the catholike church, and then let them come and teache it to conſtrue the ſcripture of Chriſt contrarye to all the olde. But till they haue the miracles among them & the catholike church leſeth them, if Tyndall and his fond felowes wilkin the meane whyle goe nowe aboute to teache the churche to conſtrue the ſcripture of Chriſt, contrary to the continual faith frō the apoſtles dayes vnto their owne, we maye muche better call them proud preſumpteous fooles, then might
C the Turkes for teaching them a contrary conſtruccion of their Alcharon.

Beſydes thys, hys enſaumple of the Iewes will not helpe hym for another cauſe. For the olde expoſitours of theyr ſcriptures both of Moſes and of the prophetes, wer vpon the part of Chriſt and his apoſtles, and conſequently of the catholike church continually agaynſt the falſe ſcrybes and phariſeis, and the falſe doctours ſynce, in ſuch neceſſary poynts as they and we barye for, as appeareth wel by diuers of their bokes, which
D bee daylye broughte foorthe and alledged by menne at thys daye learned in theyr own tongue, and alſo by that ſubſtaunciall wel learned man Lyre in his expoſicion of the ſecond Pſalme.

Nowe if Tyndall and Luther, & Huſkin, and Swinglius, can ſaye, that the old holy doctours expoſitours vpon the ſcripture did euer expoun it, ſo ỹ by their expoſicion it myght appeare ỹ the ſcripture of Chriſt appeareth it for lawfull & not abhorreth it as a thing abominable, ỹ freres ſhold wedde nūnes: I wil agree with Tindall to geue ouer all ỹ matter.

And thus ye ſee good readers, that as concerning the ſcripture which Tindal here teacheth hys diſcyple to ſaye, that they alledge elder then any churche this xiiij. C. yere. ſith the debate and variāce C is not in the wordes wherein they & we both agree but in the ſentence, wherein not onely the comon continued fayth of al chriſten naciōs, but alſo all ỹ olde holy doctours & ſaintes euer ſince the ſame ſcripture written agreeth with ỹ catholike church agaynſt him: his alledging of the ſcripture is not worth a leke.

And therfore is he now driuen in all that euer we vary for, to leue both ſcripture and all, and when he aſke wherefore he believeth either this or that, fayn muſt he be to holde him onely to hys feeling fayth, and as Tyndalle for a ſhoteanker teacheth hym, ſaye ỹ he believeth it only becauſe he feleth it written in his heart without any reaſonable outward cauſe wherfore he firſt beleued it with a ſtrong fayth, wherof as ye haue heard, he can for his hereſies proue vs none at al. F

Then ſith he is cummen to that point, that without any good outwarde cauſe, he muſt defend his fayth by his onely feling, maye not the Turkes & the Iewes bothe, whome he layeth ſo ſore agaynſte G vs, defende their faythes agaynſte hym by the ſelfe ſame? And when he can no farther ſaye, but that he feleth hys to be true, and eche of theyrs falſe, maye not eche of them aunſwer hym that they fele theirs to be true and his falſe? And thus wer gone the counſayl of S. Peter, that we ſhoulde geue a reaſon of our hope to 1. Pet. 3.
euery man that will aſke vs wherefore we hope ſo. And therefore leauing ſaynt Peter his way, lette euery man folowe Tindall and believe what he lyſte, and ſay he feleth it written in his own heart with Goddes own hand.

Wenne ſaye that he which hath been once at Hieruſalem maye lye by authoritie, becauſe he ſhalbe ſure ſeldome to H
meete anye manne that hath bee there, by whome hys tale might be controlled. But Tyndalle hathe here to lye without controllemente, with leſſe labour ſoughte out a ſhorter waye, and as himſelfe thynketh a ſurer too. For he goeth not once oute a doore therefore, but ſaye what he lyſte, and tell vs that he feeleth it true, and fyndeth it wrytten wythin hys owne hearte, by hym that can not write falſe the ſpirit of god himſelf. And there he weneth hymſelf ſurer, then if he wēt twiſe to Hieruſalem, & twiſe as far beyond. For yet might he for al that fortune to fynd ſome manne that hadde the ſame waye walked as farre as he, and there founden Tyndalles tale falſe.

But

A But whē he sayth that he feleth it written within hys owne hearte, he weneth himselfe verye sure. For he thinketh verelye there can no man looke in there to cōtrolle hym & see whether he lye or not.

But yet as wylye as that inuencion was, Tindal is therin begyled, and god hath gone beyonde hym, and made hys wyly folye founden out more playnlye then of late appered & came to controlement the selfsame wyly foly in Richard Webbe. This Webbe while I was chauncellour to the kynges highnesse, was by dyuers heretykes detected vnto me, that he had sold and vsed continually to sell many of these heretikes bokes, B forboden by the kynges gracyous proclamaciō to be brought into the realme, And farther, I was by good and honest menne enfourmed, that in Brystowe where he then dwelled, there were of those pestilent bookes some throwen in the strete and lefte at mennes dores by nyghte, that where they durst not offer theyr poyson to sell, they would of theyr charitie poyson men for naught.

Now being thus enfourmed of hym, and hauing verye sure knowledge that he was a great medler in such vngracious matters, and vttering of suche poy- C soned bookes, of which I had a dosser deliuered into my hādes by Michael Lobley, whome I had attached for like matters, and whyche hadde receyued the same dosser and bookes of Webbe, and afterward abiured his heresies. I gaue oute a commission to certaine good worshyppesull folke at Brystow to attache Richard Webbe. Whereupō after sureties there founden to appere before me, he wente at large, and cummyng vp to London, the daye before he came at me, gate hym to Saynt Catherines to Robert Necton, to whome he hadde vtte- D red of hys bookes before, and fell in a secrete agreement with him what eche of them shoulde say therin when they wer examined thereof. And whan Webbe thoughte he made the matter safe and sure there, then came he boldely to me.

But nowe was he shrewdly begyled, for yet ere he came at me, Nectō fearing that Webbe might hap to tel the trueth, thought he wolde himself be before him, and sente me woorde in greate haste of Webbes being with him, and of all the communicacion that had been betwene them too. And so Webbe vnware therof, beyng examyned on the morow, first of dyuers other thinges aunswered on his othe manye a false aunswere, as E I very well perceiued, sauing the salue of hys remembraunce. For euer for the more parte, he referred and restrayned all to hys remembraunce. And when he hadde al done, and saw that I found no faulte, nor nothing obiected against his aūsweres, but so vsed my self as though I beleued them, then he beganne to loke pitteouslye vppon me, and sayde that he had euer hearde, that whoso wer in hys examinacion true and playne vnto me, had been alway wont to find me good & fauourable, and said that for that cause he had himselfe shewed me all that euer F was in his stomake, as playnelye as he knewe it himselfe vpon hys fayth to his remembraunce. Whereupon I shewed him that if I found him true, he shoulde fynde me fauourable, but I feared ẏ his aunsweres wer not all true. Syr (q̄ he) if ye fynde anye one false, neuer be good lorde vnto me, nor neuer truste me after whyle ye liue. Then for a say, I thought of hys so manye lyes to assay hym with some one. And than I asked him agayn of one syr Nicholas, to whom he had aūswered me before that he neuer sold any such bokes, but that ẏ priest had he saide offered hym suche bookes to sell, but he would none bye, and that he hadde not G seen the priest this half yere, and the last time he sawe hym was at Brystowe. And when he styll abode therby vppon hys othe that thys was true, and elles woulde I shoulde neuer believe hym in any thing, nor shewe him anye fauour: then I asked him whither Bristow wer in Holborn, and whether .vi. wekes wer halfe a yere.

And when he perceiued by those que- H stions that I knewe of a certayn assemble of theirs in Holborne within .vi. wekes before, then he cast down the head & said he had forgote it. And whan I layd vnto him his periurye, he saide he sware for no farther then he remembred. But when he could not make me believe ẏ he had forgote it, then down he fel vpon his maribones, & pitteously prayd me to forgeue him ẏ one lye, in which the deuil he sayde, ought hym a shame. For in good faith syr ther is not in al mine aūswers, any one thyng vntrue but ẏ. Wel Web quod I, in fayth if that be true, then wil I winke at thys one and lette it goe for none. But nowe if ther be any moe lies, call them agayn betime, and I wil then take your first tale for vntolde. Nay syr (q̄ he) & ye find any one more, then neuer

A beliene me whyle ye liue, but take all for lies that euer I tell you, and putte me to open ſhame, and make me a ſaumple to all ỹ falſe periured knaues in ỹ realme. Well ſayd I, by likelihod the remenant be well tryed trouthes, ye would not els Webbe make ſo large an offer. No in faith ſyr ſaith he, but if I were ſure that all wer true, I would not be ſo madde to ſay as I doe, and forſake your fauour ſo foolithly. Well quod I, when ſawe you Robert Necton then? Now by my ſoule ſyr, as I haue ſhewed your lordſhip bypon myne othe, I ſaw him not this half
B yere to my remembraunce. Well quod I, remember your ſelfe well, ye knowe perdie where he dwelleth, and he where you dwell, and therfore remember whither ye were with him at Saynt Catherins or he with you at briſtowe, or that ye mette by chaūce together any where els within theſe thre or foure monethes. Then he began to ſtudie a little, & clawe his head, and rubbe his forehead, & ſaid: Nay in fayth, to my remembraunce we mette not together this half yere. and by my trouth I cannot now call to mynde well where we mette then neither. Wel
C Webbe quod I, let that paſſe then, and tell me another thing. Was yeſterdaye halfe yere agoe? And wer ye not yeſterday with him at ſaint Catherins, are ye not nowe ſhamefully forſworne? I wot well ye hadde not forgotten thys. Then down went the head agayn into the boſome, and yet he mūbled becauſe I ſaide he was forſworne, as though I coulde not loke into his breſt to ſee whether he remembred it or no. Ye would haue ſemed not to remember ſuche a poynt syn yeſterday. But he made me therwith remember a like matter of a man of myne
D done. vij. yere afore, one Daup a douche mā which had ben maried in England, and ſaying that his wyfe was dead and buryed at Worceſter two yere before, whyle he was in his countreye, and geuing her much praiſe, and often tellyng vs how ſory he was when he came home and found her dead, and howe heauelye he hadde made her bytter prayers at her graue, went about whyle he wayted bypon me at Bryges in ỹ kinges buſines, to marrye there an honeſte wiedowes daughter. And ſo happed it that euen vpon the day when they ſhould haue been made handefaſte and enſured together, was I aduertiſed from London by my wiues letter, that Dauids wyfe was aliue, and hadde been at my houſe to ſeke him. Wherupon I called him before me
E and other, and readde the letter to hym. Mary maiſter quod he, that letter ſaithe me thinke ỹ my wife is a liue. Yea beaſt quod I that ſhe is. Marry quod he then I am well apayde, for ſhe is a good woman. Yea quod I, but why art thou ſuch a naughtye wretched manne, that thou wouldſt here wedde another? Didſt not thou ſay ſhe was dead? Yes mary quod he, men of Worceſter tolde me ſo. Why quod I thou falſe beaſt, diddeſt no t thou tell mee and all my houſe that thou wer at her graue thy ſelf? Yes mary maiſter quod he ſo I was, but I could not looke
F in ye wote well.

And as Daup thought himſelf ſafely defended againſt fallhed, by that he could not loke into his wiues graue to ſe whether ſhe wer in it or no: ſo thought Web himſelf ſurely defended frō any reproſe of periury, becauſe I could not loke into breſte to ſee whether he remembred the counſayl ſo ſtudiouſly taken with Necton the dāy before or no.

And in like maner hopeth Tindall himſelf ſure with his ſeeling fayth agaynſt all redarguciō of hys falſe hereſies, becauſe he ſeeth that no man can loke into his owne breſte but himſelfe, and finde
G what he feleth written there.

But now as Daup my man was bewrayed by my wiues letter, and as web was bewrayed by Robert Necton: ſo is Tindall much more clerely bewrayed, and his counſayle vttered by almightie God hymſelfe. For whereas Tindalle woulde haue vs wene, that he feeleth it written in his own heart with the very hand of God, that freres may lawefully wedde nūnes, god hath himſelf ſo plainly told the contrary to all the olde holye ſayntes this. xv. hundred yere before, & by all theſame ſpace to all chriſten people beſide, that now there is no good mā
H in all chriſtendom, but he feleth and findeth written by gods hand in his owne heart, that Tindall feleth not that foule filthie hereſie writtē in his heart by the hande of God. But if he feele it written there in dede as he ſaith he doth, then he feleth it ſcribled and ſcraped in his hert by the croked cloue clawes of the deuill.

But yet if the feeling of all good men will not aunſwere Tindall, but that he feeleth alwaye ſtill written with Gods own hande in his own holye heart, that the fayth of the catholike churche is but an hiſtoricall faythe in anye thing that aughte is, and that it is full of hereſyes

beſide,

A beſide, and that therfore it is the church of heretikes, as he ſaid in the ende of his goodly ſolution to the firſt argument, & that therfore thei that go out from it, be as he there ſaieth the very church. And then ſith al thei be by him the very churche, al thei muſt by his diſinicion of the very church be needes very electes, and haue by hys owne diſinicion alſo ẏ veri feling faith written in their heartes by goddes owne hande: I demaunde and aſke of Tindall therefore howe it happeneth that his holy electes & faithfull feling folke gone out fro the catholique churche, feele not all one fayth, but in great neceſſary poyntes of fayrhe feele eche of them ſo contrary fayth to other, that eche of theim feleth other, and eche of them calleth other falſe fumblinge heretikes. and though the falſe ſhrewes conſpire and agree togither agaynſte ẏ true catholike churche, yet for theyr cõtrary ſectes ſo vary bet wene theimſelf, that Lutheranes, Anabaptiſtes, Huiſkins, or Swinglianes with many ſectes moe, would one byte of a nothers noſe. And whereas thei complaine that heretiques bee puniſhed here, yet one ſect there puniſheth and killeth another among themſelf. And thus good readers ye may eaſely ſee, that their feling faithes ſo diſſonaunt among themſelf, ſo contrariouſe and repugnant, be not written in their hartes as Tindal ſaith by the hande of god, whoſe ſpirite is the inſpirer of vnitye, concorde, and peace, but is as I told you before, brethed and blowen into the brothels breſtes, by the ſpirite of diſcorde, debate, and diſſenciõ the deuill. And yet for the better perceyuing of Tindalles doctrine concerning faithe: conſider ones againe good readers that he putteth twoo kindes of faithe, an hiſtoricall fayth, and a feeling fayth, ſo that euerye perſon that hath any fayth, it cannot be by Tindal but one of theſe twoo kyndes, eyther hiſtoricall faith or feling faith.

Hiſtoricall fayth. Now hiſtoricall faith in the articles of faith, he putteth to be a beleeuinge of a neceſſary trueth, attayned and gotte by an outwarde meane, as by hearing the thing preached or reading it written, & thys fayth he calleth faynte and feble, vnable either to laſt & endure or to worke well, and for concluſiõ the deuils faith.

Feling fayth. The tother kinde of faithe, that is to witte the feling fayth he ſayeth is that fayth that Godde writeth hymſelfe in mannes hearte, and therefore that is a feling fayth. For he that hath it in hys hart of goddes own wryting, he hath it ſo that it cã neuer be waſhed out, but muſt of neceſſitie dwell and abide with him, & can neuer fayle but he ſhal feele it in his hearte, and that feling thereof ſhall of neceſſitye make hym loue God euer, and euer worke wel and neuer do deadly ſinne, though he do neuer ſo many deueliſh dedes through ẏ frute of ſin remaining in his fleſhe & breaking oute at hys fraile members.

Now good readers lette vs begyn at his ſtorye fayth, and ſith he ſaith it can neither endure nor worke wel: I would wit of him whether if the man die forth with as ſone as he hath it, with a good purpoſe to be baptiſed and to work wel if he lyued therto, in ſuch minde as manye martirs died before theire chriſtendome, ſhould he be ſaued with ſuch hiſtorycal faith without any other ferther feling faithe or not. If he ſhall, then maye the hiſtorycall faith be ſufficient for ſaluacion, ye and thoughe it bee ſo faint that it may faile yet maye it percaſe laſſe longe and not fayle, and a mã mai with it work in prayer, faſting, and almouſe deede, as well at the leſſe wyſe as Cornelius Centurio the paynym dyd without it. And then if he wer in ſuch place as he could not be baptiſed for lacke of a miniſter, and ſo died with repentãce of his ſinne and ſuch hiſtorical fayth, and ſuch worcking without any farther feling, ſhoulde he not be ſaued? If Tindall ſay yes, then ſayeth he ſomewhat more for hiſtoricall fayth thẽ wyll ſtand with his wordes before. Actes. 10.

Now if he ſay nay, then ſith the man can do no more for his part, but beleue well and doe well, and the feling fayth that Tindal ſpeaketh of muſt be by god infounded, toward the geating wherof the man can himſelfe fayth Tindall no more do then can the childe in begeting of his owne fathre: I trow Tindal ſhal haue no man that well conſidereth the great good nature of god, geue his credence in that point.

Now if Tindall ſay that in all ſuche caſes god doth vnto him that beleueth ones wyth a ſtorye fayrhe, infounde the feling faith therto, except the man haue on his owne parte ſome other let and impedement of ſinne: then ſaye I ẏ therby confeſſeth he that the mãnes endeuour inclining his vnderſtanding to the ſeruice of hiſtoricall faith, hath yet at the leſſe wiſe ſomewhat more done in

A him towarde the geatyng of the felinge
faythe: which onely fayth Tindal cal-
leth the right faythe, then the childe can
doe to the geating of his owne father.
And so lieth Tyndalles tale in ẏ dusse.

I saye also that it should seeme far-
ther by Tyndall, that the hystorycall
faith ones gotten, God should not let of
good congruence any more to infound
the feling faith into him, notwithstan-
ding anye other sinnes into whiche the
man is going, caried forth in his frayl-
tye by the rage of cōcupisence reigning
B and ruling his weake sickly membres,
then he letteth to kepe it wout any fai-
ling at any time ẏ feling fayth in al thē
ẏ ones haue it, notwithstādynge all the
horrible & abhominable dedes that euer
they can doe after. And so shoulde it ap-
pere by thys, that who so geate ones the
historycall fayth, hath alway forthwith
the feling faith also, though he were in
the way toward the doing, ye or though
he were doing in deede neuer so greate
horrible mischiefe, so that he fall therto
for frayltye. And then shall we lacke no
C feling faithfull wretches, but ye shall
finde ynough. I saye also that if to ẏ
historycall faith gotten by man, wythat
other good circumstaunces that mā by
possibilitie maye put vnto it, God doth
euer adde and infounde the feling faith
himself, supplieng by the congruence
of hys own goodnesse ẏ imbecillite and
lacke of power vpon the mannes parte
toward atteining of his own salvacio,
being the great high gift of god so farre
aboue the proporcion of mannes natu-
ral state: then is I saye lost and destroied
the effecte of all Tindalles deuision be-
twene historycal faith and feling faith.
D For then euery mā that ones hath well
the tone, is by and by sure of the tother,
without whiche his good workes were
toward ẏ reward al wrought in vaine,
whiche thynge the liberall goodnesse of
God coulde not of congruence for anye
lacke vpon hys owne parte suffre.

And thus for the tone halfe of hys di-
uysiō, that is to wit the historycal faith,
ye se now good readers to what poynct
Tindall is brought. And now consi-
der ẏ I speake here of historycall faithe,
as of the faith in necessary pointes of ẏ
belefe, attained and gotten by man, by
outward meanes only not that I think
mine owne selfe that historycal fayth so
attained without the inward worcking
of God, but because Tyndal so putteth
it, therfore I thus reason it, to thentent
ye should therby se what thing ẏ trouth
would worke vpon Tyndalles vntrue
position. I haue also forborne in all
this whyle to speake anye thynge of the
sacrament of baptisme, because that
Tyndall here in all his matter of fayth
bothe hystorycall faythe and felynge
fayth, neuer maketh mencion thereof,
as thoughe the sacrament had no parte
in this plaie. By which obstinate sileēce
men may as well perceiue what he me-
neth, as though he spake it out. But yet
to make hym somewhat say therein, we
F shall in the seconde parte of his deuisiō,
that is to wit in the consydering of hys
feling faith, a lyttle appose him therin.

I aske hym therefore at such time as
in the beginning there turned togyther
to the fayth twoo or three thousande at
ones, as dyd at the preaching of sayncte
Peter as appereth in the seconde chap. Actaum.2.
of the Actes, and therupon were chry-
stened, what toke they by their baptisme
had they therby beside ẏ historycal faith,
gotte by ẏ pching any new kind of faith,
or newe feling of their former faith in-
fōded by god in theyr baptisme or not?
G It not the as touching fayth & belefe, the
hystorycal faith gotte by that outward
meane, is as good and as full as ẏ faith
by god infōded inwardly. For I trust
that Tindall bothe not thinke but that
they had such faith as was able to serue
them to saluacion, all those that there
truely turned, if they had forthwith up-
on their baptisme deceased.

Now yf Tyndal take the tother yt,
and aunswere me that in the baptisme
they had the feling fayth infounded, thē
folowth it I saye that euery mā of age
and discresion whych duelye commeth
to baptisme, hath ẏ felyng fayth to, sith H
that he hath by babtisme the ryght faith
and the faythe sufficient for saluacion,
which is by Tindal none but the feling
faith. And then be thereby all they that
come duely to baptisme by Tindalles
tale electes euerychone.

And yet it semeth farther by Tyn-
dalles tale and hys mayster Martyns
added vnto yt, that yf he come to bap-
tysme vnduely that is to wyt walkyng
outward, yet in way toward aduoutry,
sacrilege, or murder, so he bring w̄ him
beliefe, hys baptisme perfiteth all. For
by Tyndalles graunting that God in-
foundeth sufficyent perfeccion of fayth
in the baptisme, & affirming that after
the perfayte fayth had, the hauer therof
may do such horrible deedes and for all
that

A that neuer faile in hys perfecte felynge fayth. I cānot as I ſayd before (cōſyderyng ẏ by Tindalles tale ſuch horrible dedes & ſuch ẏfait feling faith may both abide togyther) perceiue or ſe why ſuch deedes being yet in ẏ courſe toward the doing, ſhould before let that perfection of faith to be by god infoūded any more then they ſhould after let the ſame to be kepte and preſerued ſpecially ſyth Tindalles owne worſhipfull maiſter Marten Luther, ſaieth expreſſelye that no B chriſten man can bee dampned but if he wyll not believe. For nothing he ſaieth can dampne him but onely vnbeliefe. For all other ſinnes he ſaieth be ſupped vp and ſwalowed all at ones in the beliefe. And therefore whoſo come to baptiſme with only bare belief, al his other ſinnes as Luther calleth them, or hys horrible deedes as Tindall calleth thē, which he is by ẏ frailtye of hys fleſhe about for al his baptiſme to doe when he commeth home from the fonte, can nothing let anye perfeccion to bee by God infounded in his baptiſme. And thē ſith that perfeccion muſt be by Tindall eyC ther the feling faith, or els the feling of the faith while there is by hym none other fayth ſufficient: it foloweth that euery man which with hiſtorycall fayth commeth to baptiſme, is ſure of ẏ feling faith, how many ſinnes ſo euer he be about of feblenes and frailty to commyt after. Howebeyt if Tindall will for all this make anye flickinge I cannot tell what, in them of the age and diſcreſion come vnto baptiſme, and ſay there may be ſome let vpon theyr parte, by reaſon that they maye be aboute to ſynne willingly and eyther of purpoſe or malice: let vs conſider and wey well thys matter, in them that cōe to baptyſme withD out any maner let. When ẏ chyldrē are baptyſed, which kynd of fayth haue thei: the hiſtorical faith or ẏ felig faith. For fayth haue they muſt, or elles they cā neuer ſtand in goddes fauour and be ſaued, witneſſing ſaynt Paule, that wout fayth it is impoſſible to pleaſe god. Heb. xi. And therfore of trouth faith they haue. For though they come to the baptyſme and be receyued to the font, in the fayth of theire fathers and of the hole church that offereth thē: yet with the baptyſme is ther by god infounded into them hys grace, the habit of fayth, hope, and charity. wherwith they be made forth with perfayt membres of hys miſticall body the catholike church in earth, and ther- yeth what faith children come to baptyſme.

by made inheritable vnto the bleſſe of E heauen. Now aſke I therfore Tindal, which kinde of faith is this: the hiſtorycal fayth or the feling fayth: Not ẏ hiſtoricall I trow. For the childrē haue not yet neyther redde nor heard manye ſtories. Wherfore it muſt nedes bee by Tindalles owne tale the feling faythe. For moe kyndes of faith putteth he not but thoſe twayn, nor none ſufficient for ſaluacion but onely that ſame one, and ſufficient muſte thē faythe be that the chylde receyueth in the baptyſme, for elles were the chylde neuer the rather F ſaued, in caſe he died as many children doe in ẏ chriſome cloth or in the cradle.

Peraduēture Tindal geſſing now wher aboute I goe will ſaye that in the baptiſme God infoundeth into ſome the feling fayth, that is to ſay into his onelye electes, & in their hartes he writeth, and that into ſome other he infoūdeth it not and they bee the reprobates, and he wil happely ſay that it is agreed bi doctours of the church that god giueth in ẏ baptiſme not lyke grace to euery child. But vnto this I aunſwere that though G in the baptiſme either at the more goodneſſe and more inſtante prayour of the fathers or godfathers of the child, or for ſome other cauſe ſeene vnto his hyghe wiſdome, he gyue ſōe one greater grace then to ſome other, yet gyueth hee them all one kinde of grace and one kynde of fayth, thoughe they dyffer in degrees, and as very a manne is he that hath litle ſtature, as hee that hathe a greate, and a Pigmay as a Geaunt. And Tindal ſaith himſelfe in his aunſwere vnto my dialogue, that our workes muſt bee as perfayt as the workes of Chriſt himH ſelfe, but faythe he ſayeth is ſufficient though it be neuer ſo little.

And beſyde thys as I ſaid before, god gyueth vnto euery childe in ẏ baptiſme the habite of that faith that is ſufficient for ſaluacion, but that is ſayth Tindall none but the feling fayth, ergo by Tindall the feling faithe it is, whereof the habyte Godde infoundeth into euerye childe in the baptiſme.

But yet ſyth I haue proued that if ẏ chylde haue anyfayth, he hath by Tyndalles tale the feling fayth: nowe wyll Tindall peraduenture ſay that the habyte of fayth is no faith, becauſe it is not actuall fayth whych the childe hath not, for lacke of the vſe of reaſon, for want wherof he cannot thinke vpō nor actually cōſēt vnto any poynt of faith.

A But vnto thys I aunſwere, that he may by the ſame reaſon ſay that ỹ child hath no reaſonable ſoule, becauſe he cãnot thinke vppon any reaſoning, and ỹ therefore he lacketh the ſpecificall and kindely difference that deuideth ỹ kind of man from all the kindes of vnreaſonable bruttiſhe beaſtes, and then is the child no more man then a calfe.

Alſo if the habitual fayth be no faith, then is the child for all the baptiſme ſtil oute of the ſtate of grace, or els muſte Tindall ſay that ſaynt Paule ſaied vn-
B true, in that he tolde the Hebrues that
Heb.10. without fayth it is impoſſible to pleaſe God. Beſides thys if habytual faith be no faith at al for lacke of actual thinking therupon, than dieth euerye man oute of the fayth that happeth to die in his ſleepe, had he neuer ſo good & greate actuall fayth when he went to bed. For no man ſhall be ſaued for the faith that he ones hadde, but for the fayth that he hath and in which he dieth.

C Therefore the trouth is, that the ha-
Habituall be- bytuall belief is in the childe, verye be-
lyefe. liefe, though it be not actuall beliefing and thinking vpon the faith, as the habituall reaſon is in the childe very reaſon though it be not actuall reaſoning and making of ſillogiſmes, and then it is as I ſay no ſtory fayth, and therefore by Tindalles tale none other then very feling fayth, ſith he putteth no mo kindes of faith nor none other faith for ſufficient, and goddes worke is ſo perfite that he infoudeth in the baptiſme none ſufficient faith. Howbeit though this be the trouthe that the habituall faythe is very fayth, and infounded by God w̃ the ſacrament of baptiſme into euerye
D childe, & ſo that euery chylde hath ther-
by the feling faith if Tindal tel vstruc: yet to put out all argumẽt, I ſhal thortly ſtrayne Tindall to graunt a farther thing, or elles to forſake hys maiſter,

For ye ſhal vnderſtand, that though the churche teacheth that the habytuall faith is in the childzen ſufficiẽt, yet cõmeth Tindalles mayſter Martyne Luther, and in hys booke that hee maketh agaynſt the Anabaptiſtes, he teacheth by a longe proceſſe that the yonge childzen haue infounded the verye actuall faith indede. And therfore Tindal that is his ſcoller, maye not denye but that chriſtened childzen haue verye fayth, & then ſith not hiſtoricall for lacke of reding of ſtories, thei muſt nedes haue by Tindalles tale the feling fayth.

Now ye wil aſke peraduẽture what E
then? and wherfore I goe aboute to prue vnto Tindall that by hys woordes the childzen in their baptiſme haue by God the feling fayth infounded: Now ſhall I tell you that thing in few woordes loe.

I haue proued hym this poinct good readers, for becauſe that vpõ thys muſt it clerely folow by Tindals tale magre Tyndalles teeth, that the Pope, and the cardinalles, and the whole clergye, and all the chriſten people beſyde, bee the verye plaine electes of Godde, and F
ſhall bee ſaued euerychone as manye as euer were chriſtened whyle thei wer childzen, and that they can neuer ſynne deadely in all their liues though thei do neuer ſo many horrible deedes, becauſe as Tindal ſayth by the feling faith euery one that hath it, is ſo borne of God & ſo hath hys ſeede in hym, that he maye well dee horrible deedes, but he can neuer doe deadely ſinne after. And then doth he muche amyſſe to raple and teſt vpõ them ye wote well.

Now can Tindal neuer gete out of G
this net whyle he lyueth, in which hys fooliſhe falſe feling faith hath wrapped hym, but if he refuſe not onely the doctrine of the catholike church of Chriſt, but of his owne maiſter Martine antechryſt alſo. And yet folowyth it farther vpon Tindalles tale alſo, that ſyth all the catholique churche haue by hys tale the feling fayth, and therefore are all electes, and then he ſaieth that the electes hauing the feling fayth, be ỹ very church: it clerely folowith I ſay by him that the Pope, and Cardinalles, and ỹ clergy, and the whole chriſten people, ỹ H
is to ſay the knowen catholike churche, is the very church of Chriſt, and ỹ himſelfe and his felowes which he ſaith are departed out therof as fro the church of heretiques, are not departed out, nor neuer can by this tale of hys departe oute of it in thys worlde, but euer hange ſtil theron as ſcabbes and botches vpon the body. And thus ye ſee good readers to what good purpoſe Tindall hath by his feling fayth ſodenly brought hys churche ſo cleane to the contrarye of that he hath foliſhely fumbled aboute all thys whyle afore.

And ſurely good chriſten reader, as for feling faith if he meane therby faſte and ſure belief without any miſtruſte or doute of the cõtrary, thys feling faith is in the folke of the catholike churche & in none other. If he meane by the fayth

writen

A writen in mēnes hartes, ẏ fayth wher-
of god worketh with mannes wyll into
the consent, or the faith bi God infoun-
ded into mannes hearte: this writynge
of God in mannes hearte is in the ca-
tholike church and no where els. If he
meane by hys feling fayth, any forther
suerty of the pointes that he belieueth,
then onelye one vndoubted assent and
adhesion therunto: then is it not fayth,
but a nother kind of reuelacion and an
infusion of knowledge beyonde ẏ kinde
B and nature of the fayth, and a thing no
lesse happy or blessed, but lesse meritori-
ouse then fayth. For god may where it
please him of hys mere grace withoute
any maner merite, gyue a creature the
like degree of glorye, and farre greater
to, then other shall wyth theire merite ꝛ
hys grace attaine. But yet such kind of
reuelacion, yf he gyue it anye manne,
he gyueth it onely to suche as are true
membres of hys catholike church, and
not repugnaunt vnto ẏ catholike faith.
If he meane by his feling faith any ple-
sure or comfort of hope, or any feruour
and heate of charitye: this feling is the
C feling of those other twoo vertues not ẏ
feling of ẏ bare belief to which the secte
of Luther gyueth all the glory, ꝛ which
may be hadd and abide firme and faste
in hys owne nature wythoute eyther
hope or caritye, as by the woordes of
sainct Paule playne appereth. And
1. Cor. 13. thys felyng both concerning hope and
charitye, is in the catholyque churche
and in none other sect. But whatsoeuer
hope those heretikes haue, or felynge of
any effection, it is but Tindalles false
trust in stede of christen hope, and Tin-
dalles false traunslated loue in stede of
christen charitye. And such hopers and
D such louers, wene they themselfe neuer
so well in fauour, and neuer so greate
with god, nor neuer so sure of saluaciō,
are yet no lesse begiled then are the beg-
gers that dreme they finde great heapes
of gold, and waxe wonderouse glad in
their slepe wening themself awake.

And so finally any maner feling that
aught is, ẏ good mēbres of the catholike
church hath, and no secte of al these he-
retikes. But whereas Tindall sayth he
The thinges which feling faith feleth, feleth, that whosoeuer haue his felinge
faith may do many horrible dedes with
out any deadly sinne, and that whoso-
euer sinne oues willingly, shall neuer
be after forgyuen, and that god hath no
respect to any good workes of men, but
onely to faith alone, and that the free
will of man can do no more in turning E
toward god, then the hachet in turning
toward the hewer, nor that the mā can
doe no more to the geating of fayth, thē
the childe to the begetting of hys owne
father, and where he felith that shryfte
is the inuencion of the deuill, and sinne
to doe any good workes of penaunce, or
to believe that anye good woorke shall
haue rewarde in heauen, or to doe anye
houour vnto the blessed sacrament of ẏ
aulter, any other then onely to believe
that it is a memorial of Christespassiō, F
and nothing els therein but onely bare
bread and wyne and starche in stede of
bread, and where hys felyng sayth also
feleth, that folke should not care for ho-
ly dayes nor fasting dayes, nor honour
any sayntes, nor pray for their fathers
soules, nor be bounde to kepe theire vo-
wes, but that freres may whē they will
lawfully wed nūnes: all these felinges
and many such other like, the catholike
church feleth nothing, nor no more doth
no man but such as Tindall is, ẏ wyll
not fayle excepte hee mende in time, for G
such vnfaythfull feling to feele the fire
of hel.

And now good christen readers, ye see
to what ende Tindalles felyng faith is
come, with which deuided from the his-
toricall fayth, he saith he knoweth now
which is the true scripture of God, be-
cause he feleth it written in hys hearte
by goddes owne hand, and that he belie-
ueth it no lenger now for the teachyng
of the catholike church, of whom he ler-
ned it fyrst with a story fayth.

But yet ye see good readers that in al
this processe of his feling fayth, he aun-
swereth nothing to saint Austine. For H
ercept he feele better then saint Austine
felte, els while saynt Austyne confessed
agaynst the Manycheis, that he would
not believe the ghospell but for the auc-
toritie of the church, and found no faut
in that saieng whē he was after bishop
at the time of his retractacions, it may
become Tindall well in that poynte to
believe the catholique churche styll, as
saynt Austyne did. And on the tother
side, if he say that himself feleth a better
fayth then saynt Austine felte, in ẏ selfe
thing that saynt Austin did then beleue
as well as Tindal doth now: then dare
I bee bolde to saye that euery man and
woman that anye feling hath, can not
faile to fele Tindall for a proude fum-
bling foole. And that he so is in dede,
ye shall yet the more fully feele by this.

A For if it were all true that he ſayed, yet hath hys owne wordes double proued, that the knowen catholike church is ẏ very church of Chriſte. Firſt in that I haue vpō his own wordes proued you, that if he ſaid true, it muſt therof nedes folow that all chriſtē people being baptiſed in childhed, muſte haue the feling fayth, and then were they by hys owne diffinicion the very church.

Secondly nowe conſider well thys good readers, that as he ſayth he belyeueth not nowe no lenger whiche is the true ſcripture, becauſe the church ſo techeth him, but becauſe he feleth it written in his heart by the ſpirite of god: ſo fayth he ẏ in lykewiſe he belieueth not now no lenger ani article of ẏ faith becauſe he findeth it in the bookes, but becauſe he feleth it written in hys owne heart by the ſpirite of Godde. B

Now ſayeth Tindall not naye, but that as he came firſte to the knowledge of the articles of the faythe by the preaching or reading of the bokes of ẏ ſcripture, ſo came he firſte to the knowledge which was the ſcripture by the teching of the knowen catholyke church. C

Now ſay I therfore, that graūting him to ſay wel, and true in that he ſaith he beleueth no lenger now the articles of his fayth for the bookes of the ſcripture, nor beleueth the ſcripture to be the true ſcripture for the teachyng of ẏ catholike church, yet foloweth it for all ẏ, that in likewiſe as that by ẏ preaching or reading whereof he fyrſt came to the beleuing of the faith, is ẏ very true ſcripture, ſo is the knowen catholike church D by which he firſte came into the belyeuing of the ſcripture, and by whoſe teaching he toke it and perceiued it for holy writing and for the very ſcripture, the ſame church is in likewiſe I ſay the very true church, ſith that originally ẏ ſcripture is knowen as Tindall hymſelfe confeſſeth by none other churche, as the faythe is originallye learned by none other ſcripture.

And thus good chriſten readers to make an ende of this boke, here ye clerely ſe that I haue not only reproued you clerely Tindals falſe feling fayth, and auoyded his ſolucion playnely, by whiche he would auoide that argumēt that clerely proueth the catholique knowen church to be the very church of Chriſte, by that the true ſcripture is knowen bi the ſame churche and none other: but I haue alſo yet ones again clerely proued E you the comon knowen catholike churche to be the very church of Chriſt, by ẏ very wordes of Tindall himſelfe, with which he woulde proue the contrarye. For thys argument by whych the knowen catholike church is proued ẏ verye church, which argument Tindall hath all thys while bumbled aboute to ſoyle, abydeth in concluſion ſo ſtronge and ineuitable, that in ẏ laboring to ſoile it Tindall hath double confirmed it. F

And ſurely thys is no meruaile. For wher as al heretikes very wel perceiue, that by the plaine promiſes of our ſauiour himſelf clerely contained in ẏ ghoſpell, hys church can neuer be brought into any dampnable errour, and that if it might, there were no ſuertye neyther of doctrine nor of the ſcripture ſelf, and on the tother ſide if they ſhould graunt the doctrine of the catholike churche to bee true, then were all theyre hereſyes drowned: for thys cauſe loe beinge dryuen to confeſſe that the church can not fal into dampnable errour, they be driuen to ſeke aboute for ſome other churche, becauſe the ſure truth of the church dampneth and deſtroyeth their hereſies. G And yet was there neuer anye of them but that in going from the knowen catholike church to ſeeke oute another, he walked ſo wylde aboute, that whoſo loked on and behelde hym, woulde ſaye the man were blinde, and eche walketh a diuers waye, and aſſigneth a diuerſe church, neuer one lyke another. John.16.

And for enſample ye may conſider twayne, Tindal for one, whoſe churche ye haue heard all readye. The ſecond ſhal be frere Barnes, of whoſe church I wyll somewhat ſhewe you before I fynish this worke. H

Thus endeth the .viij. booke.

The

The eyght booke in which is confuted doctour Barnes church.

0.‡.0



HEre Barnes maketh the title of his proceſſe concerning the churche in thys wiſe. What is holy churche, and who be therof, and whereby men may knowe her.

After thys title of his proceſſe, he begynneth to play Tindalles parte, firſt in ſlitting from the point, that is to wit from the whole catholike churche vnto the clargy alone, and after in lyke maner of rayling. And ſurely notwithſtãding that a man might weene that Tindall were in ſuche fonde ſcoffing pereilſe: yet doth frere Barns as farre outrunne him in rayling, as he draggeth behinde him in reaſoning, wherin with Tyndall Barns can holde no foote, as down right as Tindall halteth therin.

Frere Barns lacheth out agaynſte theim, pryde and pompe, and all theire liues ſpente in whoredome, as thoughe there were not a good prieſt in all ỹ catholyke church, tyl thei leaue the catholyke fayth and fall to hereſies, for than can they not be but honeſt thoughe they woulde, for than may freres wed whores and call them wyues. But yet he ieſteth on theym ferther, becauſe they weare crownes and long gownes, and ỹ biſhoppes wear white rochettes. And whẽ he hath likened thẽ to bulles, aſſes, & apes, and ỹ rochettes to ſmockes: thẽ he lyketh much hys merry mockes, and fareth as he wer frõ a frere waren a fideler, and would at a tauerne goe gete hym a peny for a fitte of myrth.

Howebeit as for crounes, & gownes, and rochettes, & vicious liuing, al theſe thinges he but plaieth and ſporteth wᵗ. But the thinges whiche he layeth earneſtly to theyr charge, is that they gyue credence vnto the olde holy doctours of Chriſtes church, in the interpretacion of Chryſtes woorde, and that they meddle to ſee any good rule, and that they bowe chaſtitye, and for that they teache not the people that fayth alone is ſuffycient, but that folke be bounden to dooe good woorkes and penaunce for theire euill if they will be ſaued, and becauſe thei let not heretyques alone but perſecute thẽ, and becauſe they be not perſecuted themſelfe. For theſe cauſes loe he ſayeth they bee as farre vnlyke vnto the church, as God is to the deuill.

But he forgetteth in ỹ meane while, how many good verteouſe prieſtes and religiouſe people be put out of their places and ſpoiled of their liuing, and beaten and ſent out a begging, while heretykes and apoſtatas wyth theire wedded harlottes in ſtede of theire bowed chaſtity, kepe their opẽ auowed whoredome, and maintaine their inceſtiouſe lechery, wᵗ the liuing ỹ holye folke haue dedicate vnto God, for ſuſtenaunce of ſuch as ſhoulde ſerue God in ſpirituall clennelle and bowed chaſtitye. He knoweth well ynough I warrant you, that the clergy can neuer lacke perſecucion, where heretikes may growe, nor ſoone after the temporalty neyther, as it hath hitherto ꝓued in euery ſuch coũtry yet.

Howbeit as for his tauntes, his mockes, his mowes, his ieſting, and his railing, I ſhall paſſe ouer and cumber you not much therwith, ſith that ſuch as delite therein and loue to feede themſelfe therupon, be not of ſo great honeſti that I greatly long to content them, & thoſe that are good and verteouſe can take no great pleaſure I ſuppoſe, to heare a rybawdouſe rayling of a lewde ſedicious heretike, vpon all the clergye of chriſtẽdome that will be none heretiques, and call theim bulles, apes, and aſſes, and abhominable harlottes and deuilles, namely ſyth no good man douteth but though there be many amonge the clergy full badde, as harde it were to haue it otherwiſe amõg ſo main a multitude, while Chriſtes owne only twelue were not without a traytour, yet are there agayne therein manye righte verteouſe folke, and ſuch as the whole woꝛlde beſide fareth ỹ better for their holy liuing and their deuoute prayour.

And one thing am I ſure alſo, that among thoſe with whom this manne is moſt angry, & for whom ỹ more angry wᵗ al ỹ remenaunt, that is to wyt thoſe before whom he was abiured of his hereſyes, and is now periured by relapſe into them all againe, whiche when hee would here haue defended ſince ỹ tyme, before one of the ſame iudges: hauinge licence at libertye without perill to ſay

A what he woulde, was therein confuted ſo clerely and ſo plainelye, that all hys euangelicall bretherne of his hundred ſectes, would haue ben aſhamed to ſe it amonge thoſe hys iudges, I ſay ẏ there were ſome ſuch, as if Barns ſhoulde in ſpeciall lay to their charge, the vicious lyuing that he layeth to thē in his blaſphemouſe booke among all the clergye in generall, all honeſt engliſhemē, that know thē would aunſwere hartely for them, and tel him that he falſely belieth
B thē. And I verely thinke, that ſome one of them hath more honeſty and cleneſſe of liuing, and more very vertue in him, then haue al the heretiekes from the hither end of England to the ferther ende of Almaine.

And therfore ſith it is no new thinge, a madde wilde bull to runne oute at rouers, and puſh at euery man that hemeteth, nor a rude aſſe to make his rude roring, nor a fonde ape to make mockes & mowes, nor an abhominable whore
C to brawle, chide, and ſcolde, nor no newelty the deuill nor the deuilles limme to be falſe and lye: I wyl as I ſay leaue of thys felowes folithe aptheneſſe, and al hys aſſeheded exclamacions, and all hys buſy builing, and all hys abhompnable harlotrye, and all hys deuelyſhe lies which he ſpetteth and ſpeweth oute vpon honeſt men, and I ſhall goe to the matter ſelf, and concerning ẏ purpoſe, I ſhal fyrſt rehearſe you (good readers) his own very wordes, by which ye ſhall ſee what he calleth the church, and after ſhall I ſhewe you how falſely, and how
D folithly both he handeleth himſelf therin. Lo good readers theſe are hys owne woordes.

¶ Barns.

This worde *eccleſia*, both in the newe teſtament and the olde, is taken oftentimes for the whole congregacion, and the whole multitude of the people both good and badde, as it is in the booke of Numeri: why haue you brought the cōgregacion or church of God into wyldernelle? Alſo in another place: The king turned his face & bleſſed the whole congregacion or church of Iſraell, and all the church of iſraell ſtode. Likewiſe in the new teſtament ſaint Paule to the Corinthians: I haue ſent vnto you Timothe, the whiche ſhall learne you my wayes that be in Chriſt Ieſu, as I dooe learne euery where in all cōgregatiōs. Alſo in a nother place: Do you diſpiſe ẏ congregacyon of God, and ſhame them
E that haue not? In al theſe places and in many mo, is it open ẏ thys greke worde *eccleſia* is taken for the whole congregacion both of good and badde. Wherfore this is not the church that we wyll greatly ſpeake of.

¶ More.

But this is the church good readers: that he ſpake of. For this is in earth ẏ
F very church of god, though it haue bad folke in it amonge the good, as teſtyfie not only the parables of chriſt, wher he Math. 13. likeneth the kingdome of God vnto the nette, that oute of the ſea gathereth and bringeth to land both good fiſhe & bad, as the church here out this whole world gathered firſt, and yet both good men & badde both, and ſhall while it lasteth in earth, but alſo by the ſelfe ſame place ẏ frere Barns bringeth in here himſelfe, in which the apoſtle writing to the Corinthies, calleth the churche in whyche were in dede and ſo frere Barns confeſſeth both good people and bad, ſainct
G Paule I ſay calleth the church of God, 1. Corin. 11. ſaying, diſpiſe you the church of God, & make theym aſhamed that haue not of their own? And therfore thē ſhould frere Barns here himſelf ſo bygh, ẏ he ſhould for them that are bad diſpyſe this churche, in which there be beſide the bad many men verye good, and which churche ſaint Paule therefore diſpiſed not, but called it the church of god, and rebuked ſuche as dyd deſpiſe it as frere Barns doth here, ẏ ſetteth it a ſide for nought as the church that he will not be ſaieth greately vouchſafe to ſpeake of. And
H wherefore good ſir I pray you? To this queſtion Barns aunſwereth and ſaith.

¶ Barns.

For in thys church are there Ieewes and Saraſenes, murderers & theeues, baudes and harlottes, though we know them not.

¶ More.

As for Ieewes and Saraſenes, there in frere Barns ouer ſeeth hiſelf ſhamefully, and ſheweth himſelf not to perceiue and vnderſtande the ſelfeſame places of ſcripture, that hymſelfe bringeth forth for hys purpoſe. For neyther in the place of Numeri wer the paynims any parte of the church which the king there bleſſed,

A blessed, but as the very playne text there telleth, which Barns hath himselfe rehearsed, onely the church of Israel, nor also ẏ church which saint Paule wrote vnto, amonge the Corinthies was not the paynims, wherof was plenty in the towne, nor the Jeewes neither, wherof there were happely some at that time in that citie, but the christen people onely, that were in that parte gathered togyther into one church, a member and ꝑte of the whole catholike church gathered
B in lykewise in diuerse other places of ẏ world. For them onely dothe S. Paule there call the church. For himself saith, Of those that be out of the church what haue we to do? And therfore this is false that thys woorde *ecclesia*, that is to saye church in english, doth as frere Barns saith signify in those places of scripture which himself alledgeth, the congregacion and flocke of as well panyms as Israelites, and of Jeewes and Sarasenes, as christen folke.

But yet will frere Barns saye, that though Jeewes and Sarasenes bee not of this churche, yet in this churche are
C there murderers and theues, and whores, and baudes though thei be not knowen. And therefore thys is not the churche that he will greately vouchsafe to speake of.

O holy pharasy, in whose proude hart the pore publicans be so great abhominacion, that he not only listeth not any thing to regard them, but also for their sakes setteth at nought the whole companye where manye vertues people are among theim, and fareth by the church of Christe as did hys felowes the olde pharasies with our sauiour hymselfe,
Math. 9. whome they blasphemed and sayed,
D whye eateth hee wyth publycanes and sinners.

But yet must thys great godly man, this hygh and holy heretike, holde hymself contēt to knowledge at length thys same comen knowen catholike churche to bee the very church when he hath all done, while as himself hath here rehearsed you, this comen church of good and badde is the church that saynct Paule himselfe calleth the churche of Godde. Whiche one place of saynct Paule of Barns owne brynging forth, destroyeth vtterly Barns whole purse, but if ẏ church of god be not ẏ church of Christ, and except Christ be not God.

It is also to me great meruayl, wherfore frere Barns should so hyghlye dysdayne the knowen catholique churche, G
because ther be murderers, and theues, and whores, and baudes therin, which he saith men know not, while there is neyther Luthers church, nor Huiskins church, nor Suinglius church, but that they haue of al these people plenty, such as be knowē wel inough. And yet those churches he neither iesteth nor rayleth vpon, as he doth vpō the catholike churche, out of which all these churches are parted and cast out, into some of which churches, Barnes is hymselfe come nowe.

And as for whores and baudes, all ẏ F
world knoweth (I suppose) that the hed maisters the archeheretikes of all theyr sectes, are the chiefe whore maysters being priestes, munckes, and freres, that haue professed chastytye, and yet make harlottes of professed nunnes vnder the name of wiues, and auowe theyre lecherye bouldelye, and haue whole townes open baudes vnto theyr beastly lecherye. And sith frere Barns disdayneth not those churches, but rather doth himselfe alow their whoredōe
and baudeir: I see not why the good mā G
should so solempnely looke ouer the catholike church, and set it at so light for any whores and baudes that be therin. Of al whome, but if they be beside their whoredome and baudry becomen euāgelicall sisters of these heretical sectes, there is I trust not one, but they knowledge their such liuing for sinfull, and ofte haue remorse therof & many of thē amende, where as those archeheretikes frere Luther, and frere Huiskyn, wyth whose whoredome and baudrye frere Barns fyndeth no faute, doe not onely nothing repent it, but also like abhomi- H
nable beastes boast it.

Howebeit I am gladde that frere Barns is waxen so holy nowe, ẏ cānot abide it to haue the knowen catholyque church called holy church, because ther be not onely good folke in it, but also euill folke to, and that he wyll therefore fynde vs oute a nother churche here in earthe, that shall bee onely good folke, and proue vs that that is the very churche and ẏ the knowen catholike church is not the very church, nor worthy that he should speake of.

Marke wel good readers this point, ẏ the church which Barns must bring vs, must be a churche that hath therein neither murderer nor thefe, nor whore, nor baude, and keepe this point well in

remem-

A remembraunce for the while, and then shall ye see afterwarde at lenght howe well he will kepe his promise, whereof he will for a while make vs a proude face. For loe thus hee describedhys churche.

¶ Barns.

But there is a nother church of the which saint Paule speaketh, you men loue your wyues as Chryste hath loue the churche, and hathe gyuen himselfe for her that he myghte sanctyfie her, and clense her in the fountain of water through the worde of life to make her to himselfe a glorious churche without spotte or wrincle or any such thing, but that she might be holi & without blame. Here haue you the very true churche of Christ, that is so pure and so clene with out spot. But whereby is thee pure and clene: not by her owne merites, nor by her owne might, not by exteriour acay, not by golde nor syluer nor yet by precious stones, neyther by miters nor crosstaues, nor by pillers nor pollares, but whereby the: by Christ only which hath giuen himself for that entent that he would make her clene. And therfore sayth S. Paule: He gaue himselfe that he might sanctyfie her, that hee mighte clense her & make her to himselfe a glorious churche. Also in a nother place: you are washed, you are sanctified, you are iustified in ỹ name of Iesus christ & in the spirite of god. Se my lordes how the church is washed by Christe and by his holy spirit, & not by your blessinges, not by your spirituall ornamentes, nor by your spirituall holy water, for these thinges cannot helpe the holy churche, for she is holy in spirite and not in outward hipocrisye, thee is also clensed by Christes blessed blood, and not by outeward disgisinges. This doth sayncte Austine wel proue saying. Of Christe is the church made fayre, firste was she filthy in sinnes, afterward by pardon & bi grace was she made faire &c. Here S. Austin sayth that Christ hath made his church fayre, and that by his grace and his pardone, and not by your pardons, nor by your grace, for this church standeth by Christes electiõ & not by yours. And if Christ haue not washed you and chosen you, then be you none of thys church, though you ride with a thousãd spirituall horses, and haue all the spirituall tokens in earth. For and if ỹ sõne of god haue deliuered you, then are you truely deliuered, ye cannot make by all your power and holynesse, that we shal alwayes finde good ale or wine where there hangeth out a grene signe. And will you with your spirituall signes, & tokens, make the Church of God to follow you, or by them assigne oute where the church shalbe: nay nay my lordes it will not bee: but they that beleue that Christe hath washed them from theire sinnes, and sticke fast vnto hys merites and to the promise made to them in him only, they be the church of god, & so pure and so clene that it shall not be lawful, no not for Peter to say that they be vnclene: but where they be Iew or greke, king or subiect, carter or cardinal, butcher or bishop, tanckerdberer or kennel raker, free or bounde, frier or fiddeler, mũk or miller, if thei beleue in christes worde, and sticke fast to his blessed promises, and trust onely in the merites of hys blessed blood, they be the holy churche of god, yea and the very true church afore God, & you wt all your spirytuall tokens & with al your exteriour clenesse, remaine in your filthinesse of sinne, frõ ỹ which all your blessinges, al your holinesse, cannot clense you nor bring you into thys churche: bosse, crake, blasse, blesse, curse tyl your holy eyes start out of your heade, it will not helpe you, for Christ choseth his church at his iudgement and not at yours. The holy ghost is free, and inspireth where he wyll. He will neither be bounde to pope nor cardinal, archbishop, nor bishop, abbot nor priour, dekẽ nor archdekẽ, persõ nor biker, to nũne nor frere. Breuely cõe al ỹ whole rabbel of you together ỹ cal your self ỹ holy church (and exclude al other) ye and take sõne, moone, and starres to helpe you, with al the frendes you haue in heauen and earthe, and yet shall you not bee of holy church, excepte that you haue the spirite of Christ, & be washed in his blessed blood. For the holy church of Christ is nothing els, but ỹ cõgregaciõ ỹ is sãctified in spirit, redemed wt Christes blood, & sticketh fast & sure al onely to the promises that be made therin.

¶ More.

Lo good christen readers, here haue ye reade his whole processe together, wherin he deffineth and describeth hys church, with al his iesting corolaries, intermedled betweene. In which when hee hath all done, excepte suche thynges as the doctrine of the catholyke church teacheth hym, he hath not of hys owne one true worde. And ỹ tother are brought

Aght into no purpose, but onely to plante in couertly some heresies betwene. And as for the places of scripture ꝑ he bryngeth forthe, and of sainct Austine also, there is not of them all anye one that doth any thing proue hys purpose, that is to say that onely such clene pure people as he speaketh of be the very church here in earthe, but the same places of scripture and of saynete Austyne as ye shall see playnely proued, dooe make playne agaynste hym, and clerely doe they declare that the verye churche of
B Christe here in earthe, is the knowen catholyque churche of good and badde both togither. For firste as touching his goodly doctrine interlaced here and there by the waye, that all maner of people be he pope or pedeler, kynge or cobler, carter or cardinall, butcher or bishop, munke or myller, frere or sidler, or anye of the remenaunt that thys fonde frere fiddeleth forth here by letters, after the rude rimeleste runninge of a scottishe iesse bee washed and made clene of their sines by god, & his grace, & his perdon, & his precious blood, & not by theyr owne merytes nor theyr owne
C mighte, nor by exteriour araye, nor by golde & siluer, nor by miters nor crosse staues, nor by bishoppes blessinges, nor by their spirituall ornamentes, nor by their spirituall holy water. To what purpose concerning the matter serueth all this processe: but to shewe hys riall rethorike, and to contende with Tyndall in witlesse eloquence, that hath a lyke lewde iest or twayn in hys bookes lashed oute by letter, whyche frere Barnes here fondely foloweth and enforceth hymselfe to excede. For els himselfe knoweth well that the catholyque
D churche whose doctrine he nowe depraueth, taught hym that lesson as muche as is true thereof, thoughe they gaue it him not in a scottishe iest by letter.

For that no man can bee clensed of hys synnes but by the mighty mercy of God, & by the merites of Christes blessed passion: thys pointe thys frere learned of the knowen catholique churche which he nowe dispiseth. But the heresies which he couertly soweth here ther with, those lyes so hath he learned of the deuill since he ranne out of the church. For he would make as thoughe the free will of man which he meaneth here vnder the name of mannes owne myght, dyd neuer nothing worke at all toward the obtaining of perdon and remission of sinne. And that he thus meaneth, ap- C
pereth plainly by the heresy of his maister Martine Luther, and by hys owne fraunkyke processe also made agaynst free will. And that the deuill hath taught hym thys lie appereth plainly by many a plaine place of scripture. As where our lorde sayth by ꝑ mouth of his holy prophete Esay: Be ye washed, be clene, and take away oute of my sight the euyll of Esay.1.
your thoughtes. And by the mouth also of ꝑ prophete Ezechyel: Cast of frō you F
all your sinnes in whych ye haue trans- Ezech.18.
gressed, & make you a new hart & a new spyrite, & why wilt thou dye O ꝑ house of Israel: For I wil not haue the death of him that dieth sayth your lorde God, but returne ye and liue. Likewise sayth the prophet Dauid in the. xxxiii. psalm: Decline from euill and doe good. And againe in the same Psalme: keepe thy Psalme.33.
tong from euill speache, and let thy lippes speake no gile. And Sacharye the prophete sayeth thus: Turne to me say- Zachar.1.
eth the lorde god of hoastes, and I wyll Eccles.17.
turne to you sayeth the lorde Godde of G
hoastes. It is written also in an other place: How great is the mercye of our lorde, and how great is hys perdon towarde those that turne themselfe to him. Moreouer god saith by the mouth of sayne Peter: God hath first vnto you Actorum.3.
rayse vp his sonne, and hath sent hym to blesse you ꝑ euery man should turne himselfe backe from hys wyckednesse. S. Paule writeth also to ꝑ Colosseles Colos.3.
in this wise: Mortefy & slea your membres
which are on ꝑ earth. And to ꝑ Philip- Philip.2.
pias: w̄ fere & trēbling worke your own saluacion. And thapostle sainct James Jacob.4.
saith: Draw ye nere to Godde and he H
will drawne neere to you, make clene your hādes O ye sinners, & purge your hartes O ye that are double of mynde.

Moreouer where he saith men be not washed by their owne merites, the knowen catholyke churche taught hym all thys tale truely taken and well vnder- John.6.
standen, that is to say that no man can No man can
merite the first grace. For toward hea- merite the
uen man can doe nothing, but if he bee first grace.
preuented by grace. For as Christ sayeth: no manne commeth to me but if my father drawe hym, nor no merite of mā can be sufficient to deserue heauen but the greatnesse of that reward commeth of Goddes mere liberall goodnes, that lyst to giue so great a price for so simple a thing. For as sayne Paule saith ꝑ pas- Roma.8.
sions of this life be not worthy ꝑ glory ꝑ

A is to come that shalbe shewed in vs.

Trust not in your merites. And the catholike church teacheth ẏ men should therfore put no proud trust in theire merites, but stande in feare of theyre vnperfyte working, mengled al-
Esay,64. Job.25. way for the more parte with vnperfeccion and spottes, syth that al the iustice of man is as the scripture sayeth like a fowle spotted clowte, and that ẏ sterres are not clene in the syght of God. And therfore the church teacheth euery man to say as Christ sayth in the ghospell, ẏ
Luke.17. B doe we neuer so well, we haue done but our dutye, and so gyue the thanke of all the rewarde vnto goddes mere liberall goodnesse, of whose gifte and grace we haue taken al the thinges that we work
1.Corin.4. any good withall, might, wit, faculty, free wyll, body, soule, and all. For as saynt Paule sayth, what hast thou that thou hast not receiued? And then if thou hast receiued, what gloriest ẏ as though thou haddest not receyued it.

These thynges loe doth the knowen catholyke church teache, & in this wyse
C do they interprete and declare the scriptures. And therfore if frere Barns had here ment none other thing, he myghte very well haue spared much of his gaye golden processe, beyng as it is impertinent to the principall purpose. But he meaneth therin that man may towarde remishion merite nothing at all, nor ẏ no merites of mā shal haue any reward in heauen, but that altogyther standeth in fayth alone, which lies he hath as I sayd lerned of the deuill alone.

And that he thus meaneth hymselfe
D well declared by his mad poysoned pro-
2.Corin.5. Heb.6.&.13. Ephe.6. 2. Peter.1. Apo.2.14.22. Danielys,4. cesse, that all onely fayth iustifieth before god. And that the deuil hath taught it hym appereth playnely, by that the spirite of god hath inspired the contrary doctrine into his holy apostle Paul, whych writeth vnto the Romains. Not the hearers of the lawe are iuste before god, but the doers of the lawe shall bee
Luce.11. iustified. And our sauiour himself saith in the ghospel of saynt Luke: Happy be they that here the worde of God & keepe it. And agayne also by the mouth of the
Jacob.1. holy and blessed apostle sainct James: be ye doers of the woorde, and not hearers onely deceiuing your selfe.

Nowe where he sayeth that all the blessinges & all the holy water, cannot clense a man nor gyue hym remyssion: thys learned he of the knowen catholik church, as farre forth as it is true. For none of al these neyther the men nor the thinges can do any good of themself as E
of themselfe. For so sayth saint Paule: 2.Corin.3.
we be not sufficient of our self as of our self. For theffect and effecacy of al these thynges, commeth of God. But frere Barnes meaneth that there is in all the blessinges, and all the holy water, & holy breade, and so forth in all the ceremonies, and almost al the sacramentes vsed in the knowen catholike churche, none efficacie at all. Which lye ẏ deuill and ẏ deuils limmes haue taught him.
For that he so meaneth we know by his F
maisters & his felowes both, ẏ archeheretikes and bretherne of hys many sundry sectes, which call the sacramentes but onely bare signes and tokens, and by mani places also of his own peuishe processes, in which he maketh mockes and mowes at the holye rites and ceremonies, and many of the sacramentes vsed in the catholike church. And that ẏ deuill & the deuils limmes haue taught it him appereth bothe by the catholyke faith of all christen people thys.xv.C.
yere, and by the playn woordes of holye G
scripture also. For, that holy brede is farre a nother maner thing thē Barns takeh it for, appereth very well by the
1.Thes.4. wordes of saynt Paule, where he saith, euery creature of God is good and no-
Holy bread. thing ought to be reiected and refused, that is receiued with thanks gyuē. For it is sanctified by the worde of god and prayour. And as concerning the holy sacramentes, of anelyng thus writeth
Jacobi.5. the blessed apostle sainct James in hys epistle: Is there any man sicke among
Aneling. you? let him sende for the priestes of the
H church, and let theim pray for him, and let them anoint him with the oile in the name of our lorde, and the praiour of faith shall saue the sick person, and our lord shall rayse him vp, and if he bee in sinnes they shall be forgiuen him. And of confession he writeth in ẏ same pistle
Cōfessyon immediately after in thys wise: Confesse ye your sinnes one to a nother, and pray ye one for a nother that ye may be healed. For much is the feruēt praiour worth of a righteous man. For the sacrament of confirmacion, it is written
Actuum.8. in the Actes of the apostles: then they, ẏ is to wit saynt Peter and saynct John,
Confirmaciō. laied their handes vpon them, & they receyued the holy ghost. Moreouer for the sacrament of matrimonye, we haue the plaine & open wordes of S. Paule to ẏ
Ephe.5. Ephesies: This is a great sacramēt, but
Matrimony. I say in Christ & in ẏ church. And as for

holy

Orders. A holy orders, that at the geuing of them grace is infounded into the persones that receiue them, the first pistle to Timothe and the second both, do plainely proue. In the first pistle, sainct Paule
1.Timo.4. saith thus: dispise not the grace whiche is in the, that was gyuē vnto the by prophecye, with the layeng of the hāds of priesthode vpon the. And in the seconde
2.Timo.1. pistle affyrming the same, he sayeth in thys wise: I warne ỹ to resuscitate and stirre vp the grace, that is in thee by the
B layeng of my handes vpon thee.

Now that I haue good readers opened vnto you ỹ couert purpose of Barns deuelishe doctrine, planted in amōg his mockes and his iestes, and that there is nothing well and truely sayd in all hys proceise, but that he hath learned of the playn commen teaching of the knowen catholyke churche: let vs examine and consider now the church that he dyffyneth vs, and then see whither the auctorities that he alledgeth here of S. Paule and saynct Austyne dooe proue vs the church that he promyseth.

The very true church is (sayth he) pure
C and clene without spot or wrincle.

Also the very churche is of gods election. Also thei that beleue ỹ Christe hath washed them from their sinnes, & sticke faste vnto hys merytes and to the promises made to them in hym, onely they be the church of god, and so pure & so clene, that it shall not be lawfull, no not for sayncte Peter to say that they bee vnclene. Also the holy church of Christe is nothing els, but that congregacyon that is sanctified in spirite, redemed wt Christes blood, and sticketh fast & sure all onely to the promises that bee made therin. Now se ye wel good readers, that the churche which Barns here as-
D signeth, is all pure and clene, and not onely hath no theeues nor murderers, nor whores, nor bawdes therein, but is also so pure that not sayncte Peter hymself may be so bolde to find any faute in any man of this congregacion. But the causes whye, bee because they bee all of goddes election, and al washed & made fayre by god, and sanctified in spiryte, & redemed with Christes blood, & sticke all fast onely to the promises.

Remember now good readers, that if frere Barns abide by hys descripciō: then is there no man in the very church but onely at suche time as he is so clene and pure without spot or wrincle, that sayncte Peter may finde no faute in hym. And then be there in dede very few of yt
E and very selde. And if any man be of it, one selfe man is peraduenture of the churche and not of the churche seuen tymes in a daye. For as the scripture sayth, Seuen tymes falleth the righteouse man and shall arise agayne. And Pro.24. therfore this church can no men know to lerne any thing of her which he may reken hymself the surer of, because thys holy church teacheth it hym.

But therto aunswereth Barns and sayth, This church is a spirituall thing and no exteriour thing, but inuisible
F fro carnal yies as sayth is, and her clēnes & puernelle is afore Christ only, & not afore the worlde, for the worlde hath no iudgement nor knowledge of her.

This is somewhat straunge, ỹ thys church shoulde be inuisible, when yt is made all of men and women, of whych euery one is visible. But therto aūswereth also frere Barns and sayth, I saye not that thei be inuisyble that bee of the church but that holy church is her selfe inuisible. Then aske wee hym what
G is holye church herselfe, and to that aūswereth he nothing, but ỹ holy churche her selfe is a congregaciō of good christen men and good christen women, of which euery one is visyble, but the congregacion of them is inuisyble.

Verye well declared, as thoughe he would tell vs that there were a woman that went inuisible, and that he ment not that her handes, or her feete, or her hed, or any pte of her wer inuisible, but all her partes being visible, herself wer yet inuisible. And as he might tell vs, that of Poules churche we maye well see the stones, but wee can not see the
H church. And then we may well tell him agayne, that he can not see the wood for the trees. To say that the whole thing is inuisible, whereof he sayeth we may see euery part, is a thing aboue my poze wit, and I suppose aboue his to, to make his sayeng trew. But peraduenture he meaneth if he could speake, ỹ though we may see it, we cannot knowe it, because he sayeth it is spirituall. For I may see a man that is spirituall, and yet not knowe him for spirituall, as a man myght haue seene frere Barns whē he came lasse into the lande by the kynges licēce, and yet myght happely not haue knowen him, although he had knowen hym before, but haue taken him for a monstre, he had so monstrously dressed himself because he would be wōdred on.

And

A And yet when he wared after a shamed of hymselfe, because he coulde no better aunswere for his heresies, and that hys false folishe hope had fayled him: he shaued his beard and went like a merchãt of eeles skinnes. And then a man might haue mette him, and vpon hys name rehersed, might haue knowẽ him for Robert Barns, and yet not know hym for a frere. But if he had ones knowen him for a frere, he might then vpon ẏ sighte haue knowen him for an apostata.

But as far forth as cõcerneth sight,
B a spiritual man is no more inuisyble in this world, then is a carnall, and therefore the spirituall church may be seene, thoughe the spiritualytie thereof be not seene, nor it vpon the bare sight perceyued and knowen for such.

But I wyll not striue muche wyth frere Barns for a woorde. The man is so sore beside aboute his rethorike, that it isno meruaile though he can not entende to speake reason nor true englishe neither, as appereth where he translateth learning for teaching, in hys fyrste
C declarasion of this woorde, ecclesia, rehearsing the woordes of saynt Paule to the Corinthies thus, I haue sent vnto you Timothe, the whiche shall learne you my wayes that be in Chryste Jesu, as I do lerne euery where in al cougregacions. As though saynt Paule hadde learned in euerye congregacion where he came, and euery mã taught him and not he them. And though that some vnlearned vse thys woorde learne for thys woorde teache, with his accusatyue case set oute, as Richarde learneth Robert, yet sayth no man but Barns, Richarde learneth at Orforde, for Richarchard techeth at Orforde. But thys is spec-
D ially to be noted that he sayth after, that thys church cannot erre, the cleueth so fast to the woord of God that is ẏ verity. And for this cause he saith that sayncte Paule calleth her the pyller and groũd of trouthe, not that she is so sure of and in her owne strength, but that she sticketh so fast to the liuing God and to his blessed woorde. Now good reader cõsider that no man sayth that the church hath his surety of it self, but of God and of hys spirite euer abyding in it, according to ẏ manifolde promise of Christ, and therfore we neede not frere Barns to tell vs thys tale. But consider now well agayn, that Barns here graũting ẏ the very church cannot erre, but is as saint Paule saith the piller & ground or foote of the pillere of trouth because it
E cleueth to god, ought here to põder that 1. Thes. 4.
this woorde, the piller, & thys woorde the grounde, or the foote of the piller, dooe not barely signify strength in the standing by themself, but they signify therewith the bearing vp of some other thinges, and that they bee sure thynges for some other thinges to rest and leue vpõ. as the rofe of a church is borne vp from ruine and falling, by the pillers vppon which it resteth. And therfore these woordes of saint Paule sygnifye not onely ẏ the church cannot in it selfe fal into the
F ruine of dampnable errour, but also ẏ like as the piller is a sure thinge for an house to rest vppon, and the grounde or foote of the piller called in laten *basis*, whiche is the thynge that Barns misse translateth here the ground, is ẏ thinge wherupon the pyller standeth sure, so is the churche the pyller and the foote or ground of trouth, vpon whose doctrine euery man may rest & stande sure. And for this cause doth the holy doctours vse and alledge those woordes, to proue ther-
G by not only that the church cannot dãpnably erre in it selfe, but also that therfore euery man surely may and of duty must, gyue credence to the churche and Gyue credẽce to the church.
beliue it, and leue thereunto as vnto a sure piller, and stande fast therupon as vpon a sure foote of a piller that cannot faile. Now good readers, if the very church which cannot erre, be a congregacion inuisible, and a companye vnknowen, though euery one of thẽ haue the verye trueth in himselfe: yet if I can not knowe that churche I can not leue to that church as to a sure piller of trouth, sith I cannot know it for ẏ very
H church though I should happen on it.

And thus ye see good readers ẏ frere Barns vnknowen church, cannot be ẏ piller nor the grounde of trouth for any man to rest vppon, but that the churche which saynt Paule as Barns himselfe rehearseth calleth the piller and ground of trouth, must be a knowen churche, & therfore this text of saint Paule that he bringeth, plainly proueth against him.

Now consider also good readers that frere Barns in all thys his description and diffinicio of the church of Christes electes, putteth onely these properties. First that thei be goddes electes, secõdly ẏ they be washed of God from theyre sinnes, and thirdly that thei be redemed by Chrystes bloode, fourthly that they sticke faste vnto hys merytes onelye, fifthly

7. properties of frere Barns vnknowen church.

A fyfthlye that they sticke onely to Gods promises made in Christes bloud, sixtly that they be sanctifyed in spirite, and finally for the seuenth, that they be clene and pure without spotte or wrincle, so farre forth that saint Peter himself may finde no faute with them.

Now first as for ye elecciō, frere Barns plaieth as Tindall doth, walketh in the darke because he would not be caught. For he telleth not whych elecciō he speketh of, whither the eternall election by which god i his eternall ꝓuioēce foreseing ye ende of euery thing before ye world was wrought, elected thē for such causes as his owne infynite wisdome sawe conuenient, vnto finall saluacion and endelesse felicitye, or els the eleccion by which Chryst elected and chose thē into hys churche here in thys worlde, into which he chose and toke both final electes and finall reprobates. For if he had expressed which elecciō he ment, he was aferde of the reprofe of some false folies that would haue folowed therof.

Two electiōs

B

As for the seconde poynt is veryfyed in euery man of the comon knowen catholike church, that caine duely to christendome. For euery such man is by the spirite of god washed clene in baptisme. And considering ye almost all be christened shortly vpon theyr birthe, thei be in effecte al washed clene by god, with the water and the worde. And as towching the thirde, al we that be of the cōmon knowen churche are redemed in Christes bloud both good and bad. For Chryste hath by hys death payd euerye mannes raunsome, and hath delyuered vs if we will, thoughe many men there be that wyl not take the benefite therof, but some will nedes lie still in prison, & some wyll nedes thyther againe, as no man can kepe some theues out of Newgate, but let them be pardoned, & theyre fees payed, and themself set on free fote and deliuered out: yet wil they there for good company tary lose with theire felowes a while, and before ye next sessiōs come sit as fast there again as euer thei satte before.

C

John.2.

D

Now wher he saith fourthlye that all that are of the church of Christe, do put theyr trust in the merites of Christ onely: if he meane that they doe reken ye all theire owne merites cannot bringe them to heauen wythoute the merites of Christ, nor that they coulde nothyng merite at all without the grace of god, nor do put no bold trust in theire owne merites, but of humilitye litle esteeme their owne workes that they haue done be they neuer so good: that lesson hath he learned of the knowē catholike churche. And if he meane that no man is of the church nor may bee saued, that hath any truste of rewarde in heauen for his own merites & hys workes wrought wt helpe of Goddes grace then meaneth he falsely, and putteth saint Paule oute of ye church of Christe. For he sayd: I haue fought a good battaile, & I haue fulfilled my course, & I haue kept my faith, & now remaineth there and is laid vp for me a crowne of iustice, which our lorde that is a righteouse iudge, shall yeld me in that day. By which wordes it appereth, that he had good trust in the merytes of the batail that he had fought, and the course that he had runne, when he rekened of iustice to bee rewarded and crouned therfore. Now if he meant farther as hys mayster Luther and his felow Tindall doe, that no man is of the very church of Christe, that wyll wyth helpe of grace go about to adde any merites of hys owne vnto the merytes of Christe: then meaneth he verye mischeuousely to ye minishing of christē mēnes mindes, toward the doing of good workes, and that lesson hath he learned of ye deuil contrary to ye continual teaching of Godde, exhorting euery man to good workes with promise of reward in heauen therfore. For Christ sayth in ye ghospel of saint Mathew. If thou wilt entre into the euerlasting life, keepe the commaundemētes. And agayn in ye ghospel of saint Luke: Make you frendes wyth the wicked mammon, that whē ye shall haue nede thei may receiue you into the euerlasting tabernacles. Moreouer saint Paulo writeth vnto the Corinthies in this wyse: Euery man shal receiue hys reward according to his labouc. And to the Ephesyes thus he sayth: what good dede soeuer any man do, that same shall he receiue of our lord be he boūd or free. The same thing cōfirmeth he also in an other place in his epistle to ye Galathies thus saieng: whatsoeuer a man soweth, that same shall he repe. For he that soweth in hys fleshe, shal of the fleshe repe corrupciō. But whoso soweth in ye spyrite, shall of the spirite repe euerlasting life. Let vs do good & faint not, for whē ye time shal be come, we shall repe wtoute fainting. In ye Apocalips thus saith god by ye mouth of S. John: I wil giue vnto eueri one of you accordig to your dedes.

E

A verye good lesson.

A false meaning.

2. Timo.4.

F

A mischeuous meaning.

G

Math.19.

Luce.16.

H

1 Corin.3.

Ephe.6.

Gal.6.

Apoca.2.

And

A And again in the.xxii.chapiter: Marke
Apocalip. 22. I come shortly, and my reward is with me to reward euery mā after his dedes.

Now to the fifth point, wher he saith that they that are of the very church, do sticke to the promises onely: me thynke thei that so do be straūge faithful folke. For if he would say that euery faithful person should sticke to the promises of Christ: I would well holde wyth hym, for that lesson he learned of the knowen catholike church. But to say that no mā is of the very church of Christ, that sticketh fast vnto any thing besyde the pro-
B mises, is a lesson learned of the deuill.
A deuelishe lesson. For so should we sticke to promises only, and not onely fall from al good workes, for which many promises of God are made, but ouer that should our faith faile vs, and fall awaye from all other pointes that be no promises, & yet must be belieued of them that will bee saued. For the equalty and vnity of godhedde in ẏ three eternal & almighty persōs, is no promise, and yet we must if we wyll be saued, sticke fast vnto the belief ther-
C of. Ye and hell is also no promise of saluacion, and yet muste we sticke fastely to Christe in the beliefe of hys woorde, wherwith he tolde vs there is one, but if a man list for lacke of belieuing that there is one, fynde it oute by the felinge whan he falleth in it.

Now touching the point that he saith euery man of the very church is sanctitified in spirite, that is veryfied ones in euery man of ẏ knowē catholike church that is christened in his childehed. But Barns seemeth to meane that they bee no lenger of the church, then while they bee holye in spirite, and that so holy, so
D clene, and so pure, wythoute spotte or wrincle, as appereth by the laste poynt, that sainct Peter himselfe coulde fynde no faute in thē. But truly as all the other poinctes requisite vnto the verye church be verified vppon euery mā of ẏ knowē catholike church: so ẏ continual being sanctified is not verified in euery man. And the precise clennes and puritye without spot or wrincle, is here in earth I wene at full age not fully veryfyed in any man. Nowe see ye well good readers, that if none be of the very church, but they ẏ haue these two latter pointes, that is to say that bee so sanctified in spirite, that they bee so clene and pure without spot, and wrīcle, that saīt Peter can finde no fawte in them: then is fyrst frere Luther oute of the church, and frere Huiskyn both, for breaking of E their vowes with incesteouse wedding, and frere Barns also for hys periurye falling in relapse of heresye, & now rūnyng at rouers in apostasye.

But now good readers let vs resorte vnto the autorities of the scripture and of sainct Austine, whiche frere Barns bringeth forth, and consider whither ẏ any of them all proue any such churche at all here in earth, as frere Barns appointeth vs, so sanctifed in spirite that it hath neither spot nor wrincle.

The first texte is the wordes of saint F Paule in the second chapter of hys pystle to the Ephseyes, where he sayeth you men loue your wiues as Christe hath loued the church, and hath gyuen himself for her that he myght sanctifie her and clense her in the fountaine of water through ẏ word of life, to make her to himself a gloriouse church with oute spotte or wryncle, or anye such thing but that she myght be holy and wythoute blame.

What thynge findeth frere Barns for his purpose in these wordes? saynct Paule here exhorteth men to loue theyr wiues, so tenderly that they should bee of the mynde, that to bringe them to heuen they could fynde in theyr hartes to dye for them, as Christ hath died for the Chrysten people to bryng theim to heauen, and that men, to that entent ẏ they may bring theyr wiues to the gloriouse blisse of heauen, should here brynge thē well vp in fayth, in hope, and charitye, & in good workes, lyke as God hath washed his church of all chrysten people, & hath clensed them by the water in the worde of lyfe, that is to wytte by the sacrament of baptisme.

How tēderlye men should loue their wiues. G

Thus hath God gyuen hymselfe to ẏ death for hys church of all christen people to thentent that the sacramēt of bap- H tisme myght washe them all and clense them from all their sinnes. For wythout his death the sacrament should not haue had any efficacie to clense them. But why hath he by the sacrament of baptisme, clensed his church of al christen people, and by the infusion of hys grace in fayth, hope, and charitie, sanctifed them in spirite? surely (as saynte Paule saith) to thentent that he might make her to himself a gloriouse churrh wythout spot or wrincle, that is to wit, that they might and should perseuer in vertue, and if thei fall then rise agayne by penaunce, and thus in good workes

of

A of charitie and worthy fruites of penãce so liue here with his grace, ẏ he myghte after thys world bring thẽ to his glory, & there haue thẽ a glorious church, first in soule & after in bodye too, where they shall neither haue spot nor wrinkle neither of sinne great nor small, nor spot of corrupcion in the bodye, nor wrinkle of displeasure in the soule, but ẏ tone incorruptible, ẏ tother impassible, both twain in ioy & glorious blisse with god eternal.

And this ment there saynt Paule, not that the church shall here in this worlde B endure & cõtinue without spot or wrincle of synne, so cleane and pure that S. Peter could finde no fault therin, & that as sone as a mã had eyther spot or wrincle he wer by & by none of the churche of Christ in earth. For thys I wot well, ẏ saynt Paule himselfe called the congregacions to which he wrote the churches of Christ, and calleth them sanctified in spiryte, and yet maketh them not sure that they shall continue holye, nor rekeneth them not so cleane & pure, but that he feareth for them and biddeth them beware of waryng worse, & teacheth them the wayes whereby they may ware better, and in many of them findeth many C faultes too, & biddeth them amend them, and fyndeth spottes and wryncles, and wold haue them washed & smothed out.

Will ye see good readers that thys is true. Consider wel the fyrst epistle of S. Paule vnto the Corinthyes, oute of the vi. chapter, of which epistle frere Barns aledgeth here these wordes. Ye be washed, ye be sanctifyed, ye be iustified in the name of our lord Jesu Christ, and in the spirit of our god. Doth ẏ apostle though he call them washed, and sanctified, and iustified in the spirit of god, and though he calle them the churche of God as he D calleth them in the begynnyng of the epistle: dooeth he meane that by reason of the ablucyon and iustyficacyon, with whiche, eche of them was once wasshed from hys synnes, and iustifyed in hys spirite by the spirit of God, infounding the grace of faythe, hope, and charitie, with the sacrament of baptisme, & wherby they wer sanctified as persones specially dedicated vnto gods holye seruice, & with the indelible caracter and badge of baptisme receiued into hys liuerey and hys holy houshold the church, doth saint Paule I saye, meane therefore, that as they were all still of the churche, and by that respect styll sanctified and by professyon dedicate vnto God, as the scripture calleth the priest sãctified vnto god F by his dedicacion and speciall appoyntment vnto his holy ministracion in the temple with the holye oyle vppon hym, though the man were not alwaye holy & vertuous in hys owne heart: did (I say) S. Paule meane therfore that all those whole chrysten people as they were in dede of the churche, by their continued profession of the christen fayth, were all so iust & religious al the whole compani in heart, and styll continued in Goddes former fauour by verye true christen liuyng, & that so pure and so cleane without spot or wrincle, that S. Peter might fynd no fault among them?

I cannot tell you what Saynt Peter E myght haue doone. But well I wot S. Paule did fynde mo faultes then one among them, and greate spottes & wryncles, as hymselfe wryteth at length thorowe almoste euery Chapiter of that epistle, and the seconde epystle too. In whiche epystles, as he commendeth thẽ for many thinges, so doeth he for manye thynges dysprayse them and reprooue them. And as he saith there to the church of God, that is to witte, to the chrysten people of Corinthies: Ye be washed, and G ye be cleansed, and ye bee sanctifyed and holy, and ye be riche in Jesu Chryste, in all thynges, in euerye worde, and in all knowledge, as the witnesse of Chryst is confirmed in you, so that ye myght lack nothing in any grace abiding or loking for ẏ reuelacion of our lord Jesu Christ which shall confirme you vnto the ende withont crime in the day of the comyng of our lord Jesu Chryste.

Now lyke as he sayeth there vnto the churche: ye bee suche, so saythe he euen there also to the same churche: ye be fallen into diuisiõ, and ye be in debate and dyscorde, in stryfe and in contencyon, H and ye doe naught, and sue one another before Paynym iudges, and ye doe one another wronge, fraude, and iniurye, and you vse fornicacyon amonge you, and some of you suche as is not hearde of amonge the Paynymes, and other of 1. Cor. 5. you regarde it not, nor nothyng doe for the reformacion and amẽdment therof, and whẽ ye come together to youre housell, ye kepe not a reuerente order, nor abide til ye come altogether, nor the riche is not contente to sitte and eate with the poore, and putte their dishes together in comen, but the rich man will eate of his own, thus ye despyse the churche of god, and shame the poore folke that haue not

A of their owne, and with ſuch proude vncharitable maner, and ſuch vnreuerent faſhion, vſing your ſelfe at your aſſembly to gods bord, ye ſhewe your ſelf not to regard the body of our lorde, no more in a maner then ye doe the comon materiall meate, for whiche cauſe god taketh vengeaunce vpon you, for many of you fal ſick therfore, & many of you dye alſo.

Loe good readers, theſe thinges bothe of the tone ſorte and of the tother, doeth Saynt Paule write vnto the church, in the ſelfeſame epiſtles out of which frere Barnes here bringeth furth hys authorities. And then when he wryteth vnto
B one ſelfe churche, and one ſelfe congregacion, ye be very good and ye be very naughte: what meaneth he but that of theſame one churche and one company, ſome be good & ſome be naught, though the whole churche and congregacyon be called good and holye, becauſe there is none holye companye in earth but it, and alſo for the holines of the good folke that are therin, though ther be badde among them, as Chriſtes company was a good companye, and yet was there a traytoure amonge them, and therefore himſelfe ſayde to his apoſtles: Now be
C you cleane, but yet al you be not cleane. And ſpecially is it holye, becauſe of the holy head therof our holy ſauiour hymſelf, whoſe myſticall bodye is the whole
Iob.12. knowen catholike church, in which for al the cure done vpon it in the baptiſme, yet are ther many ſicke membres by many great new ſinnes, and many old many times cured again by penãces in their liues, and of ſuche as either perceuer in the grace of their baptiſme vndefoyled, and not reiected by any deadly ſynne, or after deadly ſinnes committed, be finally reſtored vnto grace again by the bleſ-
D ſed ſacrament of penaunce, of thoſe ſortes ordinarily doeth and ſhall our ſauiour (the ſore cankred members that wil not in concluſion be cured, left vnto the rotte & ſhaken into ẏ fire) bringe furth & make perfite his glorious church, & preſent it to his father bryghte and ſmothe, without any ſpot or wrinkle to liue and endure in heauen, but neuer ſhall hys church be clerely without ſpot or wrincle, whyle it wandreth in this wretched world. And ẏ church in earth here muſt frere Barns ſpeake of ye wot well.

And therefore good chriſten readers, here may ye playnely ſee that S. Paule in the places that frere Barnes hathe brought vs furth, meneth no ſuch church as frere Barnes woulde here make vs E wene to begyle vs with, but calling thẽ both good and bad, and meaning ſome of them good and ſome badde, and yet none without ſpot or wrincle, mẽt none other churche of any other maner, then only ẏ cõmon knowen catholike church of which thoſe churches to whom ſaynt Paule wrote wer very true partes, and of the nature and maner of the whole churche. For as thoſe particuler churches were knowen churches: euen ſo is the whole churche a knowen churche. And as they were congregacions, not of onelye good folke, but of bothe good and badde togethey: ſo is the whole ca- F
tholike churche a congregacion, not of onely good, but of good and badde together, for which whole catholike churche God hath and euer ſhall accordynge to hys manifold promiſes, ſo prouide that the doctrine therof ſhal neuer be any dãnable errour, but as Chriſte came him- Iohn.16.
ſelf to begynne it, and ſente his apoſtles diuers in diuers partes to inſtructe it, & they ſet other vnder thẽ, as ſaynt Paule ſette Timothe: ſo god hath from age to G
age ſent into euerye good chriſten countrey, good and holy vertuous mẽne, as hath appeared by their godly liuing and holy wryting, and manifolde miracles which God hath wrought and worketh by them, and with whiche wonderfull miracles god beareth witnes for them, Mark.16.
and with his owne grace and aſſiſtence whiche he promiſed ſhoulde euer abide, worketh with the toward willes of the people of his knowen catholike church, to the conſenting and agremente of theſame doctrine, ſo ẏ the catholike church is the houſe of God, and the pyller and ſure ground of trouth, that euery ſingu- H
lar perſone in the clearing of all doutes concerning the ſure auoyding of all dãnable errours, may ſtande & leane vnto.

And if anye perſone depart from the faith of this church, or that any particuler churche falle fro the doctrine of the whole catholik church, & ſo depart therfro: yet remayneth the remenant ſtil the very full catholike churche, and is theſame houſe of god, theſame piller, & theſame grounde of trouth, that it was before while the tother was a part therof, like as if a man did cut of a rottẽ ioynte of his bodi, yea & many rotten ioyntes, yet wer the remenant the ſelf ſame man ſtill, and the ſelf ſame ſoule ſhoulde ſtill remayn whole in the remenant.

Nor not euery man that is in deadlye ſinne,

A ſinne, is thereby furthwith oute of the churh of Chriſt in earth, til he either depart out or be put out, no more then a ſecret traytour in a kinges houſhold is by his ſeeret treaſō ſtraight out of his checker roule, nor Judas himſelfe after his cōceiued treaſon though he were out of Chriſtes fauour was not yet out of hys houſhold, till his maiſter checked him & bode hym walke like a traytour aboute his treaſon & ſo did put him out, as ỳ catholik church of Chriſt putteth out ſuch heretikes and ſuch Judaſes now.

B And thus good chriſten readers, here haue ye playnely ſene, that all the ſcriptures that frere Barns bringeth, make euen playne againſt him, and playnely proue the knowen catholike churche to be the very church of Chriſt, and in thys world none holy church beſide.

Nowe good chriſten readers, where as frere Barns alledgeth vs diuers places of Saynte Auſtine, and ſome other doctours for this purpoſe: though I let them paſſe by the waye, and aunſwere them not furthwith, yet ſhall they not paſſe vnaunſwered ere we part. But for as muche as he laboureth with interlacing of his hereſies and hys rayling, to C make ſuch confuſion in the matter, that men ſhould not by his wil wel perceue ỳ poynt: I ſhal therfore ſoyle you thoſe allegations in ſuch conuenient place, as may geue the matter moſte light.

And firſt ye ſhal conſider that he wil nowe tell you where this church is that he aſſygneth, of only ſo pure and cleane perſones without ſpot or wrincle, that ſaynt Peter maye fynde no faulte with them. Loe thus he ſayth.

¶ Barnes.

Thys is the very true churche that is D ſcattered thorowe all the worlde, and is neither bounde to perſone by reaſon of dignitie, nor yet to any place by the reaſon of fayned holineſſe, but ſhe is a free thing thorow al the world as S. Auſtin doth witneſſe in theſe wordes. The holy churche are we, but I doe not ſay we, as one ſhold ſay we that be here alone that heare me nowe, but as many as be here faythful chriſtened men in this church, that is to ſay in this citie, as many as be in this region, as manye as be beyonde the ſea, as manye as be in all the whole worlde (for from the ryſing of the ſunne till the going downe, is the name of god prayſed) ſo is the holy churche our mother &c. Here haue you playnly, that the holye churche is the congregacyon of F faythfull menne whereſoeuer they be in the worlde. And neyther the Pope, nor yet his cardinalles be more thys church or of this church, than the pooreſt man in earthe. For this church ſtandeth alonely in the ſpirituall fayth of Chryſte Jeſus, and not in dignities nor honours of the worlde, as Lyranus doth declare in theſe wordes. The churche doeth not ſtand in menne by reaſon of the ſpirituall power or ſecular dignitie. For many princes and many Popes, and other inferioure perſones, haue ſwarued from the fayth. Wherfore that churche doeth ſtande in thoſe perſones in whom is the C true knowledge and confeſſion of fayth and of veritie &c. O my lordes, what wil you ſay to Lyra? I haue great meruayl that you burne him not. It is high time to condemne him for an heretyke, for he ſpeaketh againſte your lawe. xxiiii. q. j. Quodcunque. Whereas your gloſe declareth that god ſuffered not the Rome churche for to erre, & Lyra ſaith plain that many popes haue erred. And alſo ỳ the church ſtandeth not in dignitie, but in confeſſion of Chriſt and of his bleſſed veritie. G

¶ More.

In al this long tale good readers frere Barns telleth vs no more but ỳ churche is free, becauſe himſelf loueth libertie, & ỳ church is boūd to no man becauſe himſelf wold be boūd to no prayours, nor the church is boūd to no place becauſe ſuch apoſtatas wouldc be bound to no cloyſter, but haue all the worlde to royle in.

Then ſaith he by the autoritie of ſaint Auſtine that the churche is not the chriſten people of anye one countrey alone, and who ſaid it was?

Then he ſheweth that Liranus ſaith H the church ſtādeth not in ſpiritual power or ſecular dignitie, but in confeſſion of Chriſt & his bleſſed veritie, & no man findeth faulte with Lyra for ſo ſaying: but we find fault with frere Barns for teaching falſe hereſies in ſtede of Chryſtes bleſſed veritie. Nowe in tellyng vs where the church is, he telleth vs it is in the world, & trueth it is the very church is in the world, but he proueth vs not yet that his own church is in the world, for he proueth no ſuch church at all.

For conſider (good readers) that yet for hys purpoſe is ther neuer one word brought out. For yet hath he brought vs no proſe of any church here in earth, wherof the people liuing here in earth,

A and being the membrs and partes ther of, be ſo pure and ſo cleane without ſpot or wrincle, that ſaynt Peter may fynde no faulte with them. For thys poynte hath he yet brought vs no proſe, but of al that he hath yet brought, part proueth nothing for him, and the more part proueth cleare agaynſt him.

And now ſhall ye ſee by his own wordes folowyng, that as gaye a face as he made before with the ſcriptures that he brought furth: yet himſelf perceiued al ẏ whyle well ynough, that al ẏ he hath hitherto ſaid, proueth in that poynt wherupon al dependeth, nothing at all for his purpoſe. For loe, now thus goeth he forward & findeth ẏ fault with him falſe.

¶ Barns

But nowe here wilbe obiected, that I fayn ſuch a church as our Logicians do *Intentionem ſecundam*, that is a thyng that is no where. Where ſhall a manne fynde a church that is ſo pure and ſo clene, that hath neither ſpotte nor wrincle in her, and that is without al ſinne, ſeeing that all menne muſt of neceſſity ſaye, forgeue vs oure treſpas. And if any man ſay (be he neuer ſo ryghteous) that he hathe no ſynne, than is he a lyer, and there is no veritie in him.

¶ More.

Loe good readers, here may ye clearely ſee, that himſelf perceiueth all that he hathe ſayde hitherto, hable to ſerue of naughte, but that for all the ſcriptures that he hath layde to proue that there is ſuch a churche, and for all the wordes of ſaynt Auſtine, by which he would haue ſemed both to proue that there is ſuche a fayre pure church and a cleane, and alſo that ſaint Auſtine telleth vs where it is, that is to wit, not all in anye one place, but ſpreadde abrode in all places of the worlde, where faythfull people are inhabited: yet for al this freke Barns here confeſſeth nowe that all thys ſerueth of nothing, but hys purpoſe that there is in earth any ſuch church, remaineth ſtil ſo farre furth vnproued, that he ſeeth wel himſelf ẏ men may yet obiect vnto hym that ther is no ſuch pure & cleane church in earth, but that for anye thyng that he hath brought furth to proue it, he ſemeth of his own brayne to fayn it, as Logicians feyne (ſayth he) the ſeconde intencion. Whiche is he ſayth no where.

And therfore good readers, cutting of now for naught all that he hath ſayd before, as he taketh it for naught hymſelf: lette vs ſee what he will nowe ſaye better vpon this better auiſemēt. For now will he not fayle of likelihod to proue vs plainly ſome people ſome where ſo pure and ſo cleane without ſpot or wrincle of ſinne, that S. Peter can find no fault in thē. Lo thus good readers he proueth it.

¶ Barns.

To this I aunſwer, ẏ this holy church hathe ſinne in her, and yet is ſhe pure & cleane. Marke Saynt Paules wordes. Chriſt hath geuen himſelfe for her that he might make her glorious, ſo that the clennelle of this holy church is ẏ mercy of god toward her thorowe Chriſte, for whoſe ſake he layeth nothynge to her charge, yea & if any other perſone wold, he is readye to geue her his clennes, & to let her by faith clayme of right his purenes for her own. For betwene thē, all is common, as betwene man & wyfe. So ẏ if the church loke on her owne merites & of her owne workes, ſhe is full of ſynne and muſt nedes ſaye: *dimitte mihi debita*. The whiche ſhe neded not to ſaye if ſhe hadde none. But if ſhe referre her ſelf vnto the merites of her bleſſed huſbande Chriſte Jeſus, and to the clennes that ſhe hathe in his bloud, than is ſhe without ſpotte. For by ẏ reaſō that ſhe ſticketh by fayth ſo faſt vnto her huſband Chriſt, & doeth abide in confeſſion of her ſinne, and requireth mercy for them, therfore is ther nothing layd to her charge, but al thing is forgeuen her.

And therefore ſaith ſaint Paule, ther is no damnation vnto them that bee in Chriſte Jeſu. And that thys may be the playner, I will bring you Saynte Auſtines wordes the whiche was vered of the Donatyſtes with thys ſame reaſon that is layde agaynſte me. Hys wordes be theſe. The whole churche ſayth, forgeue vs our ſinnes. Wherefore ſhe hath ſpottes & wrincles. But by knowleging of thē, her wrincles be extended & ſtretched out, by knowledgeing, her ſpottes are waſhed awaye. The church abydeth in prayer that ſhe might be cleanſed by knoweledgeing of her ſinnes. As long as we liue here, ſo ſtandeth it, and when we ſhall departe oute of this bodye, all ſuch thynges be forgeuen to euery man, wherefore by this meane the churche of God is in the treaſours of God without ſpot and wrynckles. And therefore here doe we not liue withoute ſinne, but we ſhall paſſe from hence without ſinne &c. Here haue you clearely that the churche

of god

A of god is clenſed and purifyed by Chriſt for knowlegeing of her ſinnes, and not by her own purenes. Wherfore ſuche a churche ther muſt nedes be, though that the carnal eye cannot ſee her, nor flefhly reaſon can iudge of her. Wherefore we beleue this article by faith, ẏ holi church is a cõmunion or felowſhip of holy men & know it not by ſeing or feling, as we doe the felowſhip of drapers or mercers, for then wer it none article of the fayth. And it is playn ẏ al your ertertour fygnes, with all your holy ornamentes, as
B your holy myters, your holye croſſe ſtaues, your holye pillers & pollares, your holye red gloues, your holy ouches, and your holy ringes, your holy annoynted fingers, your holy veſtimentes, your holy chalices, & your holye golden ſhooes, ye take alſo to helpe you S. Thomas of Caunterburies holy ſhoe, with all ẏ holy botes of holy monkes, & all theſe together cannot make one crumme of helpynes in you, nor helpe you one prycke forward, ẏ you may be within this church. For if theſe thinges could help, thẽ wer it no miſſery to make an aſſe to be of the churche of God. But our holy mother ẏ church hath another holines, that cum-
C meth frõ god the father thorowe ẏ ſwete bloud of his bleſſed ſõne Jeſu Chriſt, in whõ is all her confidence & truſte. Unto whõ ſhe ſticketh onely by ſtedfaſt fayth, by whoſe purenelle ſhe is alſo pure, in ẏ ẏ ſhe doth cõfeſſe her vnclẽnes, for ſhe beleueth ſtedfaſtly ẏ ſhe hath an aduocate for her ſinne to ẏ father of heauen which is Chriſt Jeſus, and he is the ſatiſfaccion for her ſinnes. And he of his mercie & not of her merites, hathe choſen her for to be his. And becauſe ſhe is his, therfore muſt ſhe be cleane ſo long as ſhe abideth in hym.

D This is well declared in ſaynt John, where our maiſter Chryſt is compared to the vyne, and al the members of holye church to the branches, that as the branches can bring furth no fruite of theſelf, ſo can holye churche of her ſelfe bringe furth no goodnes, except ſhe remayn in Chriſt by perfite faith. This is wel proued by your own law, whoſe wordes be theſe. Therefore is the churche holy, becauſe ſhe believeth right wiſely in God &c. Heare you not the cauſe wherefore the churche is holye? becauſe ſhe believeth right wiſely in God, that is, ſhe believeth in nothinge but in hym, and ſhe believeth nor heareth no word but hys, as our maiſter Chriſt beareth witneſſe: my ſhepe heare my voyce, and another E
mans voyce do they not know, alſo in a nother place, he that is of god, heareth ẏ wordes of god: how cometh this that the church of god hath ſo ſure a iudgement, that ſhe knoweth the voyce of Chriſt frõ other voices? & cannot erre in her iudgement? Becauſe that Chriſt hath choſen her, and becauſe ſhe is ſerued of God as our maiſter Chriſte ſayth, and becauſe ſhe hath (as ſaint John ſaith) ẏ inwarde oyntment of God, that teacheth hys all maner of verite, ſo that ſhe cannot erre. But why can ſhe not erre? becauſe ſhe may doe what ſhe will? Becauſe that al thing that ſhe doth is well done? becauſe F
ſhe maye make newe rewles and newe lawes at her pleaſure? becauſe ſhe may inuent a newe ſeruice of god that is not in ſcripture at her will? Naye naye my lordes. For ſhe is but a woman & muſt be ruled by her huſbande, yea ſhe is but a ſhepe and muſt heare the voyce of her ſhepeheard. And ſo long as ſhe doth, ſo long can ſhe not erre, becauſe the voyce of her ſhepeheard cannot be falſe.

Thys maye be proued by your owne lawe, whoſe wordes be theſe, the whole church cãnot erre. Alſo in another place the congregacion of faithfull men muſt nedes bee whiche alſo cannot erre. &c. Theſe wordes be playn, what church it is that cannot erre, that is the congregacion of faythful men that be gathered in Chriſtes name, which haue Chriſtes ſpirite, whiche haue the holy oyntment of god, whiche abyde faſte by Chryſtes woorde, and heare none other mannes voyce but his.

¶ More.

Here haue I good readers rehearſed you the full declaracion of hys purpoſe together, which as it wer wel done that G
no man ſhoulde vouchſafe to reade ouer once: ſo wer it good that whoſo woulde nedes reade it once, ſhould indifferently without parcialite reade it and aduiſe it often. For in good faith I doute it not but he that ſo would, had he no learning at all, and wer witted but right meanely: yet if he loke not all to the ſcoffing, & ſuffer himſelfe to be caried away with ẏ felowes fond rayling from the conſideracion of the matter, he coulde not but perceiue ſuch foly and ſuch falſhed, and ſuch repugnance and contradiccion in itſelfe, that he ſhoulde neuer after nede any man elles to aunſwer him but himſelf. But then if the reader be learned &

A looke well farther vpon the authorities that this manne layeth vs furth for hys purpose: he shall finde them handeled in suche wyse, that he shall thynke it more then pitie that either holye scripture or any good boke elles should euer come in such a false foles handes.

For letting the authorities stand for the while, what hath he told vs in al this long tale? Hys purpose was ye wotte well, to proue vs that here in earth ther is and must nedes be a church and a cõgregacion of people, so cleane & so pure without any spot or wrincle of sinne, ỹ saynt Peter may find no fault in any of them. And howe hath he now proued it? B Take fyrst out of his tale hys pleasaunt scoffing vpõ myters, & crosse staues, pillers, pollares, and red gloues, auches & ringes, and then his raylingvpõ the holy ointment vsed in the consecracion of annoynted persones, & vpon vestmentes and chalices, & mockyng of saynt Thomas with iesting vpon his shooe, whose shoe was I am sure neuer half so black as is frere Barns soule in sinne, but if it be by penance washed any whyter since he made his boke: take out I saye of hys C tale al this goodly garnishing, and how he hath proued vs beside that ther is and must nedes be in earth a church and congregacion of people, so pure & so cleane without spotte or wrincles of sinne, that saynt Peter may fynd no fault in anye of them, doeth he proue it by anye other then by riddels that he hadde readde in Tindales boke, of sinnyng and yet not sinning, and erring and yet not erring. And yet hathe he not the witte when he sawe the matter in the tother mannes boke before him, yet hadde he not I saye D the witte well to perceiue it, and to doe so much as to putte some difference betwene deaddelye synne and veniall as Tindall doeth, and betwene damnable errour and errour that letteth not from saluacion as Tyndalle dooeth also. In whiche thinges though Tyndalle hathe shamefully ouerseen himselfe, and deadly sinned and damnably erred, albeit he so farre misseth the marke, that he marreth all hys matter: yet at the leaste wise he shewed himselfe that he saw it, where as Barns had not as it semeth so much witte as to perceiue it, when Tyndalle had in his boke shewed it hym.

Howbeit peraduenture I blame hys wit causeles. For I wene the man perceiued those poyntes well ynough. But for because he sawe that Tyndall when he brought them in, did therby so intrike himselfe in the matter, and meshed hymselfe in the nette of hys own folye, that he couloe neuer well wynd out: frere Barnes thought it best therfore to take a surer way, and ridde himselfe with onelye Tyndalles ridelles of sinnynge and yet not synning, and erring and yet not erring, & leaue oute those other poyntes, & walke so muche more in the darke then Tindall doth, though Tindall kepe himselfe in the darke more then meetely well. E

For nowe to proue vs all hys whole purpose, ỹ ther is here in earth a church and a company that be cleane without any spotte or wrincle of sinne, and that F so cleane that saynt Peter may fynd no faulte, obiecting agaynste hymselfe the thyng that he seeth well euerye manne woulde, that is to witte, that both by comon experience of the people, and by the playn word of god, the contrarye of hys exposicion and purpose, appeareth euidently true: he aunswereth in conclusiõ therũto, the congregacion which he calleth the church euer hath spottes, & wrincles of synne, & that yet it is for all that G very pure & cleane, because that for her abiding in the knowledging of her spottes & wrincles of her sinnes, and askyng mercy for them, God layeth nothyng of them to her charge.

Consider nowe for goddes sake good readers, how perfitly frere Barns hath aunswered you, & howe perfitly he hath proued his purpose. He promised vs you wot well to proue vs a church pure and cleane without spot or wrincle, & nowe he bringeth vs a church pure and cleane as he saythe, with spottes and wrincles both. Is there anye man so bare witted, H that can so be satisfyed and thinke hymselfe sufficiently aunswered thus?

I had as lyue he tolde vs 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 neuer her spottes nor her wrincles to her charge, but is alwaye washing her spottes, and alway stretchynge oute her wrynele: yet he confesseth that for al the washing and al the stretching, as long as she liueth she is neuer without them. And hys promise ye wot well was, to proue vs a church not pure and cleane with them, but pure and cleane without them.

Nowe where he sayd the churche is so without spotte, that saynt Peter might fynde no faulte in her, he begyled me.

For

A For I had went ſhe ſhoulde haue hadde none for ſaint Peter to ſpie. And I merueyle what he meant by ỳ word, it ſhall not be lawfull for ſaynt Peter to fynde any faulte in her. For I thought that it would alway be lawful for ſaynt Peter to ſay true, and to call a ſpot a ſpot, and a wrincle a wrincle in her all the whyle ſhe had any, and that is as Barns now confeſſeth in concluſion, all the whyle ſhe is here. But nowe meant Barns all this while as it appeareth, farre of another faſhiõ, that is to wit, that ſhe ſholde
B euer haue ſpottes and wrynckles whyle ſhe liueth in earth, but that ſaynt Peter may not be ſuffered to tell her ſo, for if any man would laye her ſpottes and her wrincles to her charge, then is Chriſte (ſayth frere Barns) readye to geue her hys clennes, & to let her by fayth claime of ryght hys purenes for her owne, and which fayth meaneth he? fayth alone of likelyhod, for alonelye fayth iuſtifyeth he ſayth.

But yet good readers ye wot well for all this till ſhe come there as ſhe ſhalbe glorious, which is in heauen & not here, & vnto which though the church ſhall in concluſiõ come, yet ſhal not euery man
C come that is at any time parcel or member of the churche, no more then though the children of Iſrael came in concluſion to the land of beheſt, and wer diuers times deliuered agayn out of thraldom, that it therefore folowed that all came thither, but many dyed in deſert: yet in the meane whyle I ſay, till God hath ſo fully geuen her his clẽnes and his purenes, that he hath fully waſhed out al her ſpottes and ſtretched oute all her wrincles, and made her glorious in heauen,
Rom. 8. where, as ſaynt Paule ſaith, who ſhall
D accuſe the choſen of god, as who ſay, no man can, elles whyle ſhe is yet here in earth, not glorifyed, nor her ſpottes fully waſhed oute, but be in waſhing, nor her wrincles fullye ſtretched out but be in ſtretching, and whyle as faſte as her huſbãd wacheth ſhe ſpotteth, and as faſt as he ſtretcheth ſhe wrincleth: I cannot in good fayth ſee why ſaynt Peter ſhould be afeard or by what law it wer vnlawfull for him to ſay for the time the thing that for the time is trouth, that is to wit that ſhe is not yet pure and cleane without ſpot or wrincle.

And thus good readers, yet ye ſee once agayne that frere Barnes proueth nothing the churche that he promiſed, but when in ſtede of one pure and cleane, without ſpot or wrincle, he bringeth one E not ſo cleane but that ſhe is ſpotted and wrincled, he wolde winne the field with a face, and make ſaint Peter afeard to call her ſpottes ſpottes, or her wrincles wrincles. But it will not be Barns, it will not be. For though S. Peter while himſelf was of that very church here in earth, and therefore yet wrincled & ſpotted, and ſo fore feared reprofe, that at the word of a woman he was afeard to loke a gryſle in ỳ face, yet nowe that he is glorifyed in the church in heauen, & all hys ſpottes waſhed cleane oute, and all hys wrincles cleane ſtretched out, he is now ſo farre out of al feare of reprofe, that ỳ F thunder of your great worde cannot let him to ſay true, for anye feare of youre gargyle face, ỳ ye came diſguiſed with, at your laſt reſorting hither.

But nowe let vs conſider ſomewhat of frere Barnes holye preachyng by the waye, whether it be ſo holy as he would haue it ſeme.

The cauſe he ſaith why this churche is here ſo holye, pure, and cleane, without ſpot or wrincle, and yet hath he ſaith euer ſpottes and wrynckles, whyle it is in this worlde, is he ſayth, becauſe God hath choſen it without anye merites of G her, & becauſe ſhe knowledgeth her faul- Frere Barns churche.
tes. Here muſt we conſider alway (good readers) that he putteth the churche to be all of good folke and none euil, nor deadly ſinners therein, for that is ye remember wel the difference betwene the common knowen catholike church and his, that the catholike church of Chriſt here in earth, hath in it bothe good & bad, and frere Barns church hath none in it, but ſo good, ſo cleane, & ſo pure, that there is not an euil man therin, but though they
H neuer lacke ſpottes nor wrynckles, yet their ſpottes be no ſpots, nor their wrincles be no wrincles, or at the leaſt wyſe though they be, yet ſaint Peter may not be ſo bolde to call them ſo, becauſe themſelf knowledge them to be ſo.

Now as for that he ſpeaketh of election and merites, we will not much meddle with him. For we agre that god cheſeth by preuencion of grace, euery man that he taketh to him before the mã may any thing merite, whiche can without grace nothing merite. But after maye man by frée will worke with grace and helpe, to merite rewarde in heauen by Mans free will worketh with grace.
gods workes wrought in fayth and charitie, and not in fayth alone, whatſoeuer frere Barns agaynſte frée will and

A good workes babble to the contrary.

But nowe concernynge that he speaketh of satisfaccion, and that Christe is oure satysfaccion, the wordes are good and true: for Chrystes death is able and sufficiente, and so is the leaste droppe of his bloude for the satisfaccion of the sinnes of all the whole worlde, and manye be without any other satisfaccion saued as be al the chyldren that after baptisme dye in their cradles. But God hath not so ordered yet, that euery manne which hath age and discrecion, should so trust vnto that satisfaccion by which Christe with his passion satisfyed for al mennes synnes at once, that he shoulde for hys owne sinnes by the fruitfull workes of penaunce make no satisfaccion himself, no more then he woulde though Chryst bee oure aduocate and praye for vs that we shoulde therefore be the more slacke and remisse in praying also diligentlye for our self. For he biddeth and teacheth vs also to praye, and that without ceasyng and faynting. Nor he taketh it not for foly nor for sinne that for the honour we beare to god, we honour and pray to the sayntes also that are his frendes, to be intercessours for vs, against whiche, frere Barns hath made as very a foolish processe as euer dyd heretyke that spake on that parte, syth that heresye firste beganne, and no lesse foolishly speaketh he in manye places agaynste satysfaccion and agaynste all the sacramente of penaunce.

Of satisfaccion.

How to pray to sayntes.

And therefore where he saith that the churche is made cleane and pure, by knowledgeing her sinnes: it appeareth well, that though he speake ẏsame wordes that saynt Austine spake, yet he meneth not as Saynt Austine meant. For Saynte Austine in diuers other places declareth, that a synner shoulde knowledge hys deaddely sinnes by shryft and confession, and doe satisfaccion and penaunce appoynted him by ẏ priest, as he doeth both in diuers other places, & also at great length in hys booke de *vera & falsa penitentia*, where he saythe in thys wyse. Therefore he that repenteth, lette hym vtterly repent, lette him shew his sorow with teares, lette him represente and declare hys lyfe vnto God, by the prieste, let him preuent the iudgemente of God by shryft. For our Lorde commaunded those that were made cleane of theyr leprosye, that they should shewe themselfe to the priestes, therby teachyng that the synnes muste bee confessed by bodelye presence, and not be shewed by a messenger, nor by wrytyng. And after in the. xv. Chapiter: Let euery man putte himself vtterly in the power of the iudge in the iudgement of the prieste, let hym reserue vnto hymself no power of himself, but that he be ready at the priestes commaundement, to doe for the repayryng of the life of his soule all thynges that euer he woulde doe for to flee the deathe of his body, and that with desyre too, for because he geatteth agayne infinite life.

Augusti. de vera & falsa penitentia.

Ca. 10. & 15

Our sinnes must bee confessed by bodely presence.

And thus it appeareth as ye see, good readers, in what wyse Saynte Austine woulde a sinner should knowledge hys deaddely sinnes, that is to wit, by shrift contricion, and satisfaccion, not onely voluntarye besyde, but also suche as shoulde bee inioyned by the prieste. And while frere Barns doeth but mocke the sacramente of penaunce, and because Christ is our satisfaccion, will that mē shall doe none for themself: it appeareth well I say therfore, that though he speke in this place as Saynt Austine doth in one place, yet meaneth he not as Saynt Austine meante in that place.

How a man should knowledge his dedlye sinnes.

And therfore by frere Barns mening a man nedeth no more but knowledge himself a sinner and al is safe. And then may ẏ church be soone a gret flocke. For there bee folke ynough hable to make a great flock that wilbe content to knowledge their sinne if ẏ may serue alone, & they without peril suffred to sin on still.

And yet though ther wer no more required but euen a bare knowledgeyng of theyr sinne, yet woulde neither Barnes, nor Tindal, nor Luther, nor Lambert, nor Huskin, doe so much for gods sake as to knoweledge their synne, but they will rather runne to the deuyll in hell, then winne heauen with the bare knowledgeing that theyr poysoned heresies and the abominable sacriledge of freers & nūnes mariage, is any sin at al.

And marke well this by the way (good reader) that by Barns in such tymes as menne haue betwene the beginnyng of their deadly sinnes, & the knowledgeing of their sinnes, whiche tymes bee in many one manne many tymes in his dayes in al those times they be not of ẏ church, and agayne in all the tymes in whiche they knoweledge, they bee furthwith of the churche. So that by Barns one self manne is of the churche and not of the churche, not onely many tymes in hys life, but also some one is peraduenture of the churche and not of the churche,

dyuers

A dyuers tymes in one daye.

And this is playn agaynſt Tindalles churche. For he putteth the church to be a company of only ſuche as neuer ſinne deadely, and therefore be neuer oute of the churche, howe be it he calleth them alwaye repentauntes, and yet sheweth that ſometime they repente not, but be caried furth in their ſinne long ere they repente, and ſo neyther agræth he with Barns nor with himſelf neither.

But therin dweth Barns quitte hym as well agayn, for no more dweth he neither. For ſometime he ſayth that it muſt B nedes be that ther muſt be ſuch a church, that by the fayth and the knowledgeing of her ſinnes, and the hearyng of Chriſtes voyce, and cleauing to hys worde, and becauſe he hath choſen her, is cleanſed pure and cleane, and cannot erre. And then agayne he ſpeaketh in ſome place of that faſhion, as though it might bee that there were ſome tyme no ſuche church at all. For he ſaith ſhe is clene ſo long as ſhe abideth in hym & no lenger, ſignifying that ſhe might peraduenture depart out of him, & then be no church of his. And therefore he ſayth ẏ ſhe cannot erre, becauſe ſhe heareth ẏ voyce of her C ſhepeheard, and becauſe ſhe hath the inward oyntment of god, as Saynt John ſaythe, that teacheth her all maner of trouth, ſo that ſhe cannot erre.

But then to ſhewe vs that we ſhould not reken our ſelfe ſure of her doctrine, wening that ſhe ſhould be at al times in ſuch caſe and ſo taught of god with hys inwarde oyntment ẏ we might be ſure that ſhe woulde teache vs nothyng but ſuche as God inwardlye taught her: he telleth vs how long we may truſt her, & D ſaith ſhe is but a woman, & muſt be ruled by her huſband, & ſhe is but a ſhepe, & muſt heare the voyce of her ſhepeheard. And ſo long as ſhe ſo dweth, ſo long can ſhe not erre: as though he would ſay, ſõe time peraduenture ſhe dweth not, & then dweth ſhe erre, and therfore then beleue her not.

And to proue that ſhe maye ſometime leaue her huſband & goe from him, & not be ruled by him, and ſo be full of ſinne & errour: he bryngeth in the parable of Chriſt, where he ſaid: I am ẏ very vine, and ye be the braunches. And like as the braunches can bring furth no fruit but if it abide in the vine, no more ſayd our ſauiour can ye doe but if ye abide in me. And in this meneth Barns metely wel in part, and better then Tindal. For by theſe wordes it wel appereth, that thoſe C which are good folke in dede, and at one time very braunches of that very vyne, maye by the deuilles meanes and theyr owne fooliſhe negligence and frowardneſſe, fall of fro the vyne and ſo bryngе foorthe no good fruite, but wither away and ſerue but for the fyre, as didde that ſcyſmatike traytour Judas, which was at the tyme of theſe wordes ſpoken, one of the braunches of that vine.

And thus meaneth Barnes, that he which is at one time good and of it, may be another time naughte and fall from it, and then is foule and vncleane, and full of errours. But in this is Tyndall F agaynſt Barns. For Tindall ſayth, he whiche is once good, and a braunche of that vyne, can neuer ſinne deadelye after, becauſe he cannot come into it to bee a liuely braunche of that very vine, but by Goddes election and a feeling fayth, that can as Tyndall ſaith, neuer fayle, nor departe oute or fall of. But therin doeth Barns not erre ſo farre out as Tindall dweth, but taketh it accordyng to Chriſtes meaning, that by this parable geueth euery manne warning that they maye falle of, and biddeth them beware they dwe not.

But then in another poynt Barns ſe- G meth to runne out at rouers as farre beyonde Tindalle. For whereas Tindalle falſly telleth vs, ẏ neuer one member of the churche may fall fro Chriſte at anye tyme: frere Barns telleth vs here, ẏ the whole church may fall from him diuers times, and that therfore ſhe may diuers times erre, & that therefore her doctrine is not alway ſure, nor maye not alwaye be leaned vnto nor ſurely be beleued, but H that euery man muſt nedes vpon perill of his own ſoule examine and iudge her doctrine, and ſo receiue or reiect her doctrine by the worde of god. And this muſt euery man dwe vpon the payne of damnacion, whether he haue witte and learning mete therfore or not.

And now ſith it is ſo that Barns putteth in this caſe not euery ſingular mẽber of the churche, of whome ſome may fall of at one time, ſome at another, and ſome come in agayne, and ſome peraduenture neuer, and yet all the whyle the body neuer gone, nor the head left without mẽbers, nor the vine left wout braũches: ſith Barns (I ſay) repugnant, not only to Tyndales tale, but alſo to ſõe other partes of his owne, telleth vs ẏ ſhe, that is to ſay, the whole entiere church,

John. 15.

may ſo

A maye so departe and fall of from God, that we can haue no suretie of her perseueraunce, but that she maye leaue hym and so fall in errour, which he sayeth to make vs thinke that we maye therefore mistrust her doctrine, and truste it no lenger then as longe as she abydeth in god, and because we cannot well know when she is with hym, and when from hym, therefore he would ẏ we should alway mistrust her, & euer make an assaye and a tryall of her, euerye man for hys owne parte vpon the perill of hys owne soule, examining hymselfe her doctryne by the scripture, aswel man as woman,
B whether he or she can skill thereof or no: Sith frere Barns I say telleth vs in effecte thys tale contrarye to some other partes of his own tale, I welmay & will cutte of all his vyell babbel that he maketh in telling vs that the general counsayles maye erre, because it maye be (he sayeth) that they haue not the spirite of God with them. For what woulde it auayle for me to defende the credence of ẏ generall conkayles vnto frere Barnes, when he so handeleth the matter that he
C would make vs wene ẏ not only the generall counsayles whiche represent the whole church may erre, but also that the whole church which he putteth himself, of people so cleane & pure without spot or wrincle, that saynt Peter may fynde no fault in them, though she cannot erre whyle she cleaueth to God and heareth hys word, and therefore therby is such, yet she may fall fro god he sayth, & leaue the leaning vnto his word, and so ware soule and filthie, and so fall in errours. I will therfore peraduenture at some o-
D ther conuenient tyme, entreate the matter of the general counsayles with frere Barns, in which treatie I trust to make almost euery childe perceiue, that frere Barnes al ẏ he babieth here of the counsayles, if he had asked and folowed any wise mannes counsayle, but if he could haue treated it more wyselye, shoulde wyselye haue lefte it oute. And so doeth appeare alreadye. For he hath not in all that he sayth, proued no generall counsayle fallen in any damnable errour, which kinde of errour is the errour that we speake of.

But nowe syth he sayeth (as ye haue heard) and for as muche also as whether a Pope or general counsayle either may damnable be deceiued and erre, is not now our matter, but whither the catholyke knowen churche bee the verye churche, and then whether the whole E
churche may erre, and syth the poyntes of the catholike faith wherin frere Barnes and we vary, and wherin William Tindall and we vary, and wherin frere Luther and we varye, and wherin frere Huskin and we varye, and wherein we vary with al the other hundred sectes of heretikes, and wherein eche of them varieth with other as well as with vs, excepte onelye one thyng, the weddyng of freres and nunnes, for in that these new heretikes be almost all agreed, which til within this twēty yere neuer one of the olde heretykes woulde for verye shame haue graunted, but now sith as I say, ẏ F
poyntes of the fayth that they & we vary for, be for our part not only determined by counsailes, but also receiued and approued as part of the common catholike fayth, by the faithfull consent & belief of all chrysten nacyons, and the contrary parte not onely condemned and abhorred by holy generall counsayles. but also by the sentence of all old holy sayntes writinges, and by the catholike consent G
of all chrysten people, before that these heretikes that now receiue them, departed out of the catholike church for them, some secte of whiche, both Tyndall and Barns would wer taken for ẏ churche, and neither of both can tell whiche, and therfore dare not name which, but saith it is vnknowen which: I shall therefore passe ouer as I sayde for this tyme frere Barns bibblebabble agaynste the generall counsayles, and shall yet also tyl I come farther in thys matter, deferre the touchyng of the textes that he bryngeth furth of saynte Austine and other holye doctours for the proofe of his purpose, & I H
wil first touche ẏ poynt by which Barnes wil make vs to know his vnknowē church, if we happē to come where it is. For where we shoulde seke her ẏ he telleth vs not as though it made no matter though we neuer founde her, so that we knowe her if we hap to find her. And yet it appeareth ẏ he thinketh it necessary to seke her & find her, for elles wherfore geueth he any tokens at al. But this poynt Barns learned of Luther, & yet fyndeth he Luther so folish, that he is ashamed to tell all hys tale, as I shall after shew you. But first let vs heare what a wyse tale Barns wil in this matter tell vs.

¶ Barnes.

Now must we declare by what signes & tokens that we may know, that in this

place

A place or that place ther be certayn mem-
bers of thys holye churche. For though
she be in her selfe spirituall, and cannot
be perfitly knowē by our exteriour sen-
ses: yet neuertheleſſe we maye haue cer-
taine tokens of her spirituall presence,
wherby we may reken that in this place
and in ỳ place be certayn of her mēbers.
As by a naturall exaumple, though the
soule of man in her self be spirituall, and
inuisible, yet may we haue sure tokens
of her presēce, as hearing, mouing, spea-
king, smelling, with such other. So like
B wise where the worde of god is truely &
perfitly preached, without ỳ dammable
dreames of men, and where it is well of
the hearers receiued, and also where we
see good workes that doe openlye agree
with the doctrine of the gospell, these be
good and sure tokens wherby that we
may iudge that there be some men of ho-
lye churche. As to the first, whereas the
gospel is truely preached, it must nedes
lighte in some mens heartes, as the pro-
phete witnesseth: My word shall not re-
turne agayn to me frustrate, but it shall
doe all thing that I wil, and it shal pro-
sper in those thynges vnto whiche I dyd
sende it.

C Also sayne Paule sayth, fayth cometh
by hearynge, and hearyng cummeth by
the worde of god, and therfore it is open
in holy scripture, that whā Peter spake
the wordes of God, the holye ghoste fell
downe on them all. Wherefore it is o-
pen that Godes worde can neuer bee
preached in vayne, but some men must
nedes receiue it, and thereby be made of
holy church, though that menne doe not
knowe them neither by their names nor
yet by their faces, for this word is recei-
ued into their heartes. The seconde tokē
is, ỳ the receiuers of this word doe work
D well therafter, as S. Paule declareth of
his hearers, whā you receiued of vs the
word wherwith god was preached, you
receiued it not as ỳ word of men, but eue
(as it was in dede) ỳ word of god whiche
worketh in you that believe. So that if
men doe worke after the word of god, it
is a good token that there bee menne of
the churche, though that we (hypocrisie
is so subtile and so secrete) may be often
times disceiued by these outward woor-
kes. But neuertheleſſe charitie iudgeth
well of all thynges, that haue a good
outwarde sygne, and bee not openlye a-
gaynst the word of god. But it is no ieo-
pardie thoughe charitie bee dysceyued,
for he is open to all iopardies, but faith
is neuer deceiued. E

Nowe to our purpose, that where the
worde of god is preached truelye, it is
a good and a perfite token that there bee
some men of Christes church, thys may
bee proued by Chrisostomes woordes.
They that be in Iudea, lette them flee vp
into the mountayns, that is to saye, they
that be in christendome, lette them geue
themself to scriptures. Wherefore com-
maundeth he that all christened men in
that tyme, shoulde flye vnto scriptures:
For in that tyme in the whiche heresies
haue obtayned into the churche, there
can bee no trewe probacion of chrysten-
dome, nor no nother refuge vnto christē
menne, wyllyng to knowe the veritie of F
fayth, but the scriptures of God. Afore
by manye wayes was it shewed whiche
was the churche of Christe, and whiche
was the congregacion of gentiles. But
nowe there is none other way to knowe
vnto them that will knowe which is the
very true church of Christe, but alonely
by scripture. By workes fyrste was the
churche of Chrysste knowen whan the
conuersacion of chrysten men other of
all or of manye were holye, the whiche
holinesse hadde not the wicked men, but
nowe christen men be as euill or worse
then heretikes or gentiles, yea & greater G
continencie is found among thē than a-
mong christen men. Wherefore he that
will know which is the very churche of
Christ, how shall he know but by scrip-
tures only? Wherfore our lord conside-
ring that so great confusion of thynges
shoulde come in this latter dayes, there-
fore commaundeth he that christen men
whiche be in chrysstendome, willing to
reserue the stedfastnesse of true faythe,
shoulde flye vnto none other thyng but
vnto scriptures, for if they haue respect
vnto other thinges, they shalbe slaunde- H
red and shal perishe, not vnderstanding
which is the true church. &c.

These woordes nede no exposicion thei
be playne ynough, they doe also exclude
al maner of learning sauing holy scrip-
ture, wherfore see how you can with ho-
nestie saue your holy lawes, and defend
them agaynst Chrisostome. Moreouer,
if Chrisostome complayn of the inconti-
nencie ỳ was in hys dayes, how would
he complayne if he now liued, and sawe
the baudry and fornicacio that is in the
church. Also he sendeth mē to scriptures
that will know the holy church, and not
vnto the holy churche, for in the churche
were heresies but not in scripture.

Also

A Also saint Paule witnesseth the same, saying: you are builte vpon the foundacion of the apostles and prophetes, here haue you playnelye that the verye true church is grounded yea and founded of holy scripture, and therfore whersoeuer the worde of God is preached, that is a good token that ther bee some menne of Christes churche. But nowe as to the frutes & workes of this church, she doth alonely fetch oute her maner of liuing, and al her good workes out of the holye word of god, & she sayneth not nor dreameth any other newe holinesse, or newe inuented woorkes that bee not in scripture, but she is contēt with Christes learning, & beleueth that Christ hath sufficientely taughte her all maner of good workes that be to the honour of our heauēly father. Therfore inuēteth she none other way to heauē, but foloweth christ only, in suffering oppressions & persecutions, blasphemynges, & al other thinges that may be layd vnto her, which as S. Austine saith, the learned of our master Christe. Our holye mother the churche thorowout all the world scattered farre and long, in her true head Christ Jesus taught, hath learned not to feare the cōtumelies of the crosse, nor yet of deathe, but more and more is she strengthed, not in resisting but in sufferyng.

¶ More.

Here haue ye heard good readers, a fayre tale, with a proper ensaumple of the soule, and then two tokens after, by which ye may know in which company there bee some of the churche, though ye cannot knowe whiche the persones bee that be of the churche.

D And in bothe these poyntes ys haue heard hys whole tale, no worde in the way left out, nor one worde hath he not after for any farther proofe, but spending a leafe and an halfe in rayling vpon the cleargie, and ceremonies and sacramētes of the church, therewith he finisheth and endeth all hys procesle.

And therfore as touching the matter, ye haue heard all his whole tale garnished and made fayre with the sample of the soule, & the two tokens of ꝑ churche. But now is this tale fayre as long as it is in tellyng, & goeth fayre and smothe by a mannes eare, as the water goeth ouer the gooses backe, for elles if it tarye styll till it wete well to the skynne, and be well felt and considered, then it leseth all the grace and will appeare so folish, that the reader will thinke that this tale hathe moe tokens then twayne to make him knowe that the writer had almoste no more witte in his head then one that had no soule in hys bodie. E

I lette passe that he noteth in the margine these woordes how a manne maye knowe the church, and then he telleth vs in his terte, not howe a man may know it, nor any piece of it, but howe a manne may knowe in what place it is, and yet not so muche neither: For he telleth vs not, goe to suche a place, and there thou shalte fynde it, or some members of it, but he biddeth vs goe, and telleth vs not whither, and sendeth vs to seke and telleth vs not where, but telleth vs onelye by what token we shall knowe whether in the place where we happen to seeke, there be any suche persone or no. F

But now lette vs suppose that he told vs the fyrste tale, whiche were yet more to the purpose then the tale that he telleth vs now. And yet because he maketh vs hys tale so playne by the saumple of the soule, lette vs putte hym agayne for our parte some saumple of some symple soule, some good marchaunte that wer fallen in companye with frere Barnes in the house of hys secrete hokes at the signe of the bo. tell at Botolfes wharfe, and fyndynge him walkynge in a marchauntes gowne with a redde Myllayn bonet, and not knowyng that he were runne out of religion, but wenyng that he wer an honest manne, told hym that he were goyng towarde Excester, and for as muche as he muste carye moneye with hym, he woulde fayne fynde some good companye that wer going thither, by whome he myghte be bothe conuayed the rgghte waye, and also goe the more sure: For he hadde heard that ther were in many innes many loytering felowes, that wer false shrewes and yet semed as honest and as true as he, whiche false shrewes would fayne themselfe to be marchantes and say they wer going thitherward too. but when they wer goten in credence & taken into companys then vsed to leade menne out of the way and robbe them and kill them too. G

Nowe if frere Barns woulde saye to this man, ye be happy that ye haue met with me, for I will sende you to an inne where ye shalbe sure and neuer fayle to fynd some honest true marchantes that are thitherwarde, and than would send him to a certain place whiche he would name him.

If this

A If this merchaunt whan he had heartely thanked Barns, and wer going (very glad of his chaũce) in meting with this good man, by whose sendyng he shoulde nowe be sure of good companye in hys iourneye, shoulde happen yet to remember himselfe a little farther as soone as he came oute at doore, and thereuppon steppe in agayne and saye. But maister marchaunt, I praye you tell me yet one thyng, that I had lyke a foole forgotten before to aske you: In the inne that ye send me to, where I shalbe sure to fynde
B these honest true mẽ ẏ are going toward Excester, are there not also sometyme some suche false shrewes as I tolde you of, that make as though they wer honest true marchauntes, and goyng thither, tyll they maye make men believe them, and whan they bée once gotten in company, than leade them wrong and robbe them and kille them? To thys question if Barnes tolde hym there as he telleth vs here, and sayde, yes marye syr that there bée, not only sometime but alway, not a fewe suche loyterynge in thesame inne, that lye in a wayte to trayne men to them, and after betraye them and destroye them, than woulde the man saye,
C marye syr than I pray you tell me how I maye knowe the tone sorte fro the tother. Whereunto if Barnes should tell hym as he nowe telleth vs: Nay brother I canne tell thee no farther, but thys I will warraunt thee, that though there are as alway there are in the place that I sende thee to, many such false theues, and but verye fewe of those true menne that I tolde thee of, yet some suche true men are ther alway there, but how thou shalt knowe which they be, and discerne them fro the theues, that can I not telle thee, but that thou mayest aswel be there
D deceiued in the misse taking of them, as thou hast now been deceiued in the misse taking of me, whome thou takest for a marchante, and yet am I a frere. When Barns had once told the man this tale, would not the manne tell hym agayne, mary thã god amercy for right nought. For now am I neuer the nere, but thou leauest me as wise as thou foundest me, and so shall I thee too. And thereuppon woulde he take hys leaue honestlye and bydde Barns fare well foole.

Now the tale that he telleth vs, is yet much more false and much more vncertayne. For he telleth not vs so much as the name of the place, wherein we shalbe sure to fynde any of the churche, but biddeth vs goe take the scrypture with F vs, & therwith wander about and aduẽture, till we happen vpon some place in which we find some man ẏ doth preache vs the woord of God, ẏ is to say, declare vs thatsame scripture truely, for well ye wot he wil agree none other thing to be the word of god, sauing ẏ scripture onely, and then wheresoeuer we happen to fynde any man that expowneth it & declareth it truely without any damnable dreames of men, and where we see ẏ it is wel of ẏ hearers receued, & also where we see good workes ẏ doe openlye agree with the doctrine of the gospel: these bée E good and sure tokens, whereby that we may iudge that there be some men of holy churche there.

Fyrst would I wit what he meaneth by sure tokens, whether he meane onely tokens and signes wherby we may coniecture that some of the church bée there, though we know not whiche they be, as we may by a signe of a grene garlande, perceiue that there is wyne in the house, though we knowe not whereabout the celler is: or elles that we may so surelye G know it, that we cãnot be deceiued therin, as we be sure by the smoke & the sparcles that there is fyre in the chymneye. If he meane of the fyrste fashion of sure tokenyng, then is it no sure sygne and token, but an aunswere, gesse, and coniecture, for ther is peraduenture no wine in that house at all, but the wyne drunken vp, and the garlande hang still, and thã had the wyne or the ale by the grene garlãd or an ale pole, haue bẽn for frere Barns a better saumple and more mete for his matter, then the saũple of ẏ soule knowen to be in the bodye by the signes and tokens of hearing, speaking, sight, and smelling, & such thinges as the body H cannot doe but when the soule is in it. And also what am I then the nere if I may wene ther be in ẏ company some of the church, & yet peraduenture there bée none nor much ẏ nere neither by Barns church, though ther be some of thẽ there in dede as ye shall see sone after.

Nowe if he meane on the second maner, that by these tokens that we heare the word of god well and truely taught by the preacher, and see it well receiued of the hearers, and good ghospell workes wrought among people, we may be very sure that there be some of ẏ church in that companye, why shoulde Barns saye as he sayeth here, that we cannot bée sure whiche they bée. For if it maye be surely

A be ſurely knowen by thoſe tokens, that ſome of them be there, then muſt of reaſon thoſe tokens make vs moſte ſure of thoſe perſones, in whome we ſee them. And if they cannot make vs ſure of thē, in whom we ſee them, they cannot make vs ſure as it ſemeth of them in whome we ſee them not.

Foꝛ when our ſauiour ſayde of hypocrite heretikes: ye ſhall knowe them by Math.7. theyꝛ fruites, he meant that ye ſhoulde perceiue theſame perſones foꝛ heretikes and hypocrytes by the euyll fruites of theyꝛ falſe doctrine, that vnder a cloke of vertuous liuynge and clennelie they ſhould ſecretly ſowe & ſet furth falſe he-
B reſies, contrary to the knowen doctrine that himſelfe had taughte his catholike church, and that they ſhould alſo be perceiued by the fruit of euill woꝛkes, with which he would, if meune toke hede and Math.7. watched them well (as he bode them do) cauſe them to be depꝛehended and takē, and their maſkers taken of and theyꝛ hipocriſie to be diſcouered. But Chꝛyſte meant not that the tokens founde in one perſone ſhould leaue vs vnſure of him, & only make vs ſure ꝑ ſome heretyke & hy-
C pocrite wer there, as Barns here ſayth, by his tokens we ſhall be ſure ꝑ ſome of the church be there, but I cannot be ſure which perſone is any of them.

Nowe if he ſaide thys onely in whole greate regions, his reaſon myghte haue ſome place, foꝛ of a greate multitude ſeming good men, I may well reken that though ſome be hypocrites, al be not ſo. But whyle Barnes ſayth, whereſoeuer I find theſe tokens, there I may be ſure that ſome of his church without ſpot oꝛ wꝛincle are among them, the place may be ſo ſmalle, and the companye ſo fewe,
D that I could not be ſure, but might well feare that though I ſee ſuch good tokens in ſome of them, yet of that cleane and pure churche of frere Barns, ther were neuer one among them.

Yet aſke I frere Barns farther, howe pꝛoueth he that whereſoeuer we fynde theſe tokēs, we ſhall be ſure that though we cannot tell whiche they bee, yet ſure we may be that of his holy church ſome in that company ther be.

In the aunſwer vnto this, he putteth a dyfference in dede betwene the token of the good woꝛkes, and the token of the true pꝛeachyng. Foꝛ as foꝛ the woꝛkes, though they be very true goſpel woꝛkes, they be he ſaith, no perfite ſure ſygnes, but onely tokens whereby we may conIecture and deme well but not be ſure, E becauſe they may be fayned by hypocrieſie, but the tother tokē of the pꝛeaching, that token is he ſayth a perfite token, ſo that in that company wherſoeuer we ſe that happen, we haue a perfite token ꝑ there be in that companye ſome men of Chꝛiſtes holy churche.

And this he pꝛoueth as ye haue heard by thautoꝛitie of the pꝛophete Eſay, and of ſaynte Paule, and by the ſaumple of ſaint Peter in the .x. of the Actes, where at the pꝛeaching of ſaynt Peter, the holy ghoſte fell downe on them all.

But as foꝛ that enſaūple pꝛoueth not Barns purpoſe. Foꝛ it pꝛoueth no far- F ther, but that ſometime it doth ſo, where ꝑ hearers be ſuch as ſo doe receiue it, but Barnes muſt pꝛoue vs that it is euer ſo.

But this is frere Barns logique and The lodgyke of heretykes. Tindales, and Luthers alſo, and ſo is it of them all, vpon a particuler they boldly conclude an vniuerſall.

Now as touching the woꝛdes ſpoken of God by the mouth of ꝑ pꝛophet Eſay: My woꝛd ſhall not returne agayn to me fruſtrate, but it ſhall doe all thyng that G I will, and ꝑt ſhal pꝛoſper in thoſe thinges vnto the which I did ſend it.

What doe the woꝛdes pꝛoue foꝛ Barnes purpoſe? If he pꝛoue vs his purpoſe by theſe woꝛdes, he muſt pꝛoue vs fyꝛſte that the woꝛd of god, wherof the pꝛophet Eſay there ſpeaketh, is none other woꝛd but onely the pꝛeaching of the ſcripture. Foꝛ that is the woꝛd whiche frere Barnes here ſpeaketh of. And therfoꝛe in the Pꝛophete Eſay the woꝛd maye ſignifye that woꝛde of God, of which woꝛd ſaint Iohn.1. Iohn ſayeth. In the beginning was the woꝛd, that is to wit, the onely begotten ſone of god, as it there ſignifieth in dede H & not ꝑ woꝛd wꝛittē in ſcripture, though that of ꝑ woꝛd be much wꝛitten in ſcripture. Then ſeeth euery learned mā that thoſe woꝛdes of Eſay nothing pꝛoue the purpoſe of frere Barns, though it might there ſignifye alſo the woꝛde wꝛitten in ſcripture. Foꝛ it pꝛoueth ye wotte well not foꝛ the pꝛeaching of the woꝛd of god wꝛitten in ſcripture, if it be doutful and not euident, whether the pꝛophete ſpake of the ſcripture oꝛ not.

But nowe who ſo euer looke vppon the place in the Byble, he ſhall ſee that Lire, and the oꝛdinarye gloſe, and the interlyniare gloſe alſo, doe declare that though the woꝛdes maye be erpowned of the ſcripture: the Pꝛophete ſpeaketh theſe woꝛdes pꝛoperly of ꝑ woꝛd of god,

that

A that is Goddes onelye begotten ſonne. And the verye terte playnelye ſheweth vppon all the cyrcumſtaunces, that the Prophete there prophecyeth in the perſone of the father after this maner. As though he would ſaye. My woorde, that is to wit, my ſonne whom I haue ſente into the worlde for the redēpcion of man, ſhall not returne againe to me voyde or emptie. For he ſhall bring with him the fathers out of Limbus. But he ſhal doe all thing that I will. For he ſhall teache both by woordes, enſample, & miracles,
B both the Iewes & the Paynims, & make one church of both. & ſhal in fulfilling of my will humble himſelf vnto the death, euen the death of the croſſe. And he ſhall proſper in thoſe thinges vnto the which I ſent him. For himſelf ſhall gloriouſly ryſe agayn fro death, & aſcend vp to me, and here ſitte in eternall glorye on my right hand, one egall god with the holy goſt and me, and ſhall bryng hither alſo a glorious church out of earth, to reigne with vs here in heauen.

Of thys word therfore ſpake the prophete, that is to ſay, of the ſonne of god, and of hys returnyng agayne to hys father, of whoſe going furth fro the father
C and returnīng agayn to the father, witeth the Prophete Dauid: Hys goyng
Pſalm. 18. furth is from the hyghe heauen, and his meetyng is vnto the heyght therof, and is not properly meant by the preachyng of the woord written in ſcrypture. And therefore as I tolde you, it nothyng proueth the purpoſe of frere Barns.

And yet ouer all this, if the Prophete ſpake there of the woord written in ſcripture, and of none other: yet would it not proue ẏ in euery place where it wer preched, it ſhoulde nedes take ſuch hold, in ſome folke, ẏ it ſhould of neceſſitie make in euery ſuch place ſome very mēbers of
D the church pure & cleane without ſpot or wrinkle. For God hath none other will for any thing by Barns proued yet that his woord ſhould take ſuch hold in euery place then in euery man, but like as hys woord doth his will & returned not again to god voyd, if it take hold in ſome men ẏ heare it, though it take not holde in euery man ẏ heareth it, ſo doeth it his will & returneth not to him voyd, if it take hold in ſōe place where it is preached, though it take not hold in euery place.

And that it ſhould not in euery place take holde, appeareth by the woordes of our ſauiour, where he ſayth to hys diſciples whome he ſente to preache. In to what houſe ſoeuer ye entre, firſt ſaye, F
peace bee to thys houſe. And then if the Luce. 10.
ſonne of peace be there, your peace ſhall reſt vppon him, or elles your peace ſhall returne agayn vnto your ſelf. In which our ſauioure ſheweth vs, that if a good manne preache well, though there were not one in all his audience that would be the better for it, yet ſhoulde it not be voyde for the meritē ſhoulde at the leaſt rebound backe vppon hymſelfe, but not of neceſſitie take holde in euery audiēce ſo farre furth that it myght be preached vnto an whole citie, and take none hold but be reiected. For which cauſe our ſauiour ſayde alſo to thoſe whom he ſente G
to preache: if anye citie refuſe you, and Luke 10.
will not receiue your doctrine, wype of the duſte of your fete at your parting in witneſſe agaynſte them, and I tell you trouth, the cities Sodome & Gomorre, ſhall in the day of dome, be more eaſelye handeled then they.

And thus good readers, ye ſee ẏ theſe woordes of the Prophet Eſay will in no wyſe auayle frere Barns, but vtterlye they leaue his purpoſe all vnproued.

Now hath he thā but one anker more vnto that ſhyppe, and that is the woordes G
of ſaynt Paule where he ſayth: Fayth cummeth by hearing, and hearing cummeth by the woorde of God. But ſurely this anker lyeth to farre alouſe fro thys ſhyppe, and hath neuer a cable to faſten her to it. For neuer heard I yet two thinges ſo loſely knitte together.

What maner an argumēt doth frere Barns call this? Fayth cometh by hearing, & hearing cometh by ẏ woord of god ergo in euery place where ẏ woord of god is heard, muſt nedes be ſome faythfull menne.

Though ther wer neuer man faithful without hearing of the woorde of god, as H
in dede there is not ordinarilye in actual fayth, may it not be for al ẏ, that there maye be many that heare it together in one place, of all whom neuer one wilbe faythful, but haue the fayth in deriſion. Thys argumente is ſo foolyſhe, that I meruaile frere Barns would be ſo fond to bring it furth.

And thus good chriſten reades, here ye ſee nowe to what poynt frere Barns is brought, with his ſygnes and tokens wherewith he promyſed vs to make vs know where wer ſome mēbers of his holy pure cleane church, wherein he cōfeſſeth himſelfe ẏ ſome of hys ſygnes and tokens be but faynte and vnſufficiente.

And

A And than that one which he ſaith is perfite, ye ſee ſo vnperfitli proued, that of al the ſcriptures that he bryngeth, there is not one ſyllable ſerueth hym.

And yet haue I ſhewed you alſo, that if he proued all that he ſaith, yet wer all hys teachyng of knowledge where ſome of the church be, withoute ẏ knowledge who they be, a very fruitles knowledge, whereof the knower coulde neuer take ſpirituall profite.

But now good chryſten readers, to the entent that the foly of frere Barnes inuencion may the more clerely appeare, concerning hys tokens with whiche he
B techeth vs to know his vnknowē church let vs yet a little conſider hys leſſon better. Let vs ſuppoſe that ſome good honeſt merchantes wyfe, a woman honeſt of her conuerſacion, being by ſome ſhrewed goſſeppes of hers, brought in acquayntance with ſome falſe wyly heretyke, had begunne to fall in ſome dout & feare, leſt the faith ẏ ſhe had before learned of the churche, concerning the ſeuen ſacramentes, and prayinge to ſayntes, and praying for ſoules, and many thynges moe, were vntrue and daungerous
C to liue and dye in, and that ſhe were not yet ſo farre fallen to the wrong ſide, but that ſhe ſtode ſtill in a doubte & in a mamerying whith way ſhe might take, and fayne wouldetake the beſt. And beyng thus brought into thys doute, hadde by ſome proctoure of the euangelicall fraternitie, ſecretly brought vnto her frere Barnes booke. After whiche ſecretlye readde ouer by her ſelfe in a corner, for manye thynges that ſhe partelye lyked, partly miſſeliked in the reading, perceiD uynge that he was than vppon hys paſſage ouer the ſea agayne, longed ſore to ſpeake with hymſelfe ere he wente, and thereuppon being by ſome good brother and ſyſter brought together where there were none preſent, but ſuche as were towarde the fraternitie, after ſolemne ſalutacyons and ghoſtelye greetynges of the congregacyon *in oſculo charitatis*: ſhe would breake her mynde vnto hym and ſhewe hym that by the good gracyous mocion of ſuche a manne or ſuche a womanne, ſhe hadde begunne to entre into the conſideracyon of her ſoule healthe, and not to be ſo negligente as ſhe hadde before been, to beleue euery prieſtes tale that ſtandeth vp in a pulpet, but to ſeeke ſome ſure way how ſhe may ſurelye bee taught the trueth and not deceiued. And for becauſe ſhe had read his boke, wher-
in ſhe found diuers doutes, of which ſhe would fayne if ſhe might haue taried, be
E ſomewhat ſatiſfied, & alſo haue vſed hys goſtly coūſaile for her farther inſtruccion & ſure ſetting furth in ẏ waye of the trueth, ſith God had ſo diſpoſed that he ſhould ſo ſone depart that ſhe could not haue that full fruit & comfort of his perſone, ſhe wouide not for the ſhorte tyme of that theyr preſent aſſemble, cumber hym with her queſtions, which wer like to be but friuolous & womannith, nor be a let & impediment vnto the feruente deſyres of the other brethrē & ſiſters of the cōgregacion, whereof euery one longed to be coūforted with his goſtly cōmuni-
F cactō at that time ſpecially, which was as it ſemed, the laſt in whiche they were likely to be fedde with the pleaſant conuerſacion of his bodilye preſence. And therfore ſhe wold no more deſyre of him for the time, but that he would as our ſauiour when himſelf went his way. dyd ſend his holy ſpirit to teche his apoſtles & his apoſtles to teache the wide wild ignorant world, ſo may it pleaſe you good father Barns whyle ye depart hence, to
G aſſygne ſome meane and ſhewe me ſome way, by which I may be ſure alwaye to haue ſome good gracious ſpiritual man, ſome trūe member of the very church, of whom I may be ſure to learne the verye true faith, that our ſautour firſt by him ſelf, and after by his holye ſpirite taught his bleſſed apoſtles, & by them ẏ worde that would learne, & yet by the ſame ſpirit teacheth his very holy church ſtill. as ye ſhew to my ſimple mind full well and clerkly in your goodly proceſſe, wherin ye declare whiche is the very churche. I beſeche you therfore doe no more for me
H for this once, but leſt I bee when ye bee gone deceiued by ſome falſe teacher, ſet me now before your going in ſome way wherby I may be ſure euer of a true.

To this woulde frere Barnes of likelihod make her greate congratulacion, and tell all the congregacion that they haue al great cauſe to ioy and reioyce in the lord, whoſe high mercy hath ſo goodly begunne to powre in the liuely licour of hys grace into the dyinge hearte of that good ſiſter, and hath thereby ſo reuyued it with the warme breth of hys holye ſpirite, that he maketh it beginne to quicken and looke vp, and to long to beholde & ſee the bright ſunne of hys veritie writen in the holy ſcripture of god, and to rubbe her eyen, and ſhake of the falſe ymaginacions of all the damnable

dreames

A dreames of men, and that himself is very sory, that he can not according to his hope that brought him hither, haue hys euangelical doctrine accepted of ꝑ king and openly receiued in the realme, whiche he so sore hath trauailed to regender againe vnto God in the true faithe, but is by the meanes of the false Scribes & Pharisies reiected and rebuked, and saiing for the kinges safe conduct, should haue standen in peryl to be burned and his bookes with him. Whyche safe conducte, because it was graunted but for vi. weekes, nowe more then almost passed, for which cause he chaunged his notable monstrous apparell that he came in with, and shoue his beard, and went like a marchaunt, that he myghte be the lesse marked in tarying after the saufe
B conduct and visiting the congregacion, without whose liberal ayd and almes, he shoulde neither haue bene able to sustaine and beare, nor to recouer and get again the mony that he spent about his printing of his boke, and his comming hither and going ouer agayne. Wherefore sythe he may not safely tary here, but must except he would be burned, go get hym ouer againe, both that good syster and al the holi congregacion, & him selfe also which is as sore to part from them, as they from him, must confirme their wylles on al sides vnto the will of God, and as for the absence bodely, he would recompence vpon hys part, with being mynderul of them in hys prayour to the Lord, and trusted they woulde in
C lyke wise do, and so would he pray them to do, praye to the Lorde for him, and so should either parte by theyr praing eche for other, according to the counsayle of
Jacob.5. saint James, muche more eche profyt other, then if our Lady and al the saintes in heauen if there be anye there, woulde pray for them both, because the sayntes be al departed hence and dead, and be no lenger of our function. And yet would he for hys part to theyr farther consolacion, make and sēd them ouer some new bookes of the euangelicall doctryne in theyr mother tonge, for the better edyfyeng of theyr sely simple soules. And this would he say for the comfort of ꝑ whole
D fraternitie and soroziti in general. And then for answer to the good syster in special, he would peraduenture aduyse her to take the new testament of Tyndailes translacion, and other bookes of hys, and of hys owne, and of Georze Iouy, and therein shoulde she synde the truth.

Whereunto if she saide that she myghte not for feare of her husbandes losse, and her owne peryl, aduenture to kepe these bookes because of the kinges proclamacion, he would tel her and perswade her playnelye, that the bookes of the scripture she must needes keepe spyght of all the prynces proclamacion to dye therefore. (For that he writeth playnelye alreadye, but as for the tother bookes, he saieth not expressely so sore a charge vpon them) wherefore he woulde entoyne her at the least wise to kepe the scripture in englyshe, and tell her that therein she shoulde learne al truth.

But then is it lykely that she myghte say, that the scripture is hard for her to
F vnderstande, and therefore shewe hym that the thing which she desireth of him is, to know of him (sythe himselfe goeth away) how she myghte be sure to haue a good true teacher, that might in euery necessarye point of beliefe, expoune the scripture and teache it her truely.

Then would he peraduenture assigne her some special sped man in the sectes, and tel her she maye learne of him. But then wer she lykely to say that he might happely be dryuen awai for feare of persecucion, yea or peraduēture dye before she should be fully learned and instructed in the necessari trouthes by the scripture: which she coulde not think herselfe to be, tyl she dyd in euery such truth vnderstand al the places of scriptures ꝑ ei-
G ther made for it or semed to say againſt it. And therefore would she fayne knowe now of him, by what meane she myghte alway be sure of a true teacher.

Then would he peraduenture tel her that who so euer preach truely the word of God, according to that scripture, she myghte be sure that he were a true preacher, and of him she might surely learn.

But vnto that she were lykely to say: Father Barns, thys same scripture is very hard, & in the most necessary pointes diuers preachers expoūe it diuersly, some for the sacraments, & some against them, some for the vowe of chastity, and some against it, some for good workes,
H and some for faithe alone, some for purgatorye, and some against it, and so in such other thinges, so that except I may be sure of the true teacher, vnto whose credence I mai trust in the construccīō, I shal alwaye remaine styl in like dout, and not vnderstande the scripture. And therefore shal I not be able by the scripture to trye the true preacher, but must

A by the knowledge of ỹ true preacher try which is the vnderstanding of the scripture. And therfore I would haue ỹ true preacher to teache me truly to vndersta ỹ same scripture. And for ỹ intent wold I knowe hym, to thend that I might by that I knowe hym for a true preacher, be sure that by hys teachynge I doe not dampnably mysse vnderstand the scripture, but am truelie taught it. And now you tell me ỹ who so teache me the scripture truely is a teacher. And then musse I by thys tale of yours, bryng wyth me to hym, or els I canne not knowe hym, the thyng that I can not gette, but yf I knowe hym fyrste.

B What were frere Barns here lykely to say to thys woman that myghte reasonably satisfye her. In good faith I cā not sai, taking an vnknowen church as he doth. For if he wold say: good daughter, the goodnes of God shall euer sufficyentlye prouyde you a true teacher, as he prouyded Saynte Peter for Centurio: thee myghte tell hym that Centurio was warned bi God, that he was a true preacher, & yf I hadde such warnyng of anye ỹ shal come, then were I satisfyed. Actū.10.

If frere Barons would say, when so euer the true preacher commeth, ye shal knowe hym and perceyue hys doctryne to be true, bi the inwarde vnction of the holy ghost, that shall teach you inwardly, as saith saynt John, for as our Lord saythe: They that are myne heare my voice, and heare not the voice of a straunger, and I know myne, and mine know me, and of thys haue we a sample of Eunuchus, whyche as he was readyng in the scripture and could not vnderstand it by hymselfe, God prouyded that saint Philip should go bi him and teach him, and anon Eunuchus beleued him and was chrystened, & howe dyd Eunuchus know that Philip was a true preacher, but by the inward vnccion and inspiracion of God: and so good syster shal you be moued inwardly to perceiue the true scripture: surelye me thinketh that vnto thys the woman were wel lykely to answer him, that one ensample at one time of one mans deede, as Eunuchus was, geueth vs not for euerye man in euerye tyme a general rule. For though he wer therin not decepued then, yet some other that would so readely nowe take for the true preacher, euerye manne that came fyrste to hande myghte be sore decepued therein, and wene that God gaue hym the mocion when it came of the suggestion of hys enemye. For at that tyme it was well lykelye, that Eunuchus had heard of Christe, and of hys lyuing, and of hys myracles, and of hys deathe, and of hys resurrection to lyfe, & suche thinges as were then done and passed before the metyng had ben betwene saint Philip and hym. And then was that prophecye wyth diuers other, whyche Philyp ther exponned vnto hym, so playne and open with hys doctrine, hys deathe, hys ryssyng agayne, and hys miracles, and hys other conuersacion in hys lyfe, so cleare to make it open that Christe was he that was comen to saue the worlde, and teache the trouthe, and shoulde and ought to be beleued that God inwardlye worckyng wyth those good outward occasyons, he reioyced hyghlye the meetynge wyth Christes disciple that had so wel knowen hym, and ben so conuersaunt wyth hym. C D E F

But nowe hath God establisshed hys faith and his doctrine by the space of .xv. hundred yeare, and sendeth not lyghtlye any such one man to preache and teach as was saint Philip, that cā in teachyng make the scripture so plain and open to me, as sait Philip did vnto Eunuchus, not that hath learned it so fullye and so surely, as the apostles had of the mouth of the great maister Christe. And therfore should I not haue so great occasion to beliue and to take for the true teacher any one man that would construe me the scripture now, namely construing it in such wyse, many of hys owne felowes, professynge the faythe of Chrystre as he dothe, wyll saye that he construeth it false, whych happed not in ỹ construccions ỹ Saynt Philyp made Eunuchus. G

And therfore though our sauiour sai, that such as are hys do heare hys voyce, & not the voyce of straungers: he semeth to meane therin to geue vs warnyng to doe so, that is to wytte, that we shoulde heare and obaye hym, and not other agaynste hym. For who so wyl heare heretikes and not him, be none of his. H

And that the vnccion and inward inspiracion of God, teacheth vs and maketh vs perceiue that is verye true. For God inwardly worketh wyth the wyll of man walkynge wyth God, in well vsing and applyeng conuenient occasiōs toward it outwardly genē by god. But it meaneth not that by & by vpon euerye thing that we heare, we shoulde without cōsideracion giue our selfe to the cōsent of the tone syde or ỹ tother, in matter of

A eternall deathe or euerlasting lyfe, and thinke that whatsoeuer wee forthwyth vnaduisedly list to beleue, is ẏ vnccio of the spirite and inspiracion of God. For God byddeth vs that we shoulde not be lighte of beliefe, nor by and by believe euery spirite, but proue the spirites whether they be of God. And then if wee be not onely simple as doues, but also prudent and wise as serpentes, his inwarde vnccion wyl worke with our diligence, but not if we be slouthful, or wyl be willingly begiled, and suffer ẏ dyuell make vs mad fooles. And therfore he saith not believe at aduẽture, but biddeth vs take hede & be wel ware, that we be not begyled by false prophetes, ẏ wyl come to vs in such wise ẏ outwardly they shal seme shepe, & inwardly be rauenous wolues.

John.4. 1.John.4. Math.10. Math.7.

B To this would frere Barns say. For sothe deare daughter in the Lorde, those wolues be these monks, and freres, and priestes that be the comon preachers of this carnal church, that they falsly cal ẏ catholike church, which do teach besyde ẏ scripture dampnable dreames of mẽ, & make men believe that dome sacramẽts & ceremonies, and good workes shoulde do good to the soule: whiche false preachers with al their carnal church ẏ hath now bene this.viii.hundred yeare ledde out of the right way, we new preachers of the verye true churche whych is spyrituall, doe nowe by the woorde of God wrytten in holye scripture conuyct and reproue.

C To thys were she well lykely to saye agayne, verelye father Barns here ye bring me nowe euen to the verye poynt. For sithe that the apostles of Christ bee gone that learned of hys owne mouthe, and no one mã left now nor neuer synce theyr tyme, whom men myght so surely take for an vndouted teacher as them: it semeth that God hath lefte the sure credence of doctrine in no one man, but in hys whole churche. And therfore ẏ man which agreeth in doctrine with ẏ verye churche, I may reken sure that hys doctrine is very true in the necessary exposicion of scripture, not for his owne authoritie or suretye of his person, nor for the surety that I can haue that hys doctrine agreeth well wyth scripture, for I can not know that but by that I knowe hym for a true teacher: but for the surety ẏ I haue ẏ the doctryne of the whole catholik veri true church, with which his teaching agreeth, cã not be false. For if it myghte, then were there no sure true church at al, and that must there needes be as al sortes of sectes agree as I heare say. And therfore thys true churche being knowen, if you shew me how I mai get a teacher whose teaching agreeth wẽ that, then dare I believe hym well, and els it wyl be hard for any such as I am, to thyncke with reason that she shoulde giue sure credence to anye man, or that she cã be by the scripture sure of so many sectes of contrarye construers, whyche one construeth truely, when al the other say nay, and be al readye to sweare that he construeth false. And therefore good father Barns wil she say, I like it well that ye declare so well at length whiche is the very churche, because we shoulde not be deceyued with the false prophetes of the false church, of whom Christ bode vs take heede and beware. For the very true churche ones knowen, we shall as our sauiour saith if we take good heede, knowe these false prophets by their frutes. For looke they neuer so symply and speake they neuer so saintly, yet if theyr liuing or theyr teaching be contrary to the doctrine of the very true holy hurch, it is thã very true that theyr fruit is rotten & false, and them self false prophetes of some false church, and for al their shepishe semblaunce outwardly, righte rauenous wolues are they within.

D

E

F

Math.7.

And therfore good father Barns, I woulde haue wished that ye had taken a litle more payne in declaringe and making open bi what meanes the very true holy church which ye do assigne, myght be perceiued and knowen, to the entent that by the knowledge of her, and of her preachers which must needes haue credence and be knowen for true teachers, because they be members of her that is true, and theyr doctrine agreeth wyth hers, whom God wyll not suffer to saye dampnably false, we maye perceiue and reproue the false preachers of all other churches. For I am sure good father Barns, that whẽ ye went about to giue vs tokens wherby we might haue some knowledge of thys church, ye perceiued wel that of necessitie it is a thing ẏ nede wer to be knowen for the good that mai folow if it be knowen, & the harme that would ensue if it remained vnknowen. For els ye would haue taken no labour about it, to seeke vs out suche tokens by which we might haue knowledge of it.

G

H

And surely me thinketh that ẏ chiefe cõmodity ẏ I cã haue of the knowledge of it is this, that I maye when I knowe

A her, be learned & inſtructed by her, & bee ſurely nouriſhed by her in the ſpirituall fode. For holy church is our mother, as ye cal her your ſelf, and therfore is it ſhe which engendreth vs to God, & whyche both with milke & ſtronger meate, muſt fede vs & fofter vs vp, & none other nurce is ther by whō we can be truely & fayth-fullye brought vp. And therefore if wee might not know her, we wer in daūger either to be hūger ſtorued, or els in ſtede of holeſome foode to be fed with poyſon.

Our mother the holy church.

But now paraduenture frere Barns would anſwer to this, that it maketh no matter though we know not her. It is inough that ſhe knowe vs, and come and B giue vs good & faithfull foode, & preache truely to vs, though we knowe not that it is ſhee. But vnto this ỳ womā would I wene neuer ſticke for an anſwere, but would ſhortelye tell hym that he ſayde ſothe, if euery man were as a yong babe that lyeth ſwadled in a cradle, to whō onelye the mother myght haue recourſe to fede her owne chylde.

But now be we (would ſhe ſay) ſuche as be thus farre well warned, that not onelye our mother holy church is onelye ſhe that can and wil fede vs wel, & wyl gladlye offer to gyue vs good holeſome foode, but that alſo ther be a great mayny of other wicked women which go about to poyſon vs, and whyche becauſe they knowe that we be wel aduertiſed ỳ they ſo entend, & that onelye our mother C wyl fede vs wel, ech of them labourreth by al the meanes that they wily malice can deuyſe, to make vs myſſe take oure mother, and eche of them calleth herſelf our mother, and laboreth to be beleued, and out of one ſelf good ground of holy ſcripture, both our very mother bringeth and offreth vs holeſome frute, and theſe falſe fained mothers out of the ſelf ſame ground of ſcripture, bi they falſe handlyng bring vs & offer vs poiſoned fruit, & yet ſo ſubtilly handeled that it is hard for vs to percepue, eyther by ſyghte or taſte which is the good foode and which is the poiſoned, til he that taketh it come D to his death by the infeccion.

But now if we may ones know whiche of al theſe is our verye mother, then are we ſauſe and ſure. For then are we ſure that as al the remanāt wyl giue vs no meate but nought, ſo wil ſhe giue vs none but good. And therfor who ſo loue his lyfe, will take all that ſhe offreth vs, although it be bitter and ſoure in taſte & not verye ſemelye in ſyghte, and refuſe all that the tother offer vs, be it neuer ſo E pleaſaunt to the eye, nor neuer ſo delicious to the mouthe.

And I verely think that the thing ſtāding in ſuch caſe, our father in heauē ſo mighty, ſo merciful, and ſo wiſe as he is and ſo tenderlye louing his children as he doth, perceiuing the peryl that might and muſt nedes fal vpon them bi ỳ miſſe taking of ſom ſuch falſe malicious woman in ſtede of our verye mother, wyll not leaue vs in ſuch caſe, but that he wil cauſe oure verye mother to be well knowen from all the falſe counterfetes, to ſuche as lyſte to looke and attende well therets, both by tokens of her, and alſo tokens of them.

And verely good father Barns, it ſeemeth that ye ſaw this your ſelf ful wel. For it appereth vpon your words, that there is no true preacher, but there as is the very church. For ye ſhewe for a parfit token of the true church, that ther as is the true preachyng, there bee alwaye ſome of the true churche. And ye wryte that this token is perfit. Nowe than, yf where ſo euer is true preaching, ther is alway ſome of the very church, it muſte nedes folow to my poore witte that am but a woman, that wher ſeeuer be none of the very church, there is no true preaching. And then if there be no true preaching, but wher there are ſom of the very church, ye ſee what nede it is that the very church be knowen, to thentent we may be ſure wher to haue the true preaching, without which we can neuer (ye wote wel) learne the true faith, nor truely to be taught to vnderſtand the ſcripture. Which til we do, we be neuer able to iudge whyche preacher of ſo manye contrarious, expowneth and declareth it ryght.

F

G

Now would frere Barns peraduenture anſwer her and ſai: Therfore haue I ſhewed you lo by what tokens ye may perceiue wher ſome of ỳ veri church be.

But vnto that were ſhe lykely to ſai againe: yea verely father Barns wel ſa- H noredly, for ſo far as ye go. But I wold as I ſayde haue wyſhed you to haue gone therin ſomewhat further, which I thinke verely ye wold haue done if your laiſour wold haue ſerued you. For now of your twoo tokens, the tone your ſelfe confeſſeth to be but faint and inſufficyent, that is to wit good workes that are commended in ſcripture, becauſe that though it be wel done in euery doute to deme the beſt, yet hipocriſy mai deceiue vs,

Barns firſte token to know the church.

A vs, and make vs take for a good man & a member of the very holye churche, some false fayninge hypocrite that is a verye dead member of some false churche, and a lymme of the very diuel in dede.

And yet ouer this as wel that same vnperfyte token whereby I shoulde haue knowledge of the very church, that is to wyt wooꝛkes accoꝛding to scripture, as also the tother token that ye call the perfite token, that is to wytte that in what companye so euer I heare the wooꝛde of God truely pꝛeached, that is to wyt, the scripture truely declared withoute any dampnable dꝛeames of men, ther I mai be sure that in that cõgregacion be some of the very holy church: both these tokẽs serue but foꝛ cunning folke that are sufficiently learned in the vnderstandinge of the scripture alredy, and these be they that haue least nede to knowe the verye church. But none of these tokens canne serue such beginners as I am, that haue nede to know the very church, to learne of her the right vnderstãding of ẏ̃ scripture, because she is our very mother, as your selfe calleth her. And therefoꝛe we haue the nede to know her, that we may be bolde to take the foode of doctrine at her hand, because we wot wel our verye mother wil giue vs but good, where we stand els in peril of poisoning, if bi misse taking our mother, wee take the meate of doctrin at the hand of any of those venemous harlots, that counterfete theyꝛ coũtenaunce and would we should take one of them foꝛ our mother.

The seconde token.

And also thoughe the tokens bothe twaine were sure and perfit foꝛ so farre as they go, that is to wyt though that I were sure in dede that in suche a companye be some of the verye true churche: yet sith I can not know by them which persons of that company they be as ye confesse I can not, what should this knowledge anaile me? It maye peraduenture hinder and hurt me. Foꝛ if I douted lest there were happely no suche true members of the very churche in that companye, I woulde be the moꝛe ware of anye thing that they shoulde teache me. But now while though I know not who, yet I wene my selfe that I know well some of them be true, I may percase the moꝛe boldly and with the lesse feare, take that the false shal offer me foꝛ the hope I mai haue, that I haue peraduenture by hap foꝛtuned vpon that person that is one of the true. Foꝛ why to vse dylygence and foꝛbeare halfe, and be ware and beliene not tyl I surely fynde and know ẏ̃ true, that were by your wooꝛdes vtterly vain. Foꝛ ye saye I shall neuer knowe them, noꝛ neuer know further, but that there be some of them.

Now good reders what hath Barns holding his hereſy of his vnknowẽ churche, what hath he to sai moꝛe to this woman? In good faithe nothing that wyll be woꝛthe a flye. But the woman maye soone finde moꝛe yet to say to hym. Foꝛ she mai say to him farther: yet I remember me nowe father Barns a nother thing. Ye wil that I shal know ẏ̃ church by the true declaracio of scripture. But howe shal I be sure whiche be the verye bookes of scripture? Foꝛ you say plainlye that the pistle of sainte James is not holy scripture, and other men saye yes. And ye say that ye can pꝛoue that pystle false by wooꝛdes of saint Paule, and thẽ were ye lykelye to make me to doute as wel of saint Paule as of sainte James. Foꝛ why should I better beleue the tone then the tother, whyle they were bothe Chꝛists appꝛoued apostles. Foꝛ though ye say that it was of old douted by some folke whither that pistle wer written of saint James oꝛ not: yet after that doute moued, the whole church hath fyꝛmelye believed it to be his, without any douto of any man in a thousand yere together tyl within this .rr. yeare.

F

And then as ye say now by that peece so may ther a nother come and saye by a nother peece, and so go aboute to pꝛoue every peece false by other, where so euer any seme to saye anye thyng whiche the wooꝛdes of some other part seemeth contrary. And then when they shall in thys wyse contende and stryue thereuppon, where as ye saye I shall by the true constrꝛuctiõ of the scripture perceiue where be some of the veri true church: how wil ye first make me know which of them al alligneth me the very true scripture.

G

To this whẽ frere Barns would answer and falsely beare her in hand, that the pistle of sainte James hathe bene alway douted of. And that suche bokes as haue bene alway by the whole churche taken and accepted foꝛ holi scripture, of those may the be sure ẏ̃ thei be holi scripture, foꝛ God giueth his church ẏ̃ gyfte, that it can truely discerne the wooꝛdes of God, from the wooꝛdes of men: this wyl I wote well frere Barns saye. Foꝛ this saythe not onely hys olde mayster saint Austyne, out of whose rule and relygyon frere Barns is runne away, but hys

H

Note.

A newe mayſter alſo frere Luther, after whom he runneth oute of reiygyon and out of rule nowe.

But when Barns would anſwer her ſo: then would ſhe ſone bring hym to the bay, and tel him that the church by whiche ſhe knoweth which is the ſcripture, is not anye vnknowen churche, but the knowen catholyke churche of all Chriſten nacions remaining in the common well knowen fayth.

The firſt leſſon of faith.

And then ſythe ſhe may boldly beleue that church in the great point, and learneth that leſſō of none other churche but that whiche is the firſte leſſon of all the faith, and wherupon as frere Barns agreeth all the whole remanaunt. dependeth, ſithe that by hym there is nothyng anye ſure truthe, but if it bee written in ſcripture: ſhe may therefore (would ſhe ſai) take that church for the teacher of al the remanaunt, and hym for a true teacher, whoſe faith agreeth wᵗ that church and thoſe folke whoſe faith is contrarie to that church, which ſhal ſoone be knowen, for they be forthwyth accuſed and reproued vpon theyr falſe preachynges heard, them ſhe may and wyl take for ẏ falſe teachers & falſe expowners of ſcripture, tyl father Barns can giue her better knowledge of hys holy true churche vnknowē wher of ſhe is neuer ẏ nere yet

Lo thus might a wiſe woman ẏ could no more but reade englyſhe, rebuke and confounde frere Barns vpon the ſyght of his owne ryall proceſſe, in whiche he woulde nowe teach vs to knowe whych is the very churche.

How be it to confounde hym, we ſhal not greatlye neede to ſeeke one that can reade. For what hathe he to ſaye to a poore woman that coulde not read.

If hys owne ſecrete hoſteſſe the good wyfe of the bottell of Botolphs warfe, that but if ſhe be better amēded halteth both in body and ſoule, were in the congregacion preſent at this communyng, and then would hympe forth among thē and ſay, by ſaint Malkin father Barns al your tokens of the verye true churche will not ſtand me in the ſtede of a tauern token nor of a muſtarde token neyther. For I may for the tone be ſure of a new baken būne, and for the tother I may be ſure of a potte of muſtarde, but for your two tokens of your holy churche, I can not be ſure of one farthig worth of true doctrine for them both. For how ſhall I perceiue that ani true members of your holy churche, in onelye whom ye ſaye is the true faithe, be preſent in companye, when your tokens be the true preaching of ſcripture, and the good lyuinge after the ſcripture, how can I get ani good bi thoſe two tokens when I can not reade at al: what could frere Barns ſai to his hoſteſſe here: Surelye nothing hathe he but ſhoulde in the ende be faine to fal to the deffeny of Gods eleccion, and ſay as he ſignifyeth and ſomewhat muttereth in his booke, but then ſhould he be faine to ſpeake it out and ſaye, that when they come to the preaching, all thoſe that are elect of God ſhal be ſecretly moued and taughte inwardlye, and ſhall by the inſtincte of the ſpirite of God though they know not whither the perſon be good or no that preacheth, perceyue yet the true worde of God vpon the hearing, and ſhal vnderſtand it as Tindal ſaythe that the egle perceiued her praye. And the tother ſorte whom God hath not choſē, though they heare it ſhall not vnderſtand it, but whether the preacher be good or badde, thei ſhal be neuer the better, nor ſhal not diſcerne the true preacher fro the falſe, but bee deceyued by the falſe, and not perceiue the true for any thing that they can do. And therfore euery mā wil Barns ſay that ſhal be ſaued, ſhall attayne the ſaluacion by the onelye eleccion of the Lorde, without ani part of their own deuoyze anye thing doinge thereto, lyue they neuer ſo long. For thoughe that all be called, yet onely thoſe that God hath elected ſhalbe ſaued, and ſhall as our ſauiour ſayth be but a very fewe. And ani thing that the tone ſort or the tother ſhal or can worke, ſhal neither helpe toward nor froward, but eleccion and deffenye ſhal do al together. And here this anere Math. 7. in concluſion ſhall he bee fayne to caſte out, with which when he woulde wene to ſtay the ſhepe, he drayweth it quite vnder the water. For I wene hys hoſteſſe would ſone haue ſaid ſomwhat thereto. For I wot wel ſhe is not tounge tyed, I haue heard her talke my ſelfe. She wold I weene therefore haue ſayde vnto hym thus much at the leaſt wiſe: why father Barns, when God calleth vpon vs all, and we come together at hys callyng, ẏ my neighbour and I come both to churche with one purpoſe to learne the right way to heaue, would ye make me wene that God were ſo parcial, that wythout any difference of cauſe betwene her and me, I being as wel willing to learne to pleaſe him as ſhe, ẏ when I haue at hys calling folowed him ſo far as wel as ſhe

and

A and with somewhat more paine to, for I halt ye wote wel, he wyl for all that I halt make her perceiue ẏ truoth, and go forth farther with him, till he bring her to heauen, & leaue me stil in darknesse & ignorauncе, and let me fal into hell, for none other cause but onely for he lyst to chose her, and leaue me unchosen.

If he gaue her more then me for hys onely pleasure, I coulde finde no faute. But mary syr that he would geue her al and me not onely nothing, but also condempne me to perpetuall fyre, because himselfe would not cause me to perceiue the trouth, and no cause why he woulde not, but because he would not chose me, and no cause whi he wold not chose me, B but onely because he would not: in good faith I take God for so good that I can neuer beliеue you therin.

Yet me thynketh that these commune 1. Timothe. 2. preachers whom you dispraise, saye better. Ezechie. 18. 33. For thei tel vs that it is in scripture that God woulo that all folke should be saued and come to the knowledge of the truth if they wyl thē selfe, and that therfore by one meane or other he calleth al. But he choseth only those that wil come and heare & learn, and do therafter, and who would so do, he saw ere he made thē and therfore euen then chose them.

But for because they bee but fewe in respect of thē that wyl not, therfore ther C are fewe chosen though many be called. Mat. 22. and not because God wil cal al, and thē of those that come & are willig to learn, will cause some to be taughte, and some not, without other cause or difference, but because himself list to chose the tone and refuse the tother, as though it were an euyl maister that would call many childzen to scole, and when he had them there, thē set diuers hypshers vnder him to teache them, and woulde make some whom he fauored causeles to be taught right, and suffer som whom he hated as causeles to be taught wrong, and after come and heare al theyr lessons hymself and those that haue bene taught ryght, make much of them and cherysthe them, because they say right, and those ẏ haue ben wrong taught, al to chide them and D beate them because they say wrong. In good faith father Barns I take god for so good, that I canne not beliеue that he wyl so doe, but rather as these common preachers saye that God hath prouyded sufficient learning for al sortes, of whyche they maye be sure yf they wyll come to it, and also that of suche as come and learne well in dede, yet al do not well in E deede, but by the true teaching beliеue & perceiue the thinges that they should do and yet do it not, but do manye thynges euen cleane the contrary. And therefore I haue herd thē preach, that it is in scripture Luke. 12. that the bond seruant whiche knoweth not the wyl of hys Lord and doe it not, shalbe beaten because of his negligence, but except he wyl not knowe it of purpose, els he shalbe beaten but a litle. But he which knoweth ẏ wil of his lord and than do it not, shall be sore beaten. And when I hearde thys preached, me thought it wer sore against the doctrine of our brother Tindal, that saith as our owne brethren repore in his answer to syr Thomas More, that whan the witte perceyueth a thing, the wyl cā not chose F but folowe. For that is playne false, yf the scripture bee true that sayethe that a man may knowe the wyll of hys Lorde and yet leaue it vndone.

And me semeth also that ẏ same scripture maketh much againste our brother Tyndal and our brother Fryth, and against the preaching of al our euangelical brethren cōcernyng purgatory. For I dout not but that manye whych haue knowen the wyl of the Lord and lefte it vndone, and yet were neuer sore beaten therfore in thys life, dor yet ere they dye so repent that they scape from hel, & ther fore do receiue the beatyng no wher but G if ther be a purgatory.

Nor it wyl not helpe that I herd ones one of our brethren answer and sai: that whan he repenteth than he doth the wyl of hys Lord, and therfore shal not be beten at all. For if that scrypture bee as they preache it, than though he shall not be beaten for that tyme whan he did hys Lordes wyl, he shal yet be beaten for the tother tymes in which he left hys lordes wyll vndone.

But surelye father Barns as I tolde you, me thinketh that these cōmon preachers say wel in that point, that they say that God hathe prouided suretye of doctrine, that is to sai of true preaching the word of God, and making it to be so vnderstanden, as menne maye be sure that H they maye voyde all dampnable errour if they wyl, or els they wer not to be blamed for failing in therto.

And thei that tel vs ẏ we shalbe dampned but if we beleue right, & than tell vs that we can not know ẏ but by the scripture, & thā the scripture cā not be so learned but of a true teacher, and they tel vs

A we can not be ſure of a true teacher, and ſo can not be ſure to vnderſtand it right and yet ſay that God wil dampne vs for vnderſtanding it wronge, or not vnderſtanding at al: they that thus tel vs, put me in mynde of a tale that they tel of M. Henry Patenſon, a man of knowē wiſdome in London and almoſt euery wher els, which when he wayted ones on hys maiſter in ỹ emperours court at Bruges, and was there ſoone perceiued vpō the ſight for a man of ſpecial wyt bi him ſelfe and vnlyke the common ſorte, they caught a ſporte in angring of him, & out of dyuers corners hurled at hym ſuche thinges as angred hym, and hurte hym B not. Thereuppon he gathered vp good ſtones, not gunſtones, but as harde as they, and thoſe he put a pace into his boſome, & then ſtoode him vp vpon a bench and made a proclamacion aloude that euery man might heare him. in which he commaunded euery mā vpon their own perils, to depart, except onely thoſe that hurled at him, to thentent that he might know them and hurle at them agayne & hurt none other body but hys enemyes. For who ſo euer taried after his proclamacio made, he would take him for one of the hurlers or els for one of their coūſaylers, and then haue at theyr heades who ſo euer thei were that would abide. Now was his proclamacion in engliſh C and the compani that herd him wer ſuch as vnderſtoode none, but ſtoode ſtil and gaped vpon hym and laughed at hym. And bi and by one hurled at him again. And anone as he ſaw that, what horſos (quoth he) ye cād ſtil euerichon I wene, and not one of you wyll remoue a foote for al my proclamacion, and therby I ſe wel ye be hurlers or of counſaile with ỹ hurlers al the wole maynye of you, and therfore haue at you al again. And with the worde he hurled a great ſtone out at aduenture among them, he neither wiſt nor rought at whom, but lighted vpon a Burgonions head and brake hys pate ỹ the bloud ranne about his eares, & maiſ- D ter Henry bad him ſtand to his harmes hardlye, for why woulde he not beware then and get hym thence betyme, when he gaue hym before, ſo fayre courteyſe warnyng.

M. Henry Patenſon.

Patenſons proclamacion

Now good father Barns would hys baltyng hoſteſſe ſaye, ye ſeeme nowe by youre tale to make as thoughe God almightye woulde vſe of a ſtraunge affection the ſame faſhion that mayſter Henry vſed of folye, that is to wytte to make vs a proclamacion in ſuch wiſe endigh- E ted, as we cā not vnderſtand it wythout we maye be ſure of a true interpretour, and than gyue ſome of vs ſuche as hym lyſteth, a ſecrete priuye knowledge of ſuche one, and all the remanaunt that fayne would and can not fynde out and knowe the true expowner of hys proclamacion, for lacke of that token whyche he kepeth frō thē, hurle ſtones at theyr heades becauſe thei fulfil it not. In good faithe father Barns me thynketh therefore that this leſſō that ye teach vs herein is a very perilous blaſphemy.

And yet abyde I remember me lo father Barns vpon an other thing would ſhe ſay, that if ye bring all to thys point in concluſion, that there is no more but F enery man go where he wyll, and heare whom he liſt, and alway he that is elect ſhall by the inwarde inſpiracyon happen vppon the true preacher, and the true preaching, and the true knowledge of the verye woorde of God, and the true vnderſtandinge thereof, and onely thereby get heauen, and all the remanaunt for the onely lacke of Gods election (to the getting whereof themſelfe ye ſay can nothing do) ſhall faile of al theſe thinges and fall in continuall errour, out of which they cā haue no meane poſſible to eſcape, but thereby muſt needes G fal into eternal fyre: if it thus be, ye may put vp again both your tokēs into your purſe, for any nede that any man hathe of them. For they that bee ſure by the ſecrete inſpiracion, that they bee truelye taught, and therby know them ſelfe for electes, and ſo be ſure they ſhalbe ſaued: what nede they to care whyther anye of the very churche be in that congregacio or not: and on ỹ tother ſyde, thoſe whoſe deſteny ſhalbe for lacke of election to be dampned, and therefore ſhall not learne the trouth in the congregacion be there neuer ſo many of the very church therein, they lo, to knowe whyther there be any therin or no, can ſtand thē in no ſtede at all. And thus father Barns takynge your ſecret vnknowen ſpiritual church, H ye might ſpare all the labour ỹ ye haue hytherto taken in geuyng vs tokens to know it by, for any ſtede ỹ your tokens cā ſtand vs in. And therfore yf euer any church here in earth ſhall ſtand vs in any ſtede toward any ſurety of true doctrine, as in dede it muſt, if any mā maye tel an other how he mai be ſureli taught the truth, it muſt needes be in any wyſe ſome ſuch church as nedes muſt be knowen

Gwen for ſuch, that a man may be ſure to learne thereof.

What would frere Barns haue anſwered vnto his hoſteſſe, if ſhe had tolde him this, & that he then had ſene ỳ tother good wife her neyghbour begin to gape again, as ſhe that wer yet redy to bring in ſome other faute yet founden farther in his tale, as ther might in good faythe me ſemeth many be founden, not oneiye by learned mē, but cuē by vnlerned women to, ſuch fautes as neither frere Barns nor al ỳ learned heretikes of al their hūdred ſectes ſhould be wel able to void, ſo ſtrong a thyng is truth, and ſo feable a thyng is falſehode, and ſo hard to be borne out and defended.

B But than woulde frere Barns haue wared a litle warme, and byd them ſyt ſtyl and hold theyr bable, and tell theym that ſaynt Paule wiſt full well what he did when he would not ſuffer women to take vpon them to preache and teach in the church, nor ſo much as aſke a queſtion among the congregacion, but if they douted of any thing ỳ they wold learne, let thē aſke it of theyr own huſbandes at hōe. And ſo wold frere Barns byd thoſe wiues do wt ſorow. For if they myghte be ſuffred to begin ones in the cōgregacīō to fal in diſputing, thoſe aſpē leaues of theirs would neuer leaue waggyng.

1. Cor. 14.

But then would the wife of the bottel haue anſwered hym again quickly, and tel hym that ſhe had alwaye taken hym C for wiſer, and wold haue went he could haue taught better. And ſome ſorowe would ſhe ſay haue I had for the fauour of the ſectes, and ſo hath my huſbād had to. And my lord chauncellour told me ỳ I was litle better then a bawde, becauſe I receiued two nunnes in by night, that Iohn Wyet brought me, otherwyſe called Adrian, ſpecially becauſe I kept thē cloſe in an highe garet in myne houſe, & ſuffred .ii. mē to reſort vp thether to thē. How beit in good faith I had prouyded that if they lift to ſleepe, ỳ two mē 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 folk be ready to deme the wurſt, I was wyth D ſome folke taken for halfe a bawd there, and all for the furtheraunce of loue betwene the brethren and the ſiſtren of the euangelycall ſecte, me thought thei wer in ſo good a waye. Howe be it ſynce, I ſe nowe that you father Barns that were ones a doctour can ſaye no better for it, by our Ladye I begynne ſo to myſtruſt all the matter, that ſaue for ſellynge of myne ale, and vtterynge of my chaffer; & to gette a penye by them, I rought nere though ther came neuer none of them any more within my dooze.

Now would the with this tother good honeſt wife of likelyhood haue reſorted again vnto her enſample of her veri mother and of theſe falſe wytches, of which euery one would be take for her mother to grow firſt in truſt with her, and then after poiſon her. And then would ſhe cōclude: if it be father Barns ſuche an vnknowen thing which church is my mother holy churche, and then one there is wyth whom I was chriſtened and bytherto brought vp, and though I ſe many thinges in her which I would wyſhe were amended: yet for all that ſhe counſaileth me to be good, & ſhe telleth what E I muſt do yf I wyll be good. Howe be it therin of trouth al your other churches vary with her, & tell me ſhe teacheth me wrong. But then ſo doe you alſo eche of you wyth other and eche of you telleth me that other teacheth wronge.

And ſhe telleth me the ſcripture proueth for her part, and eche of you ſaith that ỳ ſcripture proueth for your owne part, & that ſhe lieth, and eche of you ſaithe alſo that other lyeth, and ſhe ſaith that ye lye euerychone. And whiche of you declare the ſcripture truely and whiche vntruely, paſſeth my capacity to perceiue. But then I ſee that the ſcripture whiche eche G of you would ſeme to conſtre truly, and yet eche contrary to other, you do not ſo much as knowe whiche it is but by the meane of her. And I ſee alſo that all you were ones with her, and be fallen at variaunce with her, and ſo be comen from her for anger. And I ſee that though ſhe be not ſo good as I would ſhe were, yet for anger and enuye ſynce ye bee comē from her, ye myſſe repoꝛte her in manye thynges, and woulde māke her appeare muche wurſſe. And I ſee alſo that ſuche vyces as are wel knowen for vyce, whiche ye finde and rebuke in her, be ryfe & wel knowen in your ſelues. And I ſe alſo that many ſuch holye men haue bene brought vp wyth her, as your ſelfe confeſſe for ſaintes, & among all your chur- H ches I neuer heard of any one. And I ſe alſo that ſome thinges ye teach amonge you, all moſte euerye one, ſuche as all thoſe holye ſayntes abhorred and hadde in abhompynacion, as for enſample the weddyng of Freres and Nunnes. And I ſee alſo ỳ in our church as bad as we bee, yet God continueth hys myracles,

and

A and amonge all your churches that bee gone from ours, he worketh neuer one. And I se also that ech of your churches would faine seme to be ꝑ true churches, for eche of yours affirmeth that onely it selfe hath the truth, and the true churche is it which onely church hath the truth. And then agayne eche of you seeth hys owne part so feable and so farre vnable to be defended in that point, that sith no one church of al yours may be matcht to our church, out of which ye al came and then that ech church of yours or al your churches together being eche to other so contrarious and repugnant, shoulde be
B the true churche, were ye wote wel your selfe a thing more then impossible: ye be faine for this cause to sende vs to an vnknowen churche. By whiche sendyng, while ye would withdraw me frō ours, yet ye confesse the contrary of al that ye go about. For ye would seme ech of you to haue the verye trouth, and then were you the true church & the sure teachers. But now sithe ye say the true church is vnknowen, and ech of your churches is knowen, it appeareth bi your owne tale that none of all your churches is ꝑ true church. And if it be not the true church, then hath it not the true doctrine whych it pretendeth, but is one of the false churches & hathe ꝑ false doctrine. And therefore if it so were in dede, that our church
C were not the true churche, nor were not my ryghte mother in deede, but that the very church and my verye mother were onely some one such as ye woulde sende me to seeke, that is to sai some vnknowē churche: yet father Barns by your own tale it were none of all your churches. And therfore I were but a foole to leaue the knowen catholyke church, whom I haue hitherto taken for my very mother and come from her to yours, whyche as your self confesseth is not ꝑ true church and therfore not my verye mother, but ꝑ my very mother were one whom ye neither tel me wher I may fynde her, sauig that ye byd me go seeke her, and ye saye
D thee is some where abrode in the wylde world, whych world is a place to wyde ye wote wel for a woman to ouerwalke well (and at that worde woulde hympe halt his hockes hoppe foorth againe, and say marry syr that it were in dede for me) and also if I would wander all about to looke her, yet if I happed to come in her company, ye tel me no sure mark wherby I myght well knowe her, but onelye that I shoulde perceyue her to be there, but I should not yet wyt which wer she
E and then wer she for me almost as good be thence. And therfore father Barns, in good faith tyll ye can tell me a wyser tale of my new mother, I might thynck my selfe a foole, if for suche a tale as you tel I would leaue of myne old.

And thus are we nowe good readers wyth thys onelye woman vsyng no reason but such as a woman myght fynde, and yet such as no man may soyle, come to a pointe of frere Barns vnparkite tokens, by whiche we maye so knowe hys church, as we be neuer the nerer for the knowledge of it, for anye knowledge that he geueth vs of it.

But now if he haue not proued vs his church at al, thē is he ye wote wel much
F farther of from makyng vs haue anye knowledge of her. For he must make vs fyrst know that such one there is, before he make vs knowe in what companye some of her partes be.

Nowe wote ye well that the churche whych he toke vpon him to proue, must be a church so cleane and so pure wythout spotte or wrincle, that sayncte Peter may finde no faut in her. Now wher as he goeth about to proue it by twoo meanes, one by the scrypture, and a nother by the doctours of the churche: I haue
G al readye proued you that all the places of scrypture that he bathe brought in for that purpose, he hathe in suche wyse handeled, that whyle he lyueth he maye be a shamed thereof. For they not onely proue nothynge for hym, but also proue cleare agaynst hym.

And all hys places of the doctours of the churche that he bryngeth in for the proofe of that purpose, I haue purposelye dyffered, because I would aunswer them together lasse at al. For syth he taketh in that poynte a nother waye then Tyndal doth, or Fryth, or lightlye any other heretike of them al, in laieng forth for hys part holy doctours of the church to make it seme that the old holy saintes say for his part: I haue thought it therfore good to exampne them orderly eche
H after other, whereby ye shall shortelye perceiue that the woordes of those holye doctours doe no more proue hys purpose, then do the textes that he brought of the scriptures, whiche as I haue proued you clerely proue against him.

Hys fyrst authorite be these woords of sayncte Austyne in hys fyftieth sermon, made vpon the woordes of our Lord, saieng: Of Christ is the church made fair.

Fyrst

A First was she filthy in sins, afterward by pardon and grace made faire. Upon these woordes saint Austine none other meaneth, but that all the beauty of anye that is in the churche and in any man of the church commeth of God, and that euery man that is of ẏ church was borne in sinne, and that al they whiche fro the Jewes or Gentiles turned to God, and came to the churche, had before lyued in sinne, and were therfore filthy, til bi the sacrament of baptisme at theyr entre in to the churche, they were purged & clensed fro theyr sinne by the grace and pardon of God, and the sacrament of baptisme, and after when they be defoyled a gaine by synne, they be agayne clensed,
B purged, and made fayre, by grace & perdon of God & the sacramēt of penaunce, and other holy sacraments taking their effect, strength, and vertue of Christes passion. But he fyndeth not in all that sermon ani word, wherin saint Austine saithe, that who so euer is ones clensed & made fair, is neuer after foule, nor that as sone as he is by any deadly syn foule, he is by and by no part of holy churche.

Whi the churche is called holy and fair.

For holy church is not called holye, because euery peece thereof is holye otherwise then the holynesse, but because of ẏ holinesse that is in it beside of their profession, nor is not called faire, because euery parte is fayre, but because of suche
C fayrenes as is in it beside, as there maie be some weake part in a strong bodye, & some sore part in a hole body, yea & some dead part in a quicke body, & some foule part in a fayre bodi, and som white part in a blacke bodye, and in a good company some noughty folke. And in such maner spake oure sauiour to hys apostles, where he said, you be cleane, not ẏ they
John.13. wer al clene, for he forthw̄ added vnto it but ye be not al clene, meanīg by Judas ẏ traitour that was one of thē, & though he was a traitour in his hart, was yet a foule vnholy member of that faire holye church. Like as if a good king hadde in his checker role attending daylye vpon him in his housholde diuers and manye false traitours that went about secretelye to betraye hym, all the whyle they be suffered there tyll they be taken for their
D treason and put oute, they be styll of the courte and of the kynges houshold. And the houshold, albe it ẏ some wyl say ther was a shreud houshold, because it hadde such shrewes in it, yet was it for all that a good houshold, because it had good beside. And likewise as in ẏ whole world, the varietie of good partes and bad, geueth a beuty to the whole, so in the churche of Christe hym selfe seeth howe the foule partes do set out the fayre, and rather beutyfie then blemmysh the goodlines of ẏ whole. And though the churche be of some folke called foule, for those persons that are by deadly synne fowle therin, as the euangeliste sayde that the disciples murmured at ẏ losse of ẏ oyntment whereat none of them murmured but one: so is she faire for al that in dede by the fayrenesse that is in her, bothe by reason of Christ her gloriouse head, and of manye other fayre members that are euer in her, and by reason of the goodly composicion and comelye temperature of the whole body. For which cause the
F church may well say of it selfe, the wordes that she speaketh in the canticles: I am blacke, but yet am I beutyful, yea & though there be mo foule than fair therin, by reason wherof after the common vse it might be called foule & not fair, as a mā of Inde is called blacke for al hys white teethe: yet is it otherwise here, for the tother speciall causes. The tone for that be it neuer so vnholy in liuing, it is called holy for that it hath holy profession, whereby it is dedicated vnto Christ. The seconde, that there is in this world none holy ẏgoeth to anye other churche oute of it, or that wyll not be of it. The third cause is, for that the holynesse that is in it be there neuer so fewe holy therin, is farre fayrer and holyer, and more pleasaunt in the sight of God, than the fowlesse and vnholynesse of all that are foule and vnholy therein, speciallye for the bewtye and holynesse of the verye chiefe and principal head therof our sauiour Christ himselfe.

Mat.26.

Canticum.1.

The causes of the churches holynes.

And therfore as I say, these woordes of saynte Austyne meanyng none other wyse by them than sainte Austine ment in them, make nothing in this world for frere Barns churche, ẏ is as he saithe so faire that it hath neyther spotte therein nor wrincle, for that saythe not Saynte Austin. And therfore this place of saint Austine nothyng helpeth hym, but by other places of saint Austin which I shal bring you forth after, ye shal se ẏ mynde of saynte Austyne so playnelye declared in thys poynte agaynste frere Barns, that frere Barns shall be as wearye of saynte Austynes woordes, as euer hee was weary of saynte Austines workes, for wearynesse whereof he runne out of saynte Austines rule.

But

A But firſte ſhall I peruſe thoſe other places of ſaint Auſtine which frere Barns bringeth in himſelf. The next place of ſaint Auſtin ỳ he bringeth in, is this.

¶ Barns.

The holy churche are wee, but I doe not ſay we, as one ſhoulde ſaye, we that be here alonely that heare me now, but as many as be here faythfull chriſtened menne in thys church, that is to ſaye in thys citye, as manye as be in thys regyon, as manye as be beyonde the ſea, as manye as be in all the whole worlde (for from the ryſing of the ſunne tyll the go-
B ing downe, is the name of God prayſed) ſo is the holy church our mother.

¶ More.

Now good readers, this text of ſaint Auſtine hathe frere Barns alledged to be in his ſermon. 99. that he made *de tempore*, in which ſermõ I fynde it not. And leſte there myght haue bene ſome ouerſight, either in himſelf or in the printer, by mille writing or by myſſe prynting thoſe fygures of algoriſme, becauſe the figure of. 9. and the figure of. 6. be all in maner one, if thei be contrary turned: I aſſayed theym therefore euerye waye, and ſought and red ouer not onelye. 99. ſermon which he aſſigneth, but alſo. 96. 69. and. 66. and I finde his text in none of all thoſe places, and than to go ſeeke
C thoſe woordes thorowout al ſainte Auſtines workes, were a great longe beſyneſſe. For ſurelye it ſemeth that the man hath alledged his text in a wrong place, of purpoſe becauſe he would not haue it founden, for ſome thynge that hymſelfe ſeeth of lykelyhoode in the ſame ſermon that wold marre all his matter. Wherfore tyll it happen me to fynde the place by chaunce in reding of ſaint Auſtines workes, we wyl take the woordes onelye whiche himſelfe reherſeth, & than proue they no peece of his purpoſe againſt the knowẽ catholike church. For ſaint Auſtine doth in thoſe woordes nothyng els but ſhew that the church is not reſtray-
D ned vnto ani one country, as thoſe here-
The Donatiſtes reſtrayned the churche to one coũtrey. tikes held whych were called the Donatiſtes, which ſaid the very churche was onely in Affrike, and was by God prouyded to reſte there and ſpreade no further abrode, and for the defence of theyr frantyke hereſye, dydde as frere Barns and theſe other heretikes do now, bring forth certayne woordes of ſcripture conſtrued after their owne folyſh fantaſye.

But ſainte Auſtine as I ſay ſheweth in E thoſe woordes, that the churche is the catholike churche, that is to ſaye the vnyuerſal multitude of al true chriſten people, & al faythful chriſten nacions wher ſo euer they be thorow the world. Nowe good reader what maketh this for frere Barns purpoſe in proofe of his vnknowen church, againſt the knowen catholyke churche? Well he wotteth himſelfe that the knowen catholyke church doth not ſay that the church is nor can be but in one coũtry, but he wel knoweth that by the knowen catholyke churche, that falſe hereſy of the Donatyſtes is as fully condempned as are theſe other falſe hereſyes of hys.

Yes ſaith Barns, for here ye maye ſee F lo, that neither Pope nor Cardinall be no more of this church than the pooreſt man in earth. Why who ſayd hym euer nay therof? But what is that to the purpoſe? For as a poore man is as well of ỳ churche as is the Pope, ſo is a coryener as wel an engliſh man or a frenche man, as is the kinge of either other countrye. But yet lyke as reaſon wyll not agree, that the coryener in hys countrey beare as much rule as the king: ſo wil it not a gree wt reaſon, that euery mã in ỳ churche bear as much rule as the Pope, whõ frere Barns dothe himſelfe here in thys G ſame proces of the church knowledge & cõfeſſe for Chriſtes vicar in the church.

And therefore it is all beſyde the purpoſe that he runneth foorthe ſtyl in thys purpoſe, and alledgeth theſe woordes of Lyranus. The church doth not ſtand in men by the reaſon of ſpiritual power or ſecular dignity, for many princes & many Popes and other inferiour perſons, haue ſwarued fro the faith. Wherfore ỳ churche doth ſtande in theſe perſons, in whom is the true knowledge and cõfeſſion of fayth and veritye.

Theſe woords of Lyre hath Barns alledged to bee wrytten in hys expoſicion vpon the. xix. chapiter of ſaint Mathew. But I haue looked ouer Lyre vppon al H that chappter, and ther finde I no ſuche ſayinge. And therefore of lykelyhoode Barns playeth here wyth Lyre, as he plaieth with ſainte Auſtine in the place that he alledged before, that is to wytte, alledgeth it in a wrõge place, becauſe he would not haue it found for fear of ſom thyng that would appeare vpõ the place redde and conſidedered.

But vpon theſe woords of Lire, he maketh a great exclamacõ and crieth out:

Oh

A Oh my lordes what wil ye say to Lyra, I haue great maruaile that you bourne him not. It is highe tyme to condempne him for an heretyke. For he speaketh against your law. xxiii. *Questione prima quecunque*, wher as your glose declareth that God suffereth not the Rome churche to erre, and Lyra sayth plaine that manye Popes haue erred, & also that the church standeth not in dignity, but in confessiō of Christ and of his blessed verity.

Barns wouldbe here seme lo, to haue foūden a great thing in Lyre hys word. But in good faith I finde nothyng here in Barns owne wordes, but hys owne double foly. First he saith Lyre condēpneth the lawe, and than he sheweth ỳ he speaketh not against ỳ law but agaynst a glose. Is not that word wiseli proued?

B Then se yet how wisely he proueth ỳ Lyre reproueth the glose, he sayethe that the glose saith that God suffreth not the church of Rome to erre, and Lyre sayth plain that mani Popes haue erred. And what thā? Lire saith not that the church of Rome hath erred, nor Lyre sayth not that the Pope of Rome is ỳ whole churche of Rome, no more than the bysshop of London is the whole church of Londō, or the archebisshop of Canterburye the whole church of the prouince.

Now where Lyre saith that ỳ churche standeth not in the dignity, but in ỳ confession of Christ and his blessed verytie: what saith he other then al the whole catholyke churche agreeth, not onelye the

C good folke but the noughty to, as many as any witte haue to perceiue the thing. Lyke as a citye and a realme standeth not so much by the dignity of the rulers as it standeth by wysdome, good order, true dealyng & iustyce. But yet as these thynges wouldе faile in a citie and in a realme, if ther were no rulers to se them kept, yea and ỳ rulers beig of a ryght second sort, yet would the people be much wurse if they were all without, and the people is therfore bounden to obay thē, and not euery leude felow to iest & rayle vpon them: so is it in the whole churche also. And therfore no man kyndeth anye faut with Lyre, neither to bourne hym, nor to be angrye wyth hym, but euerye

D good man hath good cause both to be angry and to burne vp to, such pestilent seditious persons as not onely by iesting, railing, and beleing al those that are in dignity, prouoke to rebellion the people ỳ should obay them, but also vnder pretext of teaching the true faythe, labours to destroy the true faith, and infect good

E christen people with false poysoned heresies, and among al those, one of the very wurst sort, and wheruppon al the remanaunt are in a maner buylded, wold vnder colour of bearyng fauoure to the good vertuous people that are in ỳ churche, make menne beleue that the whole churche wherof those good men be part, wer not the church in dede, because they would haue it vnknowē that mē might haue no surety of any true doctrine, but that heresies might passe vncontrolled, whyle euery leude felowe might construe the scripture as him selfe lyst, & no churche prouided of God, to cōtrole hym and iudge who construed wrong, & bi which

F churche men might be sure of the necessarye trouthe.

And yet to make it ỳ more vncertaine and the more vnsure, Barns bryngeth the church here in earth to that kynde of goodnes, that excepte suche as bee newe christened or verye yonge, and yet scant they either, which be not yet ye wot wel verye meete to be made preachers: elles sainte Austine whom Barns bryngeth for hym, sayeth playne agaynste hym, that there is in earthe no such, as I shal a nonne by hys playne wordes proue you.

But first for the place of saint Austin whiche of Barns bringing in I last rehersed you, ye see that saint Austine saieth in them no more, but that the church

G was not onely the christen people present at his sermon, nor onely those christen people that were in that citie, nor onely those that were in Afryke, but also all ỳ faithful christen people that were in the world beside. In which wordes he saith so litle for frere Barns purpose, that I which disputе against him, say the same thing my selfe, that al christen nations, professing the true faith of Christe, that is to say the comon catholik faith wher- The churche of Christ.
in the knowen catholyke churche agreeth, be the very holy churche of Christe here in earthe, and make amonge them the comon knowen catholyke church, of which the very good men are parte, and

H are al called ỳ faithful people of Christ, because of the vnitie of the true fayth of Christ. In whiche as for the necessarye poyntes thys whole corps agreeth with oute contradyccion and repugnaunce, bothe good people and badde. And therfore are they called all by that name, to make a dyffyncсion and seueraunce betweene that one catholyque churche of

one

A one beliefe and faithe on the tone parte, and al miſcreant Painyms, all falſe Jewes, al falſe heretikes, and al ſedicious ſciſmatikes vpon the tother part: of all whiche as no ſect agreeth with other, ſo do they al impugne the true fayth of the knowen catholike church, in which and of whiche be alſo al the vnknowen good vertuouſe people, that haue true charitye with theyr faith. But ſaynt Auſtine meaneth not, that lyke as al the churche be faithful, that is to ſay agreeing together in the true beliefe, ſo they be all the mayny vertuous in al poyntes beſyde, & ſpecially ſo fully vertuous and holye, as holy frere Barns appoynteth pure and
B cleane without ſpot or wrincle.

For letting other places of ſaint Auſtine alone for the whyle, looke but vpō this place only that we be in hand wal, which if I might finde ones in hys proper place, I ſhoulde I wene ſee farther thynges therein. But now conſider no more for our purpoſe agaynſte Barns, but euē the beginning of ſaint Auſtines wordes as Barns bringeth them in him ſelfe. Lo thus he begynneth. The holye churcḥ are we, but I do not ſaye wee as one ſhould ſay we that be here all onely, but as manye as be faythfull Chriſten men in thys churche. &c.

How thinke you good readers. Doth ſaynte Auſtine here meane by faythfull Chriſten, no mo but onely ſuche as thys faithleſſe frere aſſigneth, that is onelye
C thoſe that are not only faithful in the believing the neceſſarye pointes of ỳ chriſten faythe, but that were in theyr ſoule alſo beſyde ſo thorowly pure and clene, that they had not ſo much as either ſpot or wrincle in them. As though ſaint Auſtine woulde ſay to hys audience in hys ſermon in thys wiſe: wyl ye know good chriſten people who be true members of holye church. That ſhal I ſhortly ſhew you lo. Not euerye bodye that believeth ryght, but we, that is to ſaye you and I that not onelye believe ryghte, but alſo be holye pure and cleane without either ſpotte or wrincle.

But yet when I ſay we be the church:
D I meane not you & I onelye, as thoughe ther were no mo of ỳ church but my ſelf & ſuche other of you, as beyng at my ſermon, be ſuch holye mē as I am, but alſo al ſuch other as be ſo pure & clene wythout ſpot or wrincle as you & I be, where ſoeuer thei be either in this towne, or in thys countrey, or els where in all thys wyde world. Lo good readers, yf Saint Auſtine mēt as Barns maketh, that in
E thys worde faythfull chriſten folke making the whole churche, he ment not al Chriſten people that agree in profeſſion of faythe wyth the whole corppes of chriſtendome, but onelye ſuche as beſydes the profeſſion of the true faithe, were alſo ſo holy, pure, and cleane, that they neither haue ſpot nor wrincle: thē were thys tale in effect as I haue reherſed you, that he called hymſelfe ſuche a perfite holy man, which woorde I wene neuer man hard of his mouth.

For there is no chriſten man, but he may and muſt profeſſe of hymſelfe, that he believeth ryght and hath ỳ true faith. But there be not I ſuppoſe many good holy men, that wyl ſay of them ſelf, that
F they be holy, pure & cleane, and ſpecially without ſpot or wrincle. And therfore it appeareth well, that thys word faithful chriſten folke, is not alway taken & mēt by him that ſpeaketh it, for onely pure & clene holy men. And ſo thoſe woordes of ſainte Auſtine nothyng make for frere Barns. And therfore ye may ſee that in likewiſe doth Barns miſſe take ỳ gloſe that he allegeth *diſ. xxiiii. A recta*, which ſaieth that the churche which can not erre, is *eccleſia omnium fidelium*, that is to ſaye, the church of al faithful folke. Which woordes frere Barns taketh, as thoughe the
G writer ther by theſe woordes (al faythful men) had ment no mo but al ſuch as wer not onely true believers, but alſo ſuche as were ſo pure and clene, that they neither had ſpot nor wrincle. But the writer of that gloſe meaneth nothig ſo, but meaneth as ſainte Auſtine ment in hys woordes before reherſed, calling al faithful folke, al chriſten people, al the Chriſten nations, al ths whole corps & bodye of the catholyke church, ỳ agaynſt Painims, Jewes, heretikes, and ſiſmatikes agre in the profeſſion of the comō Chriſten faith, both in the pointes of beliefe, and in the rules of liuyng, though their lyuing haue in dede many ſpottes, and
H manye blottes, and many writhē wrincles agaynſte the rules whych they profeſſe, and whyche they knowledge and confeſſe theym ſelfe bounden to keepe. And that the gloſe there meaneth of our knowen catholyque churche as I ſaye, and not of anye vnknowen churche as Barns woulde haue it ſeme: euery man maye perceyue that canne and wyl conſyder well the place. For in that gloſe his purpoſe is no more but to ſhew that ther is more ſurety of doctrine in the cōſent

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 ỳ gloſe can nothing ſerue frere Barns, but it vterlye deſtroyeth frere Barns falſe gloſyng of ſainte Auſtines wordes, and openeth wel vnto vs what thing ſainte Auſtine ment in thys word, al faythfull men. For ſurely neyther ſainte Auſtine nor that gloſe, ment by theſe wordes *omnium fidelium*, men clene and pure without any ſpot or wrincles, no more then doth euery man that prayeth *pro omnibus fidelibus*, that God mai make them al good men, or *pro animabus omnium fidelium defunctorum*, that it maye pleaſe God to bryng them to heauen al ſuche as are in the paineful way thitherwarde, men do not meane in the prayers onely ſuche
B faithful folke as neither haue ſpotte nor wrincle of ſynne.

Now where that the gloſe ſayth, ther muſt nedes be ſuch a church: ſo ſay I to. For I ſai plainely that the church muſt nedes be. For al the diuels in hel, nor all their inſtrumentes vpon earth, ſhal neuer be able to deſtroy it, but pul they neuer ſo many from it, and leaue they the remanaunt neuer ſo fewe: yet ſhall the remanaunt alway be the churche, and a wel knowen church, ſo builded vpō that high mountaine, that is to wyt vppon Chriſt, that it ſhal alway be ſyghtlye, & can not be hyd. For as our ſauiour ſaieth. The cytye that is ſet vpon a mountaine can not behyd, meanyng that hys
Mayth. 5. churche ſhould be well ſene, & hys trewe
C faith wel knowē, and not that his churche in which hys faith ſhould continue, & in which & of which it ſhoulde be learned, ſhould be ſuch an vnknowen thing as thei that would learne, could neither wote where to fynde it, nor of whom to aſke for it, nor ſo muche as know it yf it fortuned them to fal vppon it by happe, as frere Barns would here bring it to.

The churche cannot be deſtroyed.

Alſo the tother gloſe that Barns bringeth forth, *De pene diſ. ii. ſi*, that ſayth: The whole church cā not erre: what maketh that gloſe for Barns? He ſpeaketh againſt Barns. For Barns ſaith that hys owne church which him ſelfe aſſigneth, thoughe ſhe can not erre whyle ſhe cleaueth to her ſpouſe, yet ſhe mai leaue him
D and fal from him. and then erre. And ſo thys gloſe that Barns bryngeth, ſaythe cleare agaynſt hym, howe be it no more then he ſeemeth to do hymſelfe. For if it be true that he ſaith of hys churche, that ſhee maye fall from God and not beare her huſband, and then thereby erre: then
E is it falſe that he ſaith in a nother place, that there muſt nedes be ſuch a churche as can not erre, which thyng he woulde proue by this gloſe of the law that ſaith: The whole church cā not erre. And yet ye ſee wel that this gloſe takyng it after the beſt fathiō for it, ſaith not as Barns ſaythe, that the verye churche is no mo, but that verye ſecrete ſorte of faythfull folke that be without any errour, & that be pure & clene without ſpot or wrincle, but hr ſaithe that the whole church, that is to wytte the knowen catholyke churche, can not al erre, but that though that God would ſuffer ſome partes or members of hys churche to erre, yet he wyll
F not ſuffer the whole corps or bodye of hys churche to erre. This maketh plain againſt Barns, that bryngeth it forthe. For it affirmeth that the truthe alwaye remayneth in the knowen catholyque churche, for of the knowen churche he ſpeaketh there.

I can not therefore marualle inough of Barns in bryngyng foorth theſe gloſes for hym, that make ſo cleare againſt hym, and than to ſee hym ſo boldlye ſay therupon: Theſe wordes be plain what churche it is that cā not erre. As though theſe gloſes hadde ſayde as he ſaith, that the churche whiche can not erre, is onelye the vnknowen churche of folke pure and cleane wythout any ſpotte or wrincle, of whyche thynges neyther nother
G gloſe ſpeaketh one worde. And yet wher Barns ſaythe: Theſe wordes of theſe gloſes bee playne: as playne as he maketh them of theym ſelfe, yet hathe hym ſelfe made a playne chaunge of one worde in the tone of theym, to make it ſeeme the more playne for hym. For where he rehearſeth the gloſe by theſe wordes: The whole churche canne not erre, thys worde erre is not there, but the verye wordes be: The whole church can not fayle. Than be not ye wote well thoſe wordes erre and fayle, precyſelye & playnlie bothe one, neither in writing nor in voyce, nor yet in ſignification, no more then the two latin wordes *errat* &
H *deficit*. For a mā may faile & yet not erre. As he that doth aduoutry & wotteth wel he doth nought, he faileth & falleth from God, and yet erreth he not in faith.

A man maye alſo erre, & yet not fayle nor fal away fro God, ſith euery errour is not dāpnable. As a mā might er & not faile nor fal fro God therby, nor be dāpned therefore, as Jacob did in wening

A that Lya had bene Rachel, or as hys father Isaac dydde in wening that Jacob had bene Esau.

Gene.29. Gene.27.

But I saye not thys, for that I care muche for his chaunge. But I meane ẏ I would not haue hym come forthe, and make such great boastes of the plainnes of the woordes, whan he hathe himselfe made a chaunge in them, to make them seeme the more plaine for hym, and whā the words for al his plain chaūge, make yet so plaine against hym.

But verelye me thynketh that in one thing he vseth no good honest fashion in that he saith first: This maye be proued by our own law, whose words be these: the whole church cā not erre. Also in an B other place. The congregacion of faithful folke must nedes be whiche also can not erre.

All they that reade these woordes of Barns in englysh, he maketh thē wene that the wordes whiche he reherseth for his purpose, were the wordes of the veri law it selfe, but then are they in deede no words of the law, but of certain gloses that other men haue made vppon the law. And thys himselfe confesseth in the mergent of his booke. But that he doth in latin, letting thē that vnderstande no latin, wene styl ẏ it wer the very lawes. Why doth he bost that he wil preue it by the very lawes, and than in steede of the C lawes, bring vs forth but gloses.

His quotaciō is in the mergēt in this maner. *De pene. dis. ii. Si in glossa.* For theese words: The whole church can not erre. And then for the tother wordes, that is: The congregacion of faithfull mē must nedes be, whyche also can not erre, hys quotacion is in the mergent thus. *xxiiii. que. i. A recta et in glossa.* So that he would we shuld wene ẏ at the least wise those wordes were both in the texte & in the glose.

But nowe who so looke vppon these two lawes, shall soone see that the cause why he dyd not, was because he durste not. For the law. *xxiiii. que i. A recta*, speaketh clere againste hym. For that lawe sayth nothing els, but that the veri true faith without errour, hath ben euer pre- D serued in the see apostolike, & as the law calleth it there, ẏ mother of al churches the church of Rome. And therefore thys law ye see wel was not for hys purpose to bring in, but in stede of the law, he laieth vs forth a pache of the glose.

The churche of Rome mother of al churches.

Nowe the tother lawe *De pene. dis. ii. Si*, ẏ law durst he not bring forth, for feare of angering his euangelical brother Tindal. For that law is the wordes of holy E saint Hierome, wherein he confuteth at great lengthe, those heretykes that than held the selfe same heresies that Tyndal holdeth nowe, that they whyche be ones borne of God, can neuer after syn. And the tother, that he whych after hys baptisme doth ones any deadly synne, shall neuer get forgiuenesse after. These two diuelish heresyes whych Tyndall hathe now begon againe in his false exposiciō of the firste pistle of saint John, whyche false exposicion of hys, I haue before cōfuted in my fourthe booke: holye saynte Hierome doth at good length openly cōfute, in the woordes whiche are there by Graciane incorporate in the decrees. Which woordes if my selfe had remembred in tyme, I would haue brought thē F in, in the stede of mine owne, and would peraduenture haue left myne owne out for them. For there saith saint Hierome the selfe same thinges againste those heretikes of old, ẏ I say there against thys new, and (as he better could) sayth them farre better than euer I shal be able, as I woulde make you soone perceiue yf I could in translating his words into our english tong, giue it the quykenesse and strenth that he giueth it in the latin.

Two diuelish heresies.

But as I said, this law durst not frer Barns bring in for feare of Tidal, whiche woulde for hurtyng of hys heresyes G haue founden hym brawlynge inoughe for all hys lyfe after. But Barns wyl I warraunt you gyue hym no suche occasion of displeasure.

Nowe if Barns answere me, that hee hadde no cause to bring in anye of bothe those lawes, sith they made nothyng for hys purpose but the gloses onely: I shal tel him againe, that than he shoulde not haue said it that he would proue his purpose bi the lawes, but by ẏ gloses onely. And I sai also ẏ than he should haue left out ẏ gloses to. For as the lawes proue not hys purpose, no more do the gloses neither, as I haue clerely declared you.

And yet whan he hath handeled hym selfe so falsely, and yet so folishlye there- H wyth in the alledgynge of these lawes, that if he had anye sparke of shame lefte in hys body, he might not wel looke any man in the face for feare that these hys false folyes were espyed: it is nowe a world to se with what a courage & boldnesse he bosteth and reioiceth, and what a ioye he maketh, as he were euen made a kynge by the fyndynge of a beane in a christmas cake. For now he calleth hys

lordes

lordes about him and sayeth, Now my lordes gather you all togyther wyth all the lawes ỳ ye can make, & al the holinesse ỳ you can deuise, & cry, the church, the church, & the counsels, ỳ counsels that were lawefully gathered in ỳ power of ỳ holy ghost (al this may you say and yet lye) And if you haue not in dede the holy ghost within you, and if you do heare any other voice than Christes, thā are you not of the churche but of the deuill, & theues and murderers as Christ saieth. For you come afore him, that is you come into the foulde of Christ without him. You bring not his voice, but you come wyth your owne voice, w̄ your owne statutes, wyth your own wordes, & wyth your own *mādamus, mādamus, precipimus, precipimus, excommunicamus excommunicamus.* These be the voices of murderers & theues & not of Christ. Therfore you cannot but erre. For you be not taught of God, you haue not the holy oyntment, you haue not the wordes of God for you, you here not the voyce of the true shepherde. Therfore must you nedes erre in all your counsailes.

What grounde or colour of grounde hath he to reigne so lordely and rayle so rially vppon all the lawes? Maye he so boldely sette them all at nought, because himselfe hath so falsely belied twaine, & so folishely handeled theire gloses? No Sowdan in a stage play may make mo bragging bostes, nor runne out in moe frantike rages, than may frere frantik Barns if he take this for reason. For here speaking of lawes, and layeng but the gloses, and the lawes agaynst him, and hys gloses nothing for him: yet as though al the world were his, he falleth forth in a rage agaynste all lawes, and all generall counsayles, & sayeth, They haue not the voyce of God with them, but they must needes erre in all theire cōsayles, because they saye *mandamus, mandamus, precipimus, precipimus, excōmunicamus excommunicamus* For he saith ỳ these wordes bee ỳ voices of murderers & theues & not of Christ. Thys felow commeth forth with a proude face vppon all the world, whan he woulde by his princely authoritie more than an imperiall maiesty, proclaime al men for murderers & theues, that dare be so bold as to vse any of these wordes *mandamus, precipimus, or excommunicamus.* These wordes I see not set oute by murderers nor theeues, but by princes and rulers agaynst murderers & theues and a gainst al other vicious & myssemled persons, and amonge other against vngracious heretikes, whiche is all thys mannes greefe.

And that these wordes of commaunding haue bene vsed by folke somewhat better then theues and murderers, may appere by the scripture it selfe. For the holy euaungelist saint Marke sayeth of our sauiour thus: He commaunded his apostles that they shall carye nothynge with them as they went by ỳ way. And sayncte Paule writeth vnto the Thessalonies in thys wise: O my brethrene, I truste in god of you that ye kepe and wyl kepe al thinges that I haue cammaunded you. And againe to Timothe thus he saith: I commaunde the before God, &c. And thus frere Barns may see, that the wordes of commaunding, bee not alway the voice of murderers and theeues. But all the great grefe of thys matter is in *excommunicamus.* For that worde woulde frere Barns haue dampned. But yet must he consider that sayncte Paule himselfe vsed eyther that same worde or some other in ỳ language that he spake, when he did excommunicate and accurse Himineus & Alexander, and betoke them to the deuil to teach them to leaue their blasphemy, such as these heretikes vse now, and yet peraduenture lesse, for greater it coulde not be. Saint Paule also commaūded the Corinthies, that they should excommunicate and accurse oute of theyr company, that incestuouse lecherour ỳ had abused his owne fathers wife. For thus he sayth in the first pistle to ỳ Corinthies: Truely I being absent in body but yet present in spirite, haue alredy determined as though I were present, of him that hath thus done, when you are gathered togyther and my spirite in the name of our lord Jesu Christ in vertue of our lorde Jesu, deliuer him to the deuill for the punishement of the flesshe, that the spirite may be saued in the daye of our lord Jesu Christ.

God also did accurse and excommunicate Lucifer & all his proude felowes out of heauen. But because there neded no voyce in that, therefore will frere Barns saye that there was none *excommunicamus.* But yet at the daye of iudgement, our sauiour shal say to them that will do no good workes, but weene by frere Barns doctrine that onely fayth should saue them, to them shall he saye:

A Go ye cursed wretches into euerlasting fire, which is prepared for the deuil and his aungelles. Here shall our sauiour himselfe vse an *excommunicamus*, from whiche I pray God for hys mercy so mende frere Barns and me both, that we fall not in it. For ỳ is a sorer *excommunicamus* then any mā vseth now, wherwith many shalbe murdered in soule, not by ani cruelty vppon hys parte, but by iustice through their own dedes. And therfore *excōmunicamus*, is not the voyce of onely B murderers and theues, as frere Barns maketh it.

But surely good readers ye must pardon hym. For it appereth that the man was in a sore fit of a fury, when he fell into this rage, the fumes wherof ascended so hote vp to hys hed, that he raued and wist nere what he sayd. And in that disease he can not tell how much harme he doth hymselfe, wt letting his crowne grow so. For hys here kepeth his hed to hote. It were more nede in such a fit of C fury, for fere of breding sōe impostume in hys braine, to poule his hed of euery whit, and let it lye bare, and lay there to refrigerans Galeni, tende it well wyth oriradanon. Here ye see that in thys heate he sayeth all the counsailes muste erre. Howbeit in a nother place at such time as his fit was not so sore vpō him, he sayeth no more but that all the counsayles maye erre, because that thoughe there be some good mē in it, yet ỳ whole assemble doth but represent ỳ church, & all the whole catholique church is not there in dede. For thus he sayeth, Gather all your counsailes togither, and D yet of them can ye not make holy church. But peraduenture ther may be many in your counsailes good and perfait men and of holy church. But they and you togyther make not the vniuersall holy church that can not erre. And in a nother place Barns sayeth, It cannot helpe to saye that the counsaile cannot erre, because that Christe did praye for hys churche that her fayth shoulde not faile. For I aūswere to thys, ỳ though ỳ generall counsayle doe represent the whole vniuersal church, neuertheles in very dede therin is not the very vniuersall church but representatiue. For the vniuersal church standeth in ỳ election of all faythfull menne and all faithfull men of the worlde make the vniuersall church, whose hed and spouse is Christ Iesus. And the pope is but the vicare of Christ, and not the very hed of ỳ church. This is the church that can not erre &c. E

By these wordes of his ye may good readers perceiue twoo thinges. One ỳ there shall neuer generall counsaile (be it neuer so great & be it neuer full) haue any full credence or any great authority with frere Barns, in ani thing that shalbe there concluded, if any one man, ye or woman either, of all the whole catholike church, though the church were now all the whole worlde, were absent from the treating therof. F

Now this point ye wote wel would sone be eased, no more but the counsayle house if it be happely somewhat to litle, let make it in goddes name so much the larger. For other let I cā see none. For as for cummyng togither from al countreis to ỳ general cōsayl, frere Barns seeth well that maye bee done well ynoughe. For why not as wel as freres from all places to a generall chapter. And as for robbing of any mānes house while he were from home, were a thing out of feare. For while they must cōe al the many, mā, woman, and child, who G shall tary behinde to robbe hys neyghbours house? And to put doubtes ỳ some shal peraduenture be sicke and mai not come, thys wer but finding of a knot in a rushe. For come they muste whither they may or no. For elles is there not ỳ counsayle of the whole church, and thē may it erre, & therefore will not Barns believe it. Now as for victuales, thei may prouide at home and bringe wyth them in bagges and bottelles, euery man for three dayes at the leaste, as the scottes doe for a skyrmishe.

The tother point is, that ye may se by H these wordes, that if al the whole church were at the counsayle, then would frere Barns agre that it could not erre, and so woulde he therefore gyue vndoubted credēce therunto, and believe that such a generall counsayle coulde not be dāpnably decepued in the construccion of scripture. Now thinke I ỳ thoughe frere Barns will not believe any generall counsaile, but if the whole churche be there: yet he loketh not that in anye counsayle euery thing shoulde stay, and nothing passe till al the whole assemble were agreed so fully vpon one side, that there were not so much as any one mā there of the contrary mind. For though some one might in some one matter bee of a better minde at the first then ỳ multitude, yet in a counsaile of wise men when it were purposed, it were lykely to

A to be perceiued & alowed. And in a coũ-
sayle of chriſten men the ſpirite of God
inclyneth euery good mã to declare his
minde, and inclineth the congregacion
to conſent and agree vpon ẏ that ſhall
be the beſt, eyther preciſely the beſt, or
the beſt at the leſt wyſe for the ſeaſon:
which whenſoeuer it ſhall bee better at
any other time to chaũge, ẏ ſame ſpirite
of God inclineth hys church eyther at a
new counſayle, or by as full and whole
conſent as any counſayle can haue, to
B abrogate the fyrſt and tũre it into ẏ bet-
ter. But when the counſayle and ẏ con-
gregacion agreeth and conſenteth vpõ
a point, if a few wilfull folke, farre the
leſt both in nombre, wyt, learning, and
honeſt liuing, would reclaime and ſay
that themſelf would not agree, yet were
theire frowardeneſſe no let vnto the de-
terminacion or to the makynge of the
law, but ẏ it muſt ſtand til it be by a no-
ther lyke authoritye chaunged.

But theſe chaunges that I ſpeake of,
I meane in thinges to be done and not
in trouthes tobe beleued. For in diuers
times, diuerſe thinges mai be conueni-
C ent, and diuerſe maners of doing. But
in matters of belieke and fayth, whiche
be trouthes reueled and declared bi god
vnto mã, though that in diuerſe times
there mays be moe thinges farther and
farther reueled, and other thẽ were diſ-
cloſed at the firſte: yet can there neuer
any thyng be by god reueled after, that
can be contrary to any thing reueled bi
himſelf before. And therfore in thinges
to be done, frere Barns may finde that
diuerſe coũſailes haue in diuerſe times
diuerſely determined. But in artye-
cles of fayth as neceſſarye artycles to
bee beleyeued, frere Barns ſhall neuer
D finde while he liueth, that any one ge-
nerall counſayl orderly called togither
impugned and reproued a nother, that
grace our lorde be thãked hath be gyuẽ
hys knowen catholike church euer hy-
therto, whatſoeuer frere Barns bable.

And when God ſhall gyue me a no-
ther leyſour, after ſuche other thynges
done as I haue entẽded firſt: I purpoſe
to make this poynt appere wel & plain,
by the ſelfe ſame counſayles that frere
Barns hath brought in for the proſe of
the contrary. And that thal I thẽ make
plaine and open to men vnlerned. For
as for ſuche as are learned in the mat-
ter, may now all readye perceiue that
this that I haue euen now alredy ſaid,
ſopleth concerning the counſayles, all
that euer frere Barns hath ſayed in all
hys proceſſe. C

But now becauſe frere Barns ſayth ẏ
the cauſe why the counſailes may erre,
is becauſe they be not the whole catho-
like church, but onely by way of repre-
ſentacion, and ſaith that the whole vni-
verſall church ſtandeth in the eleccion
of all faythfull men, and that all fayth-
full men of the world make the vniuer-
ſall church, whoſe hedde and ſpouſe is
Chriſt Jeſus, and the pope vicar vnder
Chriſt, and confeſſeth and ſayth ẏ thys
church can not erre: letting nowe paſſe
therfore for the while that he ſemeth be- F
fore to ſay the contrary, where he ſayth
of this ſame church, that by falling frõ
her ſpouſe ſhe may erre, let vs nowe for
Barns pleſure imagyne that this ſame
church that he ſpeketh of, that is to wit,
all the faythfull people from all partes
of the world, and becauſe we would bee
ſure ther ſhould be none of thẽ al thẽſe,
let vs take it that all the chriſten nacõs
were from all places vppon one fayre
daye comen into ſome one fayre playne
field, wherof I know none fayrer then G
the plaine of Salisbury, prouiding that
for feare of a rayne ẏ whole plain haue
a fayre couſe ſet vpõ it, for leſſe I wene
then the whole playne were to little, for
we muſt put that there were not onely
all the men, but alſo all the women to,
for they be parte of this vniuerſal chur-
che, and we wyll not onely take in here
all the chriſten nacions, but alſo who-
ſoeuer chriſten man or woman were in
any nacion yet vnchriſtened, or whoſo-
euer in any ſuch place had a chriſtẽ pur-
poſe, and fauored the name and faith of
Chriſt with entẽt to be chriſtened. And H
yet becauſe I would be out of al brabe-
ling with Barns, we wouldc take into
ẏ nomber, not only al falſe ſecrete here-
tikes openly profeſſing the chriſtẽ faith
and ſecretely muttering the cãtrary, of
which wretches there be ſome in ẏ kno-
wen catholyque church alway, but al-
ſo all falſe open heretikes, and ſcyſma-
tyques, whych by playne profeſſion of
theyr ſcyſmes and hereſyes, are gone
out or caſt out of the knowen catholyke
church, and are knowen for her mortal
enemyes. Leſt Barns would as I ſaye
pretende that all they or ſome of them,
were of the very church, we wyl take in
them to. And nowe I trowe wee haue a
full aſſembly of the whole church, and
rather mo to, than leſſe any one out.

But yet thys general coũſayl would

*General coũ-
ſailes in ex-
tremities ofte
times repre-
ſent one a-
nother.*

A I not haue holden at thys day. For all thoughe I miſtruſt not, but that God woulde worke all well ynough by the meane of the good menne though there were many badde therin: yet to thentẽt that frere Barns ſhould the more fully be ſatiſfyed and put the leſſe doute therin, I woulde the counſayle were ſometyme, before ẏ time that theſe folke ſaye the church was ledde into errour. And ſyth they call that time the time of this.
B viii. hundred yeres laſte paſſed, let vs take ẏ time in which ſait Gregory was pope, for ẏ is now more than .ix. hũdred yere a go. And S. Gregory was a good man & a good pope, & ſo good ẏ I thynke none herelyke dare for ſhame ſaye the contrary. Nowe let vs than ſuppoſe alſo that there had in ẏ ſame tyme ben a fonde frãtike frere, and that hys name had ben Luther, and that there had thã alſo bene a noughtye nunne, and ẏ her name had ben Cate, and that thys fond frantike frere had wedded thys nough-
C tye nunne, and that there had been than one william Tindall, that had bene ſo mad as to ſay they did well becauſe the frere himſelf for the defence of hys own lechery, had told him that by the ſcripture he might lawefully do it, and that there had bene than alſo an other frere called Robert Barns that miſlyked it not, but was himſelf alſo runne oute of religion, abiured of hereſye, and periured by relapſe, and royled aboute lyke a lay man, raylyng agaynſt religion and all the knowen catholike church, in cõtempt of hys vowe and his othe ſo, and
D of all good chriſten people vpon earth, & withdrawing theyre honour from all ẏ ſayntes in heauen.

Suppoſe me nowe that in this fol generall counſaile of the whole vniuerſal church aſſembled, this matter wer propoponed, and there the ſame frere Frappe and Bil Cate his mate, and thoſe other that would allow theim, were brought forth to be heard (being at that time but theſe perſõs that I haue rehearſed you) what they would ſay thereto. And therupon Luther himſelfe hauing the wordes whereof he would neuer lacke plẽty (till franſy lacke foly) would there not onely defend, but alſo boaſt hys beaſtly maryage and ſaye that vowes of chaſtitye coulde bynde no man, for no man ought to make theym, but it were ſynne and preſumpcion for any man to make them, but if he had that gift gyuen him of Godde, for it is a thing which euery man can not doe, and a gifte which no
E man can gyue hymſelfe, but if it be giuẽ him of god. And therfore whoſomaketh any ſuch vow, wening that he haue the gift becauſe he feleth no cõtrari grudge at that tyme, yet whanſoeuer he feleth after any fleſhely mocyon in hys fraile membres, he may thã perceiue well and be very ſure, that he hath not the gyfte, and that therefore he was decepued by the deuil, whã he made hymſelf a frere. And that he may now therefore runne out of his religyon, and folow the fleſh.
F And whan he findeth a nunne, that feleth the like, and that eche of theym fele other, and lyke well eche other for their feling faith, than may they both be ſure that they may boldly breake both theyr vowes, and wedde themſelf togither. And thereby ſhall they feele by theyre fleſhely feling fayth, ẏ they two bee two ſpecial electes prædeſtinate by God before the world was wrought, to go togither in this worlde, & bring forth holy frute to ſerue the deuill at his dinner.

What would the general counſell of
G the whole church haue ſayed vnto that frere, and what vnto flecke hys make, & what vnto ẏ deueliſhe doctrine? There woulde ſaynt Gregory haue vſed thoſe wordes that he writeth of Ananias and Saphira, ſaying: Ananias vowed hys mony vnto god, which mony afterward he being ouercome bi the perſwaſion of the deuill kepte backe, ye knowe wyth what maner death he was punished. Wherefore ſith he was death worthy ẏ wythdrewe from god the mony which himſelf had giuen to god: conſider how great ieopardy thou ſhalt be worthy at the diuine iudgemẽt, that withdraweſt not mony, but thy ſelfe from almyghty
H God, vnto whom thou haſte vowed thy ſelf vnder a religious habyte.

And I dare boldly ſay ẏ al ẏ whole generall counſayle of all the whole catholike church of all faythfull folke wyth all the ſecrete vnfaythful folke that thã were lurkyng in it, and all the faythles heretyques that were at that time gone from it or accurſed out of it, excepte the frere and hys nunne and hys few foliſh adherẽtes, would with one voice, with *mandamus, mandamus, precipimus, precipimus, excommunicamus, excommunicamus*, haue condẽpned that abhominable hereſye to the verye deuyll of hell.

And I am ſure that ſo would it haue ben, if any man durſt there haue holden any one of many other hereſyes, ẏ theſe

folo wes

A felowes hold now. Thā what might Luther and Barns haue sayed to that generall counsayle. For that were the counsaile that could not erre. For there were the whole catholyque churche in which nombre were both the church of all elect repentaūt sinners that Tindal deuiseth, and the church of all faythfull people that Barns deuiseth, sauing for lacke of all spottes and wrynckles, for ỹ lacketh no man in thys world. Howbeit if there were at that time any such as
B Barns sayeth there must nedes be, thā in that counsayle they must needes bee. For therto haue we brought al, both the good and the badde.

Now if frere Barns, and frere Luther, and wylliam Tindall, would thā haue sayed that the very church dyd not condempne them, for the very church was not that great multitude that there cōdempned them of heresye, but the verye churche was themselfe that there were condēpned and persecuted for the truth, and such other good faythfull folke as were vnknowen among that company, and secretly agreed with them in faith,
C that no vow of chastytie shoulde let thē, but that freres and nunnes might lawfullye wedde when they lyste: To thys would saynt Gregory soone haue aunswered and sayed: syrs, they that are the good faithful folke ỹ ye speake of, which onely folke for fayth and goodnesse ye call the church, can not be dissimulers of theyr fayth but professours of theyre fayth. But now except your self, al this people condempne your fayth for heresye. Wherefore it appereth that eyther they be good mē and say as they thinke, and than be you condempned by good
D men, or els if they saye as they thinke, & the thynge that they thynke is nought, than are they euyll menne, and than are they not your secrete church of good men. Or elles they saye one thinge and thinke the contrarye, and than are they euil men also, and so none of your secret church of good men they neyther. Or finally they saye true and be euill folke for other sinnes, and than bee they yet none of your secrete church of good mē, and also do ryghtfully condempne you in that thei say true. Andtherfore either we that here excommunicate you from vs be the verye church, or some parte of vs is the church, and whyther of ỹ two so euer it be, ye be than condempned by the whole church which ye confesse can not erre: or els is there none other shift, but sith ye haue here no mo felowes, ye
E must nedes affyrme that ye your owne selfe be the very church, and no mo persons but your selfe.

To thys must it needes haue comen ye see well good readers, there were none other remedye. And whan it were ones comen vnto that, than were it no doute but that Luther, Barns, and Tindall, would not haue letted to saye, Mary we with Luthers wife ỹ nūne be the whole church. For we haue the right fayth, & ye be all in the wrong. For we haue the scriptures for vs by which we will proue
F the vowe of chastitye vnlawfull, & our wedding lawfull, and so forth in suche other articles, as farre out of colour as that. And sith the scripture is on our pt, we be the very church.

Saint Gregory would haue lacked none aunswere to this, but would haue sayed: whan al we thinke that ye vnderstande the scripture wrong and not only we, but all learned men before vs hitherto: why should we believe that you few see ferther in the scripture, than all
G they to whom it belongeth as well as to you few, and whych haue studied it as wel as you, and haue had both as much witte as you, and also much more grace than you, as appereth well by the wrytinges of holy doctours and saites that constrewed the scripture agaynst your heresies before all our dayes.

If Barns would then haue sayed as he sayth here, whyther you that are this counsayle that here condempne vs be ỹ very church or no, it must be tried by ỹ scripture, for that is the thing by which we must know the very churche, which may be proued by the wordes of sayncte
H Chrisostome which be these.

¶ Barns.

They that be in Judea, let them flee vp in to the mountaines, that is to say, they that bee in christendome, let theim giue themselfe to scriptures. Wherfore commaundeth he that al christened men in that time, should flye vnto scriptures? For in that time in ỹ which heresies haue obtained in to the church, ther can be no true probacion of christēdōe, nor no nother refuge vnto christen mē, willing to knowe the verytye of fayth, but the scriptures of God. Afore by many wayes was it shewed which was ỹ churche of Chryste, and which was the congregacion of gentiles. But nowe

A there is none other way to knowe vnto them that wyll know which is the very true churche of Chriſte, but alonely by ſcriptures. By workes firſte was the church of Chriſt knowen whan the cõuerſacion of chriſten mẽ other of al or of many were holy, the whych holines had not the wicked mẽ, but now chriſtẽ men be as euill or worſe than heretikes or gentyles, yea and greater contynency is founde amonge them than among
B chriſten men. Wherefore he that wyll know which is ỹ very church of Chriſt, howe ſhall he knowe but by ſcriptures onely. Wherfore our lord conſydering that ſo great cõfuſiõ of thynges, ſhould come in the latter dayes, therfore commaundeth he that chryſten men which be in chryſtendome wylling to reſerue the ſtedfaſtneſſe of true faith, ſhould flie vnto no nother thing but vnto ſcriptures, for if they haue reſpect vnto other thinges thei ſhall bee ſlaundered & ſhall periſh, not vnderſtanding which is the
C true church. &c.

Theſe wordes neede no expoſicion, they be playne ynough, they doe alſo exclude al maner of learning ſauing holy ſcripture, wherfore ſee how you can w honeſty ſaue your holy lawes, & defend them agaynſt Chryſoſtome. Moreouer if Chriſoſtome complaine of the incontinencye that was in hys dayes, howe would he cõplaine if he now liued, and ſaw the baudry and fornicacion that is in the church. Alſo he ſendeth menne to ſcriptures ỹ wil know the holy church, and not vnto ỹ holy churche, for in the church were hereſyes but not in ſcrip-
D ture. Alſo ſaint Paule witneſſeth the ſame, ſaying, you are bilte vpon ỹ foundacion of the apoſtles and prophetes, here haue you plainly that the very true church is grounded ye and founded of holy ſcripture, and therfore wherſoeuer that the worde of god is preched, that is a good token that there bee ſome men of Chriſtes church. But now as to ỹ frutes & workes of thys church, ſhee dothe alonely fetche out her maner of liuyng, and all her good workes out of the holy worde of God, and ſhe fatheth not nor dremeth any other new holynes or new inuented workes ỹ be not in ſcripture, but ſhe is contẽt with Chriſtes lerning and beleueth that Chriſte hath ſufficiently taught her all maner of good workes that be to the honour of our heuenli father. Therefore inuenteth ſhe none other way to heauẽ but foloweth Chriſt onely, in ſuffering oppreſſions and perſecuſions, blaſpheminges, and al other thynges that maye bee layed vnto her, which as ſaynt Auſtin ſayeth ſhee learned of our mayſter Chriſte. Our holy mother the church through oute all the worlde ſcattered farre and long, in her true hed Chriſt Jeſus taught, hath learned not to feare the contumelies of the croſſe nor yet of death, but more & more is ſhe ſtrengthed, not in reſiſting but in ſufferinge. E

Now my lordes compare your ſelf to thys rule of ſaynct Auſtine, and let vs ſee how you can bring your ſelfe into ỹ church: or els to proue your ſelfe to bee holy: The church ſuffereth perſecuciõs (for as ſaynt Paule ſayth, they that wil liue deuoutelye in Chryſte muſte ſuffer perſecuſion) and you withſtande al thinges and ſuffer nothinge, you oppreſſe euery man, and you wyll bee oppreſſed of no man, you perſecute euerye man, and no man may ſpeake a word againſt you, no thoughe it be neuer ſo true, you caſt euery mã in priſon, & no man may G touche you but he ſhall bee curſed, you compell euery man to ſay as you ſaye, & you will not ones ſay as Chriſt ſayeth, and as for your holines all the worlde knoweth what it is, for it ſtandeth in clothing and decking in watching and ſleping, in eating and in drinking this meate or that meate, this drinke or that drynke in pattering and mũbling theſe pſalmes or that pſalmes wythout deuocion. Briefely all your holyneſſe is in bookes, belles, candelles, chalices, oile, creame, water, horſes, houdes, pallices, and all that is mighty and glorioufe in the worlde there on hange you, there in glory you, there on crake you, there on H boaſt you, thereuppon builde you. Is this the natures of ỹ church: is this holineſſe: of whom haue you learned this maners:

¶ More.

If frere Barns had alledged al thys in that generall counſaile, ſaynt Gregory could haue tolde him, that as touching ſaint Paule, he ſpake not in that place preciſely of ỹ ſcripture, as though he woulde haue ſayed that the chriſten people were edified and builded onelye vpon the wrytinges that the prophetes and apoſtles had written. For many thinges haue made and yet make vnto the edificacion of chriſten people, that were by the apoſtles deliuered without writing,

A wryting, as is plain by other wordes of
1. Thes.2. saynt Paule himselfe, wher he biddeth
the Thessalonians kepe the tradicions
which ye haue learned, eyther by preaching or by our pistle. And in many places edified he muche people, where we finde not that he gaue thē any writing at all. And the Ephesians themselfe to whom in those wordes he wryteth that they were edyfyed and builded vpon the foundaciō of thapostles and prophetes,
B what prophetes writinges that thei had then redde, I cānot tell, but as for writinges of apostles or euaungelistes it is wel likely that they had yet at that time red neuer one.

And saynt Gregory would peraduēture haue meruayled, if sainct Paule would haue sayed as frere Barns beareth vs in hande he sayed, that chrystendome were onely builded vpon thapostles and prophetes, for it is moste specially builded vpon our sauiour hymselfe. And so might saint Paule in those wordes very well and properly meane saiyng, ye be builded vppon the founda-
C cion of the apostles and prophetes, that is to say, ye be builded vpō the same foūdacion ỹ they be builded on, ỹ is to wyt Christ, that is and was the very foundacion as wel of thē, as of you, though they wer layed on before and you after, yet the very foundacion vpon which ye be builded and they both, is that corner stone that is layed in the hed of the angle that ioyneth both the sides in one.
And this exposicion of sainct Paules
Ephe.2. wordes to the Ephesians, wil wel agre
1.Corin.3. with hys other wordes written vnto ỹ Corinthians, where he sayeth, no man can lay any other foundacion then that that is already layed, that is to wit Je-
D sus Christe himselfe. Where as frere Barns so taketh saint Paules wordes there vnto the Ephesiās, as though S. Paule had sayed vnto them, The foundacion that ye be builded vppon, is the writing that ỹ prophetes & the apostles haue writtē for your edificaciō, & therefore must you see ỹ you beleue nothing nor doe nothing but suche as you finde writtē in ỹ writinges of ỹ prophetes & the apostles. Then if they had neuer a boke written of the apostles that wer at that tyme comen to theyr handes, as it was lykely there was not, how would then those wordes frame?

And also if he ment but so, then take he away the auctority from al ỹ scripture beside, except onely the writing of the apostles and prophetes, and from al
E that hymself tolde thē beside by mouth.

But yet if frere Barns would there haue sayd vnto saynt Gregory, al those wordes with whiche in hys booke here he rayleth on by and by, against ỹ thinges vsed in the knowen catholike church, belles, bookes, candelles, vestementes, chalices, holy crisme, oile, and holy water, and watching, fostering flesshe, drinking of water, fasting, & praying, which Barns calleth patering, & mumbling of these psalmes & those psalmes without deuotion, as thoughe hymselfe had an eye and an eare in euery mannes
F heart: saint Gregory would sone finde him good places inough in scripture for these kindes of workes plēteously & ful. And as for suche workes as bee vicious in dede which Barns planteth in amōg these as thoughe all were of one sorte, S. Gregory would agre thē for nought and so do they to that vse them. But yet would saynt Gregory tel him that if he were honest or true, he should not lay ỹ faultes of the naughty parts, to ỹ blame
G of the whole bodye, in whiche be many full good. And specially if he would dyspraise the euill workes, he shoulde not yet as he doth, dispraise and call euill, ỹ thinges that are very good, and which deuoutely done (as with many they be) are greatly pleasant to god, and specialli he should not among other thinges dispise and reproue belles for calling folk to Goddes seruice, nor vestementes, cādelles, bookes, and chalices, wythoute which, or at the least wise without some of which, neither masse maye be sayed, nor the blessed sacrament in the masse consecrated & receiued, but if he would
H haue euery preest haue al by heart, & the blessed blood of Christ wythout chalice layed & licked vp vpon the aultar cloth.

But then woulde sainct Gregorye haue said farther to frere Barns and to frere Luther to, that sithe they were so precise, that they woulde haue no workes wrought, but onelye suche as they founde in scryppture: he would aske thē why thei be runne both out of religion, and the tone wedded a nunne, and both
Psalme. 75. broken theyre holy sacred vowes, and
Deutero 23. stubbernely defende that worke which
Eccles. 5. they finde so fully condempned and abhorred in scripture.

To the wordes of saynt Chrisostōe saynct Gregory woulde I trowe haue aunswered frete Barns, that thei were none of his. For it is wel perceiued and

A knowen that the worke which is called *Opus imperfectum*, the imperfait worke vpon the ghospel of saynt Mathew, which was fyrst by ỹ errour and ouersight of some writers intiteled vnto sait Chrisostome, and ỹ same title so suffred since to stand, was neuer hys worke in dede, nor neuer translated out of ỹ greke, but made by some latte mā, as frere Barns hath already had sufficient warning bi moe than one, that cā a little better skill therof then I and he both, and I verely
B beliue that agaynst his own conscięce he ascribeth that worke to saynt Chrisostome. For al be it the man was cunning, wel spoken, and in many thinges writeth verye well, yet if frere Barns haue redde that worke (except he vnderstand him not, or els be himselfe beside his other heresies an Arrīa to) els must he nedes perceiue that the man was infected with that faute, & therefore was it no meruaile though he would as fain bring the very church in question, and out of knowledge, as now frere Barns
C would himself. But saynt Chrisostome himselfe in hys owne sermon vppon the selfesame woordes of che ghospell. They that be in Judea let them flee into the mountaynes, whiche is hys. 76. sermon vpon saynct Mathew, hath not such a worde. But he whō frere Barns here bringeth, whose worke was as I haue sayed by errour and ouersight entitled in the name of saint Chrisostōm: for as much as by the aucthoritie of the church, his heresye agaynst the godhed of Chryst was condempned, did as euer more such mē haue done, that is to wit, labored fyrst to haue it if it could haue bē,
D their own secte taken for the very churche. For so would the Arrians haue semed to be. and the catholikes thei called heretikes. And whan that thing would not be obtayned, than labored thei that at the least the very catholike churche might seme vncertain, and be taken for a churche vnknowen and hange vpon euery mannes disputacion, so that they myght ỹ better bring theyr heresy forth still in question, and begile here & there some vnlearned and newfāgled people, with ỹ colour of theyr false expowning of holy scriptnre, while there should be no certayn knowen church, by whyche the true exposicion and the false should be discerned and iudged.

And therfore that man albeit he was as it semeth in the time whan that heresye of ỹ Arrians was almost ouerwhelmed, & therfore durst not plainly speake much of it, yet coulde he not holde but
E somewhat shew himselfe in that worke in his. xix. sermon that he writeth vpon these woords, *Attendite a falsis prophetis*, wherin he not onely laboreth sore to minishe as much as he maye the credence of the catholike church, bothe concerning the verteous workes which were vsed therin, and the miracles which were dayly done therin, which two thinges he perceiued to stande sore in hys light, for the knoledge of the catholik church but also inueyeth against it and findeth a speciall highe faute with it, for because it
F taught to beliue the egall godhed of the. iij. persons of the trinitie. And therfore would sainct Gregory haue tolde frere Barns ỹ it was not S. Chrisostome, but some man that was to be red warely and with gods iudgemēt, and in this matter hys woordes worthy no credēce.

And yet if frere Barns wouldе haue sticken still as stiffelye for that worke, as he doth against ỹ pistle of S. James, and would nedes haue it takē for saynt Chrisostomes: than would saynt Gre-
G gory haue told him ỹ the woordes which himselfe bringeth out of that worke, be playne against frere Barns hymselfe. For wel ye wote ỹ frere Barns techeth that the very catholike church is in this worlde a church euer vnknowē. And he that wrote the woordes which Barns bryngeth forth (whom he calleth saynct Chrisostome) sayth no more but that in some times the church may by reasō of so great or so many sectes of heretiques arisen & sprongen vp therin, be brought in doubte and question which of so many sectes or of some fewe so great were the very church, and yet in al this mea-
H neth he, which knowē church of ỹ great or of the many were the true, and not as Barns wouldе haue it, that it were soe few scatered persons vnknowē, here one and there one, eyther of thē all or of diuers of them or of none of theim, but peraduenture men of some other kynde of fayth agreing with none of them all.

Moreouer these woordes of sait Chrisostome if they were hys, doe confesse ỹ the very church was ones knowen, and therfore would saynt Gregory tel frere Barns, that they doe vtterly confound frere Barns heresye. For his heresy is, that the church is such a spiritual thing that neyther it selfe or any member or part therof at ny time cā be knowen.

Furthermore where in those woordes

S.

A S. Chrisostome (if those wordes & that worke were hys) sayeth, that to knowe which is the church we muste flye to the scripture, sainct Gregory woulde tell frere Barns, that sith saint Chrisostõe sendeth vs to the scrypture, to knowe thereby which of all those diuers churches, beyng togyther all at one tyme is the very church, he meaneth that by ẏ scripture the same churche may be knowẽ: wherof it foloweth agayne against
B frere Barns, that the selfe same wordes by which he woulde proue vs that the church cãnot bee knowen, do plainly confound frere Barns, and say that the church may bee knowen.

And S. Gregory could I wote well haue gyuen hym tokens ynough open, playne, and euident written in ẏ plaine scripture of which I haue my selfe shewed some already and mo shall I in the last boke of this worke, by which euery man may plainely perceiue, ẏ this knowen catholique church is the very true church of Christ. Also S. Gregory would haue tolde frere Barns, ẏ whan
C S. Chrisostõe (if those wordes wer his) doth sende vs to seeke the church by the scripture, he thought it necessarye ẏ the church were founden. For els he might haue sent them onely to the scripture, to learne the true fayth and good liuing euery mã by hymself, & leaue ẏ churche vnfought. But it appereth since he sẽdeth them to seke it there, hee meaneth not onely ẏ thei there may find the meanes to finde it and know it, as I sayed before, but also that to find it and know it, is a thing so necessary that needes it ought to be had, because of the true doc-
D trine to be taught thẽ by the same church, as well in any other thing that God hath by hys holy spirite taugh the same church, as also in thinges necessary to saluacion the true vnderstãding of the same scripture. And than syth he would that the readers of the scrypture should finde out the true church to learne of it ẏ true exposicõ of the scripture, & of an vnknowen churche no man can learne by giuing it credẽce as to ẏ true church. therupõ would S. Gregory yet againe cõclude, ẏ these wordes of S. Chrisostõ if they wer his, do clerely confoũd frere Barns. And therfore would he finally put frere Barns in choise, whither he will haue those wordes taken for sayne Chrisostõs or no. If he would not haue them taken for his, than would S. Gregorye bid him goe scrape ẏ auctoritye out of his boke againe, & say no ferther
E but ẏ one man writeth thus but I wote nere who, sauing ẏ an Arrian he was. Nowe if he will haue them sayne Chrisostoms wordes, thã appereth it playne would sayne Gregory say, by the same wordes that S. Chrisostõe in the selfsãe fewe woordes which Barnes bringeth forth for him. doth, iiij. or v. times clerely & plainly cõfoũd him. Now if these folke would yet haue sticked still, & say the decree of ẏ coũsail made against thẽ was naught, for thei thẽselfe onely be ẏ very true church of Christ: than would
F S. Gregory haue saied at last: why sirs how can ẏ be: For ẏe wote wel ẏ of knowen churches there was neuer none ẏ durst profesle thẽselfe for the very church, but euer they foũde themself so farre in ẏ point to weake, ẏ thei wer faine in conclusion to say ẏ the very church was a secrete church vnknowen, wherof sõe of thẽselfe myght at the leastwise be some part. And thus do al you your own self so fully affirme, ẏ neuer heretikes affirmed it more stifly. Go to therfor would
G S. Gregory say to some officer there p̃sent, & tel these felowes w̃ a sticke, & let vs haue the numbre & the names. Now whan this officer had comen wyth his sticke and patted them vpon the pates, and the criour with him, and as he hit then rehearse them thus: frere Luther one, Cate his nunne twayne, Tyndall three, frere Barns foure, whẽ here wer all, than would S. Gregory haue sayd, what here be but foure of you, & here be your names rehersed & your persons p̃sẽt & you be al knowẽ, & your false faith
H & abhominable beastely sectes by your owne beastly profesiõ, altogither knowen, & therfore you cannot be ẏ church of true good men vnknowẽ. For though an ipocrit mai be vnknowẽ for naught, yet he that by hys open euill and abhominable dedes doing, & opẽ profesiõ of false abhominable heresies sheweth hiselfe naught, cãnot be for ẏ time secretly a good man. And so be you whã ye haue al babled. wel & iustly condẽpned by the whole catholike churche, whych is also wel knowẽ, & which by your own reasons, and by Barns expresse wordes, is here well proued to be the churche that cannot erre, and therfore it is well proued that all you doe playnely and dãpnably erre.

And ferthermore, sith thei were than proued to be not the very church after theyr own doctryne, because they were thã

A thā made open, sith of trouth thei being open or secrete, is not the thyng ẏ maketh it the true church, nor is ẏ substāce of the matter but an accident therunto, it appereth playn ẏ thei which by being made opē, be proued after theyr doctrin not to be the true church, were alway a false church before they were made opē.

But now suppose me farther ẏ forthwith after this, some man would amōg theym say vnto saynt Gregory and to ẏ whole assemble, that they were comen B thyther togither from all partes of the worlde, with theyr meruailouse labour and their importable paine, and ẏ now their three dayes vitaile ẏ they brought from home is more thē halfe spent, and shall bee great difficulty for some of thē ẏ dwell farthest of, to gete home againe with the remenaunt. And that therfore if it might so be thought good to ẏ whole counsaile, while they were all ẏ whole flocke of al christen people togyther vpon that fayre playne, it were well done C to take an order and make a law amōg them there, that for any needs ẏ shoulde at any time after happen, there shoulde neuer more all the whole people be called agayne togither, but oute of euerye parte some conuenient number conueniently called togither. And that suche an assēble so gathered togither, shoulde represent the whole people, and shoulde haue the selfe same authorytie full and whole, in all lawes after to be made, & all doubtes of scripture or questions of the catholike faith to be declared, that ẏ very whole christen people should haue if they were all present there man, wo- D man, and childe, sith it were very likely that the necessity of a generall counsail should often happen, & not wel possible that all the whole people beyng so maine a multitude and dwelling so far a sonder, should so often though it happed so this ones, from all partes of the world come whole alway togitger to ẏ generall coūsayle. And sith it were not to be doubted, but that Christ which promised and performed the sending of his own holy spirit vnto his church, to tech it and leade it into euery trouthe, & that he would neuer leaue them comfortles nor like children fatherlesse, but would himselfe be with it al the daies vnto the ende of the worlde, so farre forth that wheresoeuer were so much as twoo or three of ẏ church not scatered out therof as S. Cipriā saith, but being in it & of it gathered togither in his name, he was & woulde be himselfe in the verye middes among them, would not fayle to assiste C them with his holye spirite when they were assembled so mani in such maner, wheras either their dede and declaraciō must nedes stanoe and be firme, or els all runne at rouers and nothing be certain or sure: I doubte nothing but that if this had be thus proponed, it woulde haue ben there in that full counsayle agreed and ordered and decreed, that the general counsailes should be after, not of the whole numbre of al christen people, but of some such conuenient num- F bre as conueniently might assemble, & the same though it were not the whole catholike churche, in deede, but as frere Barns sayeth onely representatyue, shoulde yet haue the same aucthorytye and the same full credence gyuen vnto it, as though there were at it al ẏ whole christen people. And thus ye se now, that bothe in Luthers heresyes and Tindalles to, and Barns also, touching the wedding of freres & nunnes, and the aucthoritie of generall coūsels, and the proofe of the knowen catholyke G church, and the reproofe of theire catholike church vnknowen, I haue euen wt this one example of al the whole christē people assēbled at a general counsayle, plainely confuted them al. But now if frere Barns will here say, that wyth all this ymaginacion of such an whole assemble at a general coūsayle I cā nothing proue, because it is but an imaginacion that neuer could come to passe: I aunswere hym ẏ if he so saye, he shall speake very vnlernedly. For be ẏ thing neuer so false and impossible to, yet mai it be put & admitted, to consider thereby what would folow or not folow therup H on, if it were hoth possible & true, or els made ẏ great wyse & well learned man Boetius a very simple & an vnwise argumēt, what time to proue ẏ the fredōe of mans wil is nothing restrained, nor the final effect of thinges here cōtingēt or happening, any thing precisely boūden to ẏ tone part or to the tother by the prescience & foresight of God, he did put the rase ẏ god had not of any such thing to come any foresight at al. And thē did therupō argue thus in effect, ẏ all were it so ẏ God did not foresee whyther such a mā should in such a momēt or vndiuisible time, sit or not sitte, yet shoulde that man in that moment dooe but the tone of those twaine whither of ẏ twain himselfe then woulde, and shoulde not

John.16.& Actuū.2.

John.14. Mat.28. Math.18.

in

A in that one time vndeuisyble doe ỹ both twayne both syt and not sit, wherof the tone were contradictory and plaine repugnaunt to the tother. And that thereby may euery man plainely perceyue, that the prescyence of God putteth no necessitie in thinges of their nature cõuenient vnto free wyll of man. Note.

Whoso consider wel this argument of his, and many suche other lyke made by many ryght excellent wyse and wel learned men, shall eyther esteeme them B all for foles, or elles confesse that vpon frere Barns reason, grounded vpõ the difference betweene the whole catholike church in deede, and the generall counsayle that is not the whole churche but by way of representacion, I may well & orderly put the case, and suppose that ỹ whole people were at the generall cõsayle. And then in case it so were, if thẽ my purpose would folowe, and Frere Barns purpose fayle, as ye se playnely it would: then is my parte as well proued, and his as well confuted, as if the matter were not only for argumẽt supposed, but were so comen to passe and so C done in very deede. And so this ensample of mine, may for all the impossibilytye therof, be a good grounde of proofe agaynst all these felowes in their false and fayne framed matters, concerning the maintenaunce of theyre false heresies, againste all the knowen catholike church, by theyr owne imagination of a secrete scatered vnknowẽ church, and yet eche of thẽ a diuerse church not one agreeyng with a nother.

Now hath frere Barns therfore none other shift that I can se, but to say that in that generall cõsayle which I haue D put and supposed in sayncte Gregories dayes, the heresies that I haue spokẽ of, of Luther, Tindal, and hymself would not haue bene condempned, but rather approued and allowed for good thinges and true, nor that generall counsayle then being such as I haue put, would nener haue ordeyned that there shoulde be any generall counsayle after, of any fewer then all the whole christen peple, or if there shoulde, yet woulde they not haue determined that euer any such generall counsayle gathered of any fewer then all to gither, should haue the same authoryte or credence that it shoulde haue if the cõsaile were assẽbled of al.

If frere Barns or any of all his felowes be so bold as to tel vs thys, thẽ may they boldly beare vs in hãd whatsoeuer they will in thys woride. For thys may E euery man well wit, that they woulde determine when they were comen togither, as thei al knew to be good and true while thei were a sunder. But then are we very sure, whereof I thinke neither Barns, nor Tindall, nor Luther neyther, cã for shame say the contrary, but that vntil within this twenty yere passed last, al the world good and bad, christen and hethen, would haue had in abhomination, that ani mã bowing chastitye should haue wedded a nunne whẽ he list, and vpon his owne sensuall frãtike fãcy, breke his promise made vnto God. And therefore I dare be bolde, F as I trust with the cõsent and agremẽt of euery good mannes conscience, to affirme in thys matter, a great deale farther againste them then I sayed before. For I dare well say, not onely that thei should haue ben cõdempned by thatone generall consayle that I haue put, as gethered in some one yere of sayne Gregoryes papacye, but also if there had bẽ the like gathered in euerye yere of hys tyme & in euery yere since hys time till G within this twenty yere last passed, and in euery yere before vnto the very apostles time, and euery yere in theire tyme to, and in euery yere since Christe was borne, & euery yere since the world was fyrst replenished well with people, that same shamefull sensuall beastlye secte would haue ben condempned for abhominable. And also ỹ the due assemble of certaine partes representing ỹ whole body, should haue the full authoritye of the whole body, is a thing by the comen assent and experyence of ỹ whole world christẽ and heathen so fully seene & per- H ceyued, that no man can doute but that it would haue bee so there determined, for the power and authoritye of euery generall counsayl of christendome lawfully called and assẽbled togither, that though they were not as they could not well be after christendome so greatlye encreased, the congregacion of all the whole christen people, yet should theyr determinacion and decree bee of lyke strength and power, as if they had bene al assẽbled there together on a greene.

And wel ye wote ỹ in the first cõsaile ỹ thapostles kept at Hierusalẽ, thei cal- Actũ.15. led not al ỹ whole cõgregacio of christẽ peple to it, & yet al christẽ people obaied it. And where frere Barns sayeth ỹ the generall counsayles be but embassiatours, and therfore cãnot do so much

as

A as the p̄rinces may themself that sende them, I say that p̄rinces gyue their embassatours full aucthoꝛytie in suche thynges as they sende them foꝛ to do, as much as thei might themself if thei wer there p̄resent in their owne persons, foꝛ els if they sent them very farre foꝛ matters that required spede, they myght as well kepe them at home.

And where he sayeth that men muste examine the generall counsayles by the scripture, to see whyther they doe well
B oꝛ wꝛonge: I say that the counsaile in ỹ making so must doe, and so doe in dede, and that the spirite of God guydeth thē therin, and leadeth them into all necessary trouth of fayth. And that whē they haue done: theire determinacion is not then to be examined by frere Barns, oꝛ such other as list to miscōstre the scripture to the cōtrary, to defend their false hꝛeresies. Now shall I ferther saye, ỹ whatsoeuer all chꝛistē people wouldo determine if they came to one assembly
C togither, looke what strength it shouldō haue if thei so did, the same strēgth hath it if thei be al of the same minde, though they make no decree therof, noꝛ cōe not togither therfoꝛe. Foꝛ whan all chꝛistē pepl̄e be by ỹ same spirit of god bꝛought into a full agrement and consent, that the dowe of chastite may not be by hys pleasure that made it bꝛoken and set at nought, but that whoso doth bꝛeke it cōmitteth an hoꝛrible sinne, and that who so holdeth the contrary of this is an hꝛeretike: than is ỹ belief as sure a trouth, as though they had all the whole company comen to a counsayle togyther to
D determine it.

And whan thys is a truth ones so reueled by God foꝛ a parpetual necessary truthe, and the contrarye thereof foꝛ a perillous perpetuall fallhed, and ỹ tꝛtes of holy scripture touching ỹ poynte by the holy men so taken and taught, & thꝛough chꝛistendome with all men so beliued, than what time so euer twoo oꝛ thꝛee begin vpon theire owne heades to vary from al the remenaunt, & agaīst all the remenaunt doe stiffely holde the contrary, thei hold a plain false hꝛesy, and after that as many as fall to theyꝛe opinion and take their parte, be in the like peryll and in like dampnable hꝛesy, ware their nomber neuer so greate. Foꝛ euer shall they leaue the true knowen church behinde, which ware it neuer so smal a flocke, shal yet neuer faile but continue. And as it stil continueth and alway continue shal, in the old ap- C
pꝛoued trouth, so is it alwaye stil, and alway stil shall be the very true church of Chꝛyste, and where soeuer the same knowen church remaine, euery person in euery other parte of the woꝛld̄ that is chꝛistened oꝛ longeth to be chꝛistened & consenteth with that church in fayth, is a membꝛe of the same. And this is what soeuer Barns bable the very true churche, with which the spirite of Godde is assistent, and will not suffer it to fal into dampnable errour. And that it so
F is, haue I already pꝛoued in mo places than one both of thys woꝛke and myne other, and by moe places thā one of opē plaine scripture to.

And thus ye see playnely that frere Barns hath vtterlye failed of pꝛouing hys owne secrete church, and therefoꝛe he goeth aboute as Tindall doth, to dispꝛoue the catholike knowen church to. But of so many meanes as I haue pꝛoued it by, he dissimuleth al the remnaūt, & bꝛingeth foꝛth only this one *dic ecclesiæ*, by which our sauiour commaundeth ỹ Math. 18.
G whoso finde himselfe offended excepte ỹ party by whom he is offended wil amēd by hys owne secrete monicion, oꝛ els at his aduertisment giuē him befoꝛe witnesses one oꝛ twoo, he shall complayne vpon him to the church, and the church shall oꝛder him, and than if he will not obay the church, hee shall be taken as a publican oꝛ a very Paynim. This place frere Barns bꝛingeth foꝛth and sopleth in this fashion.

ℭ Barns.

But nowe will there be obiected that our mayster Chꝛiste commaundeth, if H
my bꝛother offend me that I should cōplaine to the churche, now is this churche that I haue set oute spirituall, and no man knoweth her but God only, she is also scatred thꝛoughoute the woꝛlde, wherefoꝛe how can a man complayn to that thurche? I aunswere our mayster Chꝛist doth playnely speake of a man ỹ hath wꝛong the which must needes be a partyculer and a certaine man. And therfoꝛe likewise he biddeth him complain not to the vniuersal church but to the particuler church, nowe thys particuler church if she be of god & a true mēbꝛe of ỹ vniuersal church, she wil iudge righteously after Chꝛistes woꝛd & after ỹ pꝛobacōs bꝛought afoꝛe her, neuerthe les oftētimes cōmeth it ỹ thys ꝑticuler

church

A church dothe fully and holy erre & iudgeth vnryght, and excōmunicateth him that is blessed of god, as it is opē in our owne law whose wordes be these. Often times he that is cast out is wythin, & he that is without is kepte within &c. Here haue ye playnely that the particuler church may erre, wherfore ỳ church that cannot erre is alonely the vnyuersall church which is called the communiō and the felowshippe of sayntes, the which additiō was made bi holi fathers B (for in saint Cipzians tyme was ther no mencion of it) by al likelyhed to declare the prelūpcion of certayne men and of certayn congregaciōs that rekened thēselfe to be the holy church.

¶ More.

Here sayth frere Barns. iiii. thinges in thys aunswere. The fyrst is ỳ Chzist doth there playnly speake of a man that hath wzong. The second that because he that hath wzonge must nedes be a particuler and a certayne man, therfore god biddeth hym in lykewise go complaine C not to the vniuersall churche but to the particuler church. The thyrde is that thys particuler church if she be of God and a true membze of the vnyuersall church, than she wil iudge ryghteously after Chzistes wozde, and after the pzobacyons bzought afoze her. The fourth is that thys particuler church doth sōetyme whole erre. Now as touchyng the fyrst point, frere Barns here sayeth that Chzist spake there of him that hath wzonge done to hymselfe, as thoughe Chzyst mēt of no mo, but would onely sende him that had wzong to complaine D to the church for hys recompense. But me thynketh surely that if Barns take it thus, he taketh it wzonge. For I saye that though Chzist doth not forbidde the man that is wzonged to complaine, that it were alway deadly sinne for him to complaine: yet he rather counsayleth hym to beare that wzong and pacietlye suffer it than to cōplaine vpon his bzother for it. And therfore I say ỳ Chzyst here playnely speaketh of euery man ỳ secretly fyndeth his bzother, that is to wit any other man, in any deadly point of false belife oz synfull liuing, thoughe the party that fyndeth hym therō haue neither harme therby in body noz goods noz good name, yea & though he myght by the mā whom he so findeth in such a faute, haue great aduantage tempozall to do no mozе but wynke therat & fynde E no faute therin. Thys mā I say, if he be good, is for al that offended by him that such euill doth oz sayeth, in that for the vnitye of charitie betweene all chzysten bzothzen, he cannot but be greued wyth hys Chzysten bzothers euyll. For as sayncte Paule sayeth, If one membze taketh hurte, all the members bee gre- 1. Cor. 12.
ued therewyth. And therefore in euerye such case doth Chzist there sende hym ỳ without any wozldely wzonge done to himselfe, is in such wise offended by the faute and synne ỳ he seeth in his neigh- F
bour, him I say sendeth Chzist vnto the church to complaine, and not hym specially frō whō hys neighbour hath any thyng taken, which thing wel appereth Math. 18.
by the wozdes of Chzist where he saith, If he here thee, than hast thou wonne agayne thy bzother, he saith not, thā hast thou gotten agayne thy good.

Now frere Barns in one of the articles which was layed agaynste hym at his abiuracion, had pzeched such wozdes, that the thyng which he sayth here, that Chzistе playnely ment, hee semeth G
there to take for deadly sin, not in hym onely that sueth whan hee is wzonged, but ouer that in the lawyers that were of hys counsaile, and the iudges to, and in ỳ makers of the lawes also. For ther as hymselfe rehearseth his article, these were hys wozdes. All those lawes, and all these lawyers, and all these inspectiares that say a mā may lawfully aske hys owne good afoze a iudge, and contend in iudgement, haue destroied all pacience, deuocion, and fayth in chzysten people.

Surely if Barns wozdes were true: than do all these folke an hygh deadely H
sinne, and such a sinne as there can of none other come ani mozе hurt I trow. But I am sure hys article as hymselfe rehearseth it, will neuer be defended wō all that euer he bzingeth for it, noz all ỳ euer hee haue bzinge forthe beside. But letting the remenaunt passe til sōe other time, himselfe there rehearseth among other thynges, that mayster doctour wolman layed agaynst hym these wozdes that we be in hande with here. If thy bzother offende thee, complayne vnto the church. And therto sayth Barnes, I aunswere that this place made not for sueyng at the lawe, alledgyng sayne Austyne for me, for it speaketh of the crymes that should be repzoued by ỳ congregacion and not of the cozrecciō

of

A of the temporal sword. For it foloweth if he heare not ẏ church, take him as an heathen or a publicane. This is the vttermost payne that our maister Chryst assigneth there, the which is no payne of the temporall law.

Now good readers consider wel that aunswere that hymselfe sayeth he there made vnto mayster wolman cōcerning those wordes of the ghospel, If thy brother offende the cōplaine vnto the churche, and than consider therwith this ex-
B posicion of hys, with which he woulde glose the same wordes here, to auoide ẏ ẏ very catholyque church shoulde be no knowē church. First it is not vnknowen that frere Barns hath in moe places thā one, declared his opinion plainly which he woulde that the churche as he meaneth here while he maketh a distincciō betwene it and ẏ tēporal court, should haue no iurisdyccion at al. And now he is content that they muste haue a court for the reprouing of certain cri-
C mes, except he be so mad as to mene here that the party wronged should nothing elles, but make some wondering vpon his aduersary in the market place with out any court or iudge.

Now in thys hys exposicion here, he restrayneth it onely to the complaint of him that is wronged, and so will that no man shall any thing complayne vnto the churche, but onely of hys owne wronges done vnto hymselfe, where as the order of charity would rather, that a man shal neglecte his owne wronges in the complaint wherof may be suspycion of angre or auarice, and cōplaine
D to the churche vpon other mennes wrōges, wherunto he were likely to be moued onely of charitye.

Also what crimes be there wherwith a man may be wronged, that the church of God doth not reproue?

Moreouer if Christ here speake specially of him that is wronged, and specially biddeth him go complaine to the church, hee semeth to sende hym for the redresse & recompence of his wronges.

And therfore whē all hys whole tale of hys exposicion here, and his aūswere there, is set togither: it amounteth vnto no more, but that whosoeuer is wrōged by another, he maye lawfully complayne to the spyrytuall court, but not to the tēporall court, and why so nowe? mary saith Barns because that in ẏ spirituall courte the party that offendeth, shalll but haue his crime reproued, but in the temporal court, he shal fal vnder E the tēporal sworde. Frere Barns meaneth not here I trow, that vppon euery complaynt made and proued in the tepor all court, the party that hath wronged hys neyghbour, shall haue his head stricken of. Now the reprouing that the church reproueth, if the partye that haue done the wrong when he is reproued thereof, set not thereby, is ye wote well in conclusion to be excōmunicate out of the christen company, and taken as a nonghty wretche & a very painym, which payne is amonge good christen F people more daungerouse and fereful, then to be compelled to make the partye greued a right great amendes, namely sith our lord sayth forthwith therupon, that the sentence of the church in earth shalbe confirmed in heauen.

excōmunicacion.

Math. 18.

And therfore whatsoeuer Barns say, if ani man sue a nother vpon any gredy couetice of worldly goodes, though it be the geating agayn of his own, or of any anger, or other corrupt affeccion, whyther he sue in spirituall court or tempo- G rall, in hys owne matter, or any mānes els, he doth offende god and sinne more or lesse, after the qualities and circumstaunces of his owne minde, and of the time, and the place, and the mater. And whosoeuer on the tother syde complain and sue of good minde and affecciō for the amendement of his neighbour, that eyther hath offended and wronged hymself, or a nother, or onely done harme to himself: whoso (as I say) of good affecciō complayn and sue for hys amendment in any court of christē people, be it spirituall or be it temporall, competēt for the matter according to the lawes and lawfull vsages of the country where he complayneth, offendeth not God there- H in, no not thoughe he consequentlye recouer hys owne good agayne by the meane, or his recompence for his wrōg & harme, so that there be none euyll circumstaunces therin, that engender occasion of slaunder, as was in sueyng openly amonge Infidels and specially before painym iudges, whych thynge saint Paule specially therefore reproued. And therefore frere Barns in hys aunswere made to mayster wolman, auoydynge thys place of the ghospell wyth such a dystynccion betweene the temporall courte and the spyrytuall court, made a very sleuelesse aunswere. And ẏ scoff wyth ẏ prouerbe of Apelles, *Ne sutor vltra crepidā*, had no veri ꝓper place.

who so sueth of good affeccion offēdeth not god therin.

1. Corin. 6.

as

A as though maister doctour wolmā being doctour of the lawe, might no more medle in that matter and question of sewing at the law, then a cordener might in making of a hose. Was it not well resembled? And where he writeth of mayster wolman these wordes: It is not yet an hundred yere a goe, since that same mayster doctour was butler in the same house, whereof I was maister and praiour: when one of late tolde maister wolman of those wordes, B he sayed if it so were as Barns wrote, yet had there ben within the same hundred yere as greate chaunges as that, & not fully so good in that same mayster doctour Barns as in that same maister doctour wolman. For it was (he sayed) somewhat a better chaunge to see a butler chaunged into a doctour, then a priour into an apostata, & a doctour into an heretike. But now to your purpose, if frere Barns restrain those wordes of Christ: If thy brother offend the and wyll not amende, neyther at thy secrete warnynge nor at thy warnynge with one or two witnesses, then finally C complaine vnto ẏ church: if he restrain thē thus as he semeth here to do, to such folke onely as haue wronges done vnto themself: he doth expounde the place plaine wrong, both for the causes afore remēbred, and also for that it appereth by the text that Christ biddeth him at ẏ seconde monicion if the first auaile not, he shall take to him one or twoo witnesses, meaning therby that he should take no mo then very necessitie requireth for the proofe of the matter, if the willfulnesse of the party that offēdeth do driue the matter into the open court. And thā was by the law two competent witnes- D ses sufficiēt for a proofe and no fewer.

Now when Christ would he shoulde take vnto hym as few as he myght, because he shoulde not vtter hys brothers faute vnto any one moe then very neede should require: if Christe had spoken those wordes vnto none other but onely hym that were wronged hymselfe, he would neuer haue sayd take vnto ẏ one witnesse or twayne, but take vnto the twaine alway at the least. For els taking to him but one, there should haue lacked halfe the proofe. For he that dyd the wrong would not witnesse against himself, & he that tooke ẏ wrong, could not be takē a witnesse for himselfe. And so if Christ had mēt no more thē Barns saith here he did, Christes counsail had ben vnsufficient for the mater. For his E prouision might haue ben obserued, the matter yet rest reproued. But of trouth our sauidur lyke as he spake and ment sufficiently, so his coūsail prouided sufficiently. For when he bode hym take one wittnesse or twayne, and yet ment that he should take no mo then there neded: the man that would obserue it to ẏ very point, if the wronge were done ꝓperly to himself, he should take twaine, lest his complaint shoulde be frustrate for lacke of sufficient proofe. And if the matter pertained not properly to hymself, he should take but one, because hi- F self might in that case be the tother.

And thus good readers as for ẏ fyrst point of frere Barns aunswere, cōcerning ẏ vnderstāding of those wordes of Chryst: If thy brother offende thee. &c. complaine to ẏ church: ye see that frere Barns hath not handeled it very well. Let vs now to the second. The secōde poynt is ye wote well, that because he ẏ hath wronge must needes be a perticuler and a certayne man, therefore God biddeth him in likewyse goe and com- G playne not vnto the vniuersal church, but to the perticuler church.

By thys it appereth, ẏ Barns meaneth that he that is not wronged, is not sent to the perticuler church. Let vs nowe suppose that a man woulde in a corner goe teach a nother man heresye, and labour to make him believe ẏ neyther thefte nor aduowtry were any syn at all, and that a third man hering hym and secretly reprouing him, and thereby finding none amendement, nor by ẏ witnesses at the seconde time being called therto, would folow faine the coun- H saile of Christ, & therfore asketh Barns whither he shal for hys brothers amēdment though himselfe be not wroged, complaine to the church or not: it wyll bee hard to saye naye. Then to which church will Barns byd hym go? Whither to the peticuler church or to ẏ vnyuersall. If thys man be a perticuler man as well as he that were wronged, and therefore must complayne to a perticuler church as well as he that were wronged: wherto doth Barns say that Chryste speaketh playnely of hym that is wronged, as thoughe he spake of none other, nor as though there wer no perticuler manne but he that is wronged, but that euery other manne not wronged, were an vnyuersall manne, and must therfore if he haue anye cause

of

A of complaint, go complaine hymself to the vniuersall churche that Barns describeth vs, and telleth vs that we cā neuer know her nor any member of her.

The thyrde point is very subtill, and a thing that if frere Barns had not said it, I would neuer haue thought it possible, that is that the perticuler churche, if thee bee of God and a true member of the vniuersal church that Barns assigneth, that is to wit of onely men pure & clene without spot or wrincle of sinne, B thee wyll iudge ryghtuously after the worde of Godde and after the probacions brought afore her, whoe would haue went that good mē would haue iudged well, and true men truely.

The fourth pointe is, that thys perticuler church may all wholy erre.

This is loe so little meruayle, & ouer that so little to the purpose, that I wyll graūt it frere Barns freely, and a great deale more to. For I wil graūt him also the thing that himselfe sayeth nay to, C and yet is it true, that is to wit, that so may the whole vniuersal church doe to, in suche wise as the lawe meaneth, by which Barns prooueth that the perticuler church may erre. And I speake here of hys owne vniuersall church of al holy verteouse men, clene without spot or wrincle, if they were all sodainlye knowen by reuelacion, and were as manye of them as euer was at any time people good and badde both liuing togither in thys worlde, and al assembled togither, yet myght they in iudgement erre and be deceiued all the meyny at ones, beleuing many false recordes & many false D likelihodes, in a priuate matter against a secrete and an vnproued truth, which is the errour that the lawe meaneth, which law frere Barns alledgeth.

And therfore ye may see good reders where about Barns goeth, whā he putteth you here a differēce betwene ỳ perticuler church and ỳ vniuersall church, in that the tone may erre and the tother cannot, and than bringeth vs in those lawes for the proofe, which lawes doe speake of that kinde of errour, in which kinde of errour they maye erre perticuler and vniuersall both.

We may playnely perceiue here that Barns doth but trifle in thys great erneste matter, and goeth aboute to blere ỳ readers eye, with errour happening in the examinacion of an outwarde acte, wherein is to him that erreth no peryll of soule, where himselfe knoweth well, ỳ the errour where vppon all this matter E goeth, is dampnable errour in doctrine of thinges pertayning to the necessarye pointes of fayth, or vertuouse liuing. Nowe where Christ did bidde him that was offended by his brother, complaine to the church, frere Barns sayeth, that was a perticuler churche, who woulde haue went that loe? If Barns had not tolde vs so, we woulde haue went that Christe had bode hym complaine to no perticuler church, but go seeke that vniuersal church which he could not know F though he found her, or els tarye till he coulde geate all the knowen catholike church together vpon a greene.

But I aske frere Barns whyther Christ dyd there bid the mā so offended, complaine to an vnknowen perticuler church, or to any other perticuler church, thā vnto such a perticuler church as were a parte of the whole knowē catholike church; let frere Barns aunswere this. Christe neither bode him seeke an vnknowen church, nor an vnknowen parte of a church, nor a knowen part of G of an vnknowen church, but bode hym well and playnely go complayne to the church, as a thing that was ethe to perceyue without any sophisme or sotletye for euery man might well knowe that he might nother complaine to a church vnknowen, nor to al the whole churche at ones. But because Christ would prouide that all the whole churche shoulde haue one fayth & one truth of doctrine, in rules of liuing and necessary vnderstanding of the scripture concernynge all such pointes, therefore our sauyour bode hym go to the church, whereof euery knowen part that he shoulde so complayne vnto, he should not fayle to fynd in the necessarye truthe of doctrine, to agre with the whole vniuersal church, both the knowen church of good & bad, and with the secrete vnknowen church of onely good men, for in the tone be all the tother, and therfore that church that he shoulde goe to, should be able after the facte, and the deede truely knowen, to iudge, reproue, & redresse that wrong, & that offence, with which the complayenaunt was wronged or offended. And if one were of good zele offended wyth him that did exhorte him to heresye, telling him it wer true faith and doctrine that fornicacion, aduowtry, running oute of religion in apostacy, breakynge of vowes, and freres wedding nunnes, and periury were no synne at all, a mā

coulde

A could not faile in any particuler church part of the knowen catholike church to haue al this doctrine iudged and condēned for hereſy. Howbeit if he ſhould cōplayn to ſome of thoſe knowen particuler churches that are in ſome part of Al main, ſectes diſſeuered and departed frō ẏ knowen catholike church: there ſholde he haue ſome of theſe hereſies iudged for true catholike fayth. And therefore is it playn that Chriſt ſending him ſo plainly to cōplayne to the church, & meaning no falſe church, but his own true church & than making no doutes of the finding
B therof: intended to make his true particuler churches, ẏ is to wit, the partes of his true catholike church, well & openly knowen & perceiued, aſwel from all the churches of heretikes, as from al ẏ churches of Paynims. For Chriſt wold not ſend him where he ſhould be beguyled in doctrine to the damnacion of hys ſoule.

And than if Chriſtes particuler churches to whiche he ſendeth the man to cōplayn that is offended by falſe doctrine, bee churches knowen, than it foloweth that Chriſtes whole church whereof all ẏ knowē particuler churches of Chriſte be knowen partes, is and muſt nedes be
C knowen church tw, but if Barns be ſo madde as to ſaye, that of an whole tree growing together, all the pieces of it as it ſtandeth maye be ſeene and knowen, but the whole tree ſtandeth it ſelf inuiſible for al ẏ, & can in no wiſe be knowen.

And thus good chriſten readers, it is more than ſhame to ſee how Barns aūſwereth thoſe wordes of Chriſt, whiche plainly proue the very church of Chriſt to bee a knowen churche. In auoyding whereof, Barns tryfleth in ſuch faſhion
D ſo boldly and ſo careleſſe, that he ſemeth to rekon all that euer ſhall reade it, no wiſer almoſt then euen very wild geeſe. For if euer he thought that any manne ſhoulde reade it that ſhoulde haue anye witte at al in his head, the man would I wene haue bēn ful ſore aſhamed to handle this matter of Chriſtes owne holye woordes, in ſuch a tryfling maner as he doth. Yet ſaith Barns that this knowen catholike churche cannot be the very churche, becauſe it is not perſecuted. For the very church (ſaith Barns) inuēteth none other way to heauē but folowe-eth Chriſt only, in ſuffring oppreſſions and perſecucions, blaſphemynges, & all other thinges ẏ may bee layde vnto her, whiche as ſaynt Auſtine ſayth, ſhe learned of our maſter Chriſt. Our holy mother the church throwout all the world
E ſcatered farre and long, in her true head Chriſt Jeſus taught, hath lerned not to feare the contumelies of the croſſe, nor yet of deth, but more & more is ſhe ſtrēgthed, not in reſiſting but in ſuffering.

Theſe woordes euerye man ſeeth well, touch not ẏ cleargie only, & yet maketh Barns as he meante no moe but them, but he meaneth that himſelf and his holy felowes be the church becauſe they be rūne away for feare of perſecutiō. But ſaint Auſtine ſaith not that the churche is ſtrengthed in ſuffring of perſecucion
F for holding falſe hereſyes, for teachyng that menne be not bounden to faſte the lente, but may eate fleſh on good fryday, and that the people be no more bounden to come to goddes ſeruice on Whitſunday than vpon ſhroue tueſday, on which daye, though they bée bounden to leaue vndone ſome thinges that many menne vſe to doe, yet are they not ſo ſpecially boundē to ſpend ẏ day in the diuine ſeruice as they be the tother, for all Barns babbling vpon his abiuracion. Nor the church diſ not ſuffer perſecutiō, for teaching that freres may wedde nunnes, &
G breake their vowes, & runne in apoſtaſy, & ſet naught by periurie, and raple againſte all orders of holye religious liuing. For in all theſe thinges is ſaynte Auſtine whom he bringeth for hym, very full and whole againſt them.

And as for perſecucion to be ſuffered by the catholike church, it ſuffiſeth that men be of the mind gladly to ſuffer, whā neceſſitie of ſufferance ſhall happen by Paynims and infideles, & not that they ceace to be Chriſtes churche, but if they ſuffer heretikes ariſe & remayne among themſelf, firſt with falſe doctrine to con-
H tend and inquicte them, and after with rebellion to beate, robbe, ſpoyle, and kill them. For ſaint Paule ſaith. Put away the euil mā from among your ſelf. For ſaynt Auſtine whō he bringeth for him, dōde after good and long deliberacion, plainly write in this point againſt him, as appeareth expreſſely in many of hys epiſtles writtē both vnto ẏ ſecular powers whō he exhorted agaynſte heretykes to repreſſe them & amend them by force, and alſo to diuers of thoſe heretikes thē-ſelf wherin he declareth wherfore. 1.Cor.5.

And yet beſide al this, the church doth in dede abyde and endure the ſhamefull cōtumelies of theſe wretched heretikes, nor is not aſhamed of the contumelies of the croſſe, though theſe blaſphemous

A wretches rayle againste the crosse & call it ydolatrie to crepe and kisse the crosse, and in some place forbeare not to caste the very filthy myre vpon the crosse.

And yet farther in some partes of Almayn thys knowen churche of Chryste hath manye times suffered and yet suffereth no little persecucion & very martirdom, both in theyr goodes and landes, and in theyr bodies too.

But yet saith Barns that this knowē church can in no wise be the veri church of Christ, because it persecuteth heretykes, & for the prose thereof he alledgeth ẏ
B woordes of saynt Hilary writen against the Arrians, which are these.

¶ Barnes.

The church doeth threaten with banishmentes and priesonmentes, and she compelleth menne to believe her whiche was exiled and cast in preson, now hangeth she on the dignitie of her felowship the which was consecrated by the thretninges of persecutours, she causeth prestes to fle that was increaced by the chasing awaye of priestes, she glorieth that she is loued of ẏ worlde, the which could neuer be Chrystes except the worlde dyd
C hate her. &c.

Howe thinke you my lordes? doe not you all these thinges that be layde to the Arrians charge, your own freudes, yea youre owne conscience must nedes accuse you of all these thynges, and yet will you be called Chrystes children, I laye nothing to you but that holye doctours laye vnto you.

¶ More.

Who so consider well saynt Hilaries woordes, shal find therin the sorest thyng that lightely coulde haue been brought forth against frere Barns. For in these
D woordes appeareth that the catholyque church didde neuer persecute heretikes by any temporall payne or any secular power, vntill the heretikes began suche violence themselfe. For yet in saynt Hilaries dayes the true catholike churche dydde it not. But the Arrians that wer heretykes as ye perceiue here by Saynt Hilaries woordes, when they hadde corrupted and gotten into their secte great Princes, vsed their authoritie agaynste the catholikes in banishmentes & priesōment, and much other cruel handeling, all which the good catholik people suffered, and vsed none other defence, sauing the sweorde of the woorde of God, and the censures of the churche, whiche that holy cleargie pronounced and declared E
againste Arrius and all his adherentes in that holye counsayle holden at Nece.

But afterwarde when that secte was by the goodnesse of God abated, and the right fayth well and fully restored, and concord, rest, and quiete, growen amōg chrysten people, and that yet agayne after that some heretykes began to rayse a newe brabelynge, good Prynces remembrynge the greate harms and vnrestfulnesse that hadde growen by such heretykes, as hadde broughte vp sectes and scysmes in the churche of Chryste before, didde of theyr owne good mindes for the preseruacion of the peace, prohibite and forbydde those heresyes vppon certayne paynes, and in likewyse commaunded the bokes of those heretikes to be burned. And all be it that some verye good menne and holy doctours, woulde haue been very gladde to treate and vse those heretikes so tenderly, ẏ they sholde haue had no bodely harme, in so muche that holy saynt Austine was fyrst of the same mynde hymselfe, yet afterwarde consideryngе the matter better, he perceiued the contrarye to be so muche better, and so much harme growing to good menne, and dyspleasure to God if it G
shoulde continue, that he letted not in wryting to confesse his own ouersight, and reuoke hys firste opinion, and was not onely contente that suche obstinate heretikes as to the trouble of good quiete people, and disturbing of the catholike fayth, with the peryl of many poore simple soules, woulde styrre suche scysmes and heresies, should bee by feare refrayned, and by force repressed, and by payn punished, but also required by his own writing the secular powers therto. And he thought it a benefite to the heretikes themselues, to be reduced from their errours into the ryghte faythe, rather for H
feare and payne here temporall, then to perceuer in theyr heresies, and fall into the fyre perpetuall. For many whiche, by feare and force begynne a good thyng in trouble and aduersitie, falle after by grace increased, into the loue of ẏ goodnes which in their wanton wealth they hated, for vexaciō geueth vnderstāding, Prouer. i. Math. 10.
& the beginning of wisedom is the feare of god: for whiche he bode hys apostles feare him ẏ might not onely kyll the body, but cast also the soule into hell.

Saynt Austine in this poynte declareth hys minde playnly concerning the repressynge of heretykes by temporalle S. Austine.

punish-

A punishment, both by his epistles addressed vnto suche noble seculare men as he required therto, & also by his writinges; wherein he plainly declareth vnto ẏ heretikes themselues, the causes wherfore it is wel done: which saue for the length I woulde here set you in.

But Saynte Austine was not in this minde alone, but so was saynt Hierome and many other holy men also. And vnto the same, haue by the spirite of god for ẏ weale of christendom, al christen nacions full & whole agreed; & haue been by the importune malice of heretikes ray-
B sing rebelliōs in diuers regions, drieuē of necessitie to set in sundry tymes, sorer & sorer punishmēt therunto. And yet as ye see so strong is the deuyll in their obstinate hertes, ẏ scantly can all suffise.

But yet layth Barns another reason; to proue that the very church of Christe cannot be a knowen church in no wise. For he sayeth that we believe the verye churche of Christe by fayth, and it is an article of our faythe, and therefore it is no knowen churche, nor can he no knowen churche. But that it must nedes be
C a churche vnknowen of onely holy people, pure and cleane withoute spotte or wrincle. And that the very church must nedes be such an holy companye so pure and so cleane without spotte or wrincle he proueth thus.

¶ Barns

Marke saynt Paules wordes. Christe hath geuen himself for her, that he might make her glorious. So that the clennes of this holy church is, the mercy of god
D toward her thorowe Christe, for whose sake he layeth nothynge to her charge. Yea and if any other persone would, he is ready to geue her hys clennes, and to let her by faith clayme of right his purenes for her owne, for betwene them al is common as betwene man and wife. So that if the churche loke on her owne merites of her owne woorkes, she is full of sinne, and must nedes say, *Dimitte mihi debita*, the whiche she neded not to saye if she hadde none. But if she referre her selfe vnto the merites of her blessed husbande Christ Jesus, and to the clēnes that she hath in his bloude, then is she withoute spot. For by the reason that she sticketh by fayth so fast vnto her husband Christ and doth abide in cōfession of her sinne, and requireth mercy for them, therefore is ther nothing layde to her charge but all thyng is forgeuen her. And therfore sayth saint Paule, there is no damnaci-
E on vnto them that be in Christ Jesu.

¶ More.

I haue, good readers, somewhat touched the woordes before. But now ye se that he saythe that this churche hath alway sinne in her, and so alwaye spottes and wrincles. But yet because she sticketh faste vnto her husbande Christe in faythe, and abydeth in confession of her synne, and requireth mercye for them, therefore is there nothynge layde vnto her charge, but all that thing is forgeuē
F her, and that therefore she hathe neither spotte nor wrincle left in her. And thys he proueth as ye see by saint Paule saying: There is no damnacion vnto them that be in Christ Jesu.

I haue sayde vnto Barns before, & yet I say agayne, that though Christe hath as saynt Paule saith vnto the Ephesies, geuē himself for her, that he might make her glorious: yet ment not saynt Paule that euery man for whome Christ hath geuē himself to make him glorious, shal in dede bee glorious: for some will frowardly refuse to be made glorious. And
G that company ẏ shalbe glorious, shal yet not be glorious here in thys worlde, but shall be here in this worlde gracious, ẏ they may in another world be glorious. And yet not at euerye tyme gracious in this world neither, but sōe time fall frowardly or negligently from grace, and so stand long in such vngracious state, and yet thorow goddes calling on them tourne agayne willinglye by grace vnto grace, and so passe at the last thorowe grace into glorye. But he maye bee of Christes churche here manye yeares in earth, and happely neither gracious nor glorious, & yet he maye knowledge hys
H sinnes and aske mercye, & believe euery article of the right fayth, and trust to be saued too, & yet by wilful purpose of continuing in some horrible sinnes, stande still in a damnable state. And as it may be that some shal amend and be saued, so may it be that some will neuer amende, but shall therefore bee finallye damned. And yet though he was not one of Christes electes, yet was he a member of his mistical body, his catholike church here in earth, and may believe in him, & trust in him, and knowledge his sinne, & aske mercy, and for lack of good purpose may misse of mercy too.

But Barns, to make men wene that only fayth wer sufficient for saluacion,

A accordoing to his pestilent heresie, which he did once forsweare, & nowe forsweareing himselfe, holdeth & defendeth again: telleth vs a gai tale of a glorious church that hath al her sinnes forgeuen her, by sticking to her spouse by onelye faythe, with knowledgeing her sinnes & asking mercy for them, & that a mā may be bold if he thus doe, sinne he neuer so fast, nor purpose he neuer so little to amend. He sayeth vs falsely furth saynt Paule, and telleth vs ỹ saynt Paule saith ther is no damnacion to them that bee in Christe Jesu. But by holye S. Paule and holye
B Christ Jesu to, it is good christē readers aright heaupe hearing, that euer such a man as this is, shoulde bee heard speake among christen people, when he so holily bringeth in the wordes of the blessed apostle, as though he meant to make mē loue Christ Jesu, & then maliciously pulleth away the very woordes wherin all the weight hangeth, to make men wene that to sticke to god by sayth alone with a false hope of saluacio, for onely knowledging of their sinne & asking of mercy were sufficient to saue their soules, so ỹ so doing, they coulde neuer bee damned
C though thei did no more, howsoeuer they purpose to perseuer in their sinne beside.

But saynt Paule to reproue Barnes false doctrine, saith not as he rehearseth him, that ther is no damnacion to them that are in Christ Jesu, but he saith ther is no damnacio to them ỹ are in Christe Jesu, that walke not after the flesshe, de-
Roma.8. claring playnely that though they be in Christ Jesu, after such a maner of being in him as Barns describeth vs, yet if he walke after the flesh, he shal be damned. For saynt Paule sayeth playnely, if ye liue after the flesshe, ye shall dye. And af-
D ter the flesh may a man walke, and after the flesh may he liue, and yet doe all that frere Barns here sayeth in these wordes that the churche doeth. For he speaketh in all these holy wordes of his, nothing of leauynge the synnefull wayes of the flesshe, or of anye suche purpose eyther, but to make menne wēne that no suche thing neded, but only beleue, and truste, and knowledge our sinne, and aske mercye, and beleue onely, and truste surely, and liue styll as we list. For by sayth alone we stick to Christ, as Barns wold haue it seme. And then howe sinnefull so euer we be, yet be we without sin cleane and pure, for then Christes pureness is oures he sayth, as all thinges be commō he sayeth among frendes, and therefore no damnacion can there be to them that
E are in suche wyse in Christe Jesu, howsoeuer they lyue, or what so euer they dooe. And thus may ye see good christen people how shamefully thys cuil christē man falsefyeth saynt Paules woordes, to the deceit of vnlearned folke, and dānacion of good simple soules.

But now is it a woorld to se how he laboureth to cary the reader awaye from the perceiuing therof. And yet hath god made Barns himselfe so blind, that the more blinde he goeth about to make the reader, ỹ more he stumbleth vnware vpon ỹ trouth, & taketh it vp & bryngeth it so furth, and also sheweth it to hys own
F shame, the most foolishly ỹ I neuer sawe the like in all my lyfe. For loe, these are his woordes furthwith vppon the tother.

¶ Barnes.

And that this maye bee the playner, I will brynge you Saynt Austines woordes, the whiche was vsed of the Donatistes with this same reason ỹ is layd agaynste me. His woordes be these. The whole churche saith: forgeue vs our sinnes, wherfore she hath spottes and wrincles. But by knowledgeing, her spottes are washed away. The churche abideth
G in prayer, that she myght be cleansed by knowledging of her sinnes. As long as we liue here, so standeth it, and whē we shall departe out of thys body, all suche thinges bee forgeuen to euerye manne. Wherfore by this meane, the churche of god is in the treasurers of god without spotte and wrincles, and therefore here dwe we not liue without sinne, but we shal passe from henke without sinne. &c.

¶ More.

Now good christen readers, here haue you heard frere Barnes saye, that he
H woulde rehearse you Saynte Austines woordes, to thentent that he wold make you the matter the more playne for hys purpose. But of trouth he hath playd in the rehearsyng of them, as he played in the rehearsyng of Saynt Paules woordes, that is as ye haue heard, rehearsed them falsely with pulling the chiefe part awaye, to make them seme the playner for hys purpose. And therefore to the entent that I may make his false hādeling of saynt Austine, & his false entent therin appeare, as playnelye vnto you as I haue alreadye made appeare vnto you, his like handling & his like entent in hādeling of S. Paule: I shall rehearse you saynt Austines woordes a little more fully and

A lye and truelye than frere Barns hath doone, begynning where Barns begynneth, but not endynge where he endeth. For he endeth I wotte nere where, but maketh two lynes of hys own, and than endeth with &c. as though his own wordes wer saynt Austines. But thus saith saynt Austine loe.

The whole church loe sayth. Forgeue vs our sinnes, ergo she hath spottes and wrincles: but by confession of them the wrincle is stretched oute, and by confession the spot is washed out. The church continueth in prayer to be cleansed thorow confession, and as long as we here B liue so she continueth styll, and euerye man when he departeth out of his body, is forgeuen of his sinnes, euerye man I say of suche maner of synnes as he than had that wer veniall. For they be forgeuen also by daily prayers, and he departeth hence cleansed, and the churche is layde vp pure golde into the treasurers of our lord. And by this meane ẏ church is in the treasurers of our lord without spotte & wryncle. And than if the place where she is withoute spotte or wrincle be there, what thyng shall we praye for C whyle we be here? That we may obtain pardon of our sinnes. What good doeth the pardon? it taketh out the spot, and he that forgeueth stretcheth oute the wrincle. And where is our wrincle stretched out as it wer in the presse or tēter hokes of a strōg fullar? vpon ẏ crosse of christ. For euen vpon ẏ crosse, that is to witte, vppon that stretcher or tenter hookes, he shed out his blood for vs. And ye o faithful people, know what witnes ye beare vnto the bloud which ye haue receiued. For of a trueth ye saye Amen. Ye know D what thing the bloud is which was shed out for many in remission of sinnes.

August. de verbis appstol. serm. 29.

Veniall synnes are forgeuen by dayly prayer.

Marke loe howe the churche is made without spot or wrinclcle. She is stretched out in the stretcher or tenter hookes of the crosse, as a churche well washed and cleansed. Nowe here may euer thys thyng be in doing. But our Lorde doth exhibite and present vnto hymself a glorious church without spotte or wrincle there. He goeth about this thing, and is in dooyng of it euen here, but he exhibiteth her suche there. For man saythe, let vs haue neither spot nor wrincle. Great is he that goeth about it, and he goeth about it well, & is the cunningest woorkeman that can be. He stretcheth vs out vpon the crosse, and maketh vs smoothe without any wrincle, whō he had washed and made cleane withoute spotte. He E ẏ came withoute spot and wrincle, was stretched out vpon the stretcher or ẏ tenter hookes. But that was for oure sakes not for himself, but to make vs without any spotte or wrincle. Lette vs therfore pray him to make vs such, & whē he hath so done, than to bryng vs to the shoppes & there lay vs vp where shall be no pressing nor stretchyng. Now thou that spakest thus, art thou without spot or wrincle? What dooest thou then here in the churche, whiche sayth: Forgeue vs our sinnes. She confesseth that she hath still synnes to bee forgeuen. They that confesse not thesame, it foloweth not therefore that they haue no sinnes. But because they confesse them not, theyr synnes therfore shal not be forgeuen them. F Confession healeth vs, and a well ware liuing, and an humble lyfe, and prayer also with fayth and contricion of heart, and vnfayned teares flowing out of the hearte veyne, that the synnes withoute whiche we cannot be, may bee forgeuen vs. Confession I say maketh vs whole, as the apostle John sayth: if we confesse oure synnes, God is faythfull and iust, and will pardone vs oure synnes, and G cleanse vs from all wyckednesse. But nowe though I saye we cannot here bee without sinne, we maye not commytte manneslaughter or doe adultery therefore, or suche other deaddelye synnes as at one stroke slea the soule. For such dedes doeth not a chrysten man that hath a good fayth & a good hope, but those synnes onely whiche are with the pencell of daily prayer ouerwyped.

Confession.

1. John. i.

Nowe good chrysten readers, ye shall fyrste vnderstande, that whereas frere H Barns maketh as though saynt Austin hadde spoken those woordes agaynst the Donatistes, whiche vexed (sayth he) S. Austine with ẏ same reason that is now layde agaynste hym: he maketh vs two lyes at once. For neither dydde the Donatistes vexe Saynt Austine with that reason that is layde agaynste hym, nor Saynte Austine made not that sermon agaynst them. Fyrste as for them, they vexed Saynt Austine with hys heresie, that they affyrmed the very church to be onely in Affrique, and none to be of the very church, but if he were of the secte of the Donatistes. And now ye wote well no man vexeth frere Barnes with that heresie. For we saye that the churche is the whole number of all christen naciōs not being by new heresies diuyded from

The heresie of the Donatistes.

A the old ſtocke, in what places of ỹ worlde ſoeuer thoſe people be, & be they neuer ſo many cõtreys, or be they neuer ſo few ỹ remayn in theſame knowen church, ỹ hath been by a well knowen ſucceſſyon preſerued and continued from Chriſtes dayes vnto our own, & in the profeſſiõ of theſame faith which is called the catholike fayth, becauſe it is the fayth of theſame whole catholike church. And therfore this thing with which frere Barns is vered now, is not theſame with which the Donatiſtes dyd vere ſaynt Auſtine.

Now if Barns will ſaye, that though it be not theſame, it is yet lyke theſame, B becauſe we aſſygne the churche to be in theſe only cõtreys in which it now remayneth, what can we other ſay then ỹ for the time in which it ſtretcheth no farther, it is but in theſe cõtreys. But we denye not, but if ther be dweilling amõg Turkes or Saraſens any chriſtẽ, or mẽ that long to be chriſtẽ, which agree with the knowen church of theſe chryſtẽ continued nacions in fayth, all thoſe folke are of this knowen church alſo.

And ouer that, whanſoeuer theſame cõtreys ỹ are vnchriſtened nowe, ſhall C hereafter as I truſte once they ſhall, become chriſtened agayn, and be beleuers of the common catholyke fayth, and ſo become members of the cõmon knowen catholike church, than ſay we that there ſhall the church be to. But the Donatiſtes ſaid & would haue ſemed to proue it by the verye ſcripture to, ỹ the churche ſhoulde not remayn but in Affrike. And therfore the Donatiſtes vered not ſaynt Auſtin with theſame thing with which we vere frere Barns.

Yet if frere Barns will ſaye that it is D like, in that that like as thoſe heretykes were called Donatiſtes, ſo theſe heretikes call the catholike chriſten people papiſtes: yet cã it not be lyke for ỹ. For S. Auſtine called the ſucceſſour of Saynte Peter the chief head in earth of ỹ whole catholike church, aſwel as any mã doth nowe. And alſo frere Barns cannot alledge that poynte agaynſt vs. For hymſelf ye wote well confeſſeth that ỹ pope is the vicare of Chryſt here vpon earth.

The Pope Chriſtes vicar in earth.

Finally the queſtion that is betwene frere Barns and vs, is not theſame that was betwene the Donatiſtes and ſaynt Auſtine. For betwene Barns and vs. ỹ queſtion is, whether the very church be a knowẽ church of chriſten people good & bad both, or an vnknowen church of only good holy vertuous people, pure and cleane withoute eyther ſpot or wrincle. E And in this point wer both ſaint Auſtin and the Donatiſtes agreed, that the very church was a church knowen.

And thus good readers ye may ſee that frere Barns ſaith vntrue in thys point, where he ſayth that ſaynte Auſtine was vered by the Donatyſtes, with the ſelfeſame reaſon that hymſelfe is now vered with vs. But this he fayneth to make it ſeme that the knowen catholike church were now of theſame opinion that thoſe heretikes the Donatiſtes wer then, and that Saynte Auſtine were of the mynde that himſelf is nowe, that the verye catholyque churche were an vnknowen F churche, of onelye good folke pure and cleane withoute eyther ſpotte or wrynckle of anye maner ſynne. And he would make vs wene, that ſaynt Auſtine therfore wrote thoſe wordes agaynſte the Donatiſtes, to proue againſt them, that the very church here in earth, wer an vnknowen church of onely ſuch holy ſayntes as wer without any ſinne.

But now to proue you that frere Barnes maketh vs a lye in that poynte, ye ſhal vnderſtand good readers, that ſaint Auſtine ſpake thoſe wordes not againſt G the Donatiſtes, but againſt other ſectes of heretikes called the Pelagianes, and the Celeſtianes.

And to prowe you farther, that frere Barns maketh you therein, not onely a lye, but alſo a very folliſh lye, ye ſhall ſee him conuicted in this poynt, by the very wordes of S. Auſtine himſelf in the ſelf ſame ſermon. For in all that whole ſermon is ther not only no word ſpoken of Donatyſtes, but that alſo he declareth himſelfe by playne and open wordes, to ſpeake thoſe wordes agaynſt the Pelagians & the Celeſtians, as I ſaid before. H For loe in the very wordes next before thoſe, with whiche frere Barns begynneth, ſaint Auſtine ſaith thus. *Vbies tu hereticꝰ pelagianꝰ vel Celeſtianꝰ*, Where art thou heretike Pelagiane or Celeſtiane?

And thus ye ſee clearely, that Saynte Auſtin wrote not thoſe wordes againſt the Donatiſtes as Barns belyeth him, but agaynſt the Pelagians and the Celeſtians, as hys owne erprelle wordes dowe declare you.

But nowe ye will peraduenture merualle, for what entent frere Barns hath made this falſe folliſh change, in which he may be ſo playnly reproued. Ye ſhall vnderſtande good readers, that he dydde it not for naughte, but of a greate wylle-

nelle

A nesse with a verye little wytte. For ye shall vnderstande that those two sectes, betwene them broughte vppe and helde thesame heresye that Barnes bryngeth forthe nowe, that is to saye, that the churche in thys worlde is a companye of onely good folke, and so good that none of them haue eyther spotte or wrincle of synne. Fyrst Pelagians sayd, that euery manne myght by hys onely naturall strength make hym selfe suche one if he will. And then Celestius added vnto it, that there is no manne a good manne, B but he that so doeth in dede, and that the very churche hath none but onely suche good menne in it, whiche must nedes, ye wot well, be an vnknowen church. And that theyr heresye was thys, appeareth playn both in the beginning of thys sermon, and also in the ende of Saynt Austines worke written to, *Quod vult deus*. And therefore agaynste that heresye of theyrs, whiche heresye nowe frere Barnes holdeth stiffely for a very truth, doth saint Austine write those wordes which Barns himselfe here bryngeth for hymselfe, laboring to proue hys heresie true by the authoritie of saynt Austine, with C ȳ self same wordes by which S. Austine playnelye proueth it false. I cannot in good sayth well deuise whether thys pageaunt be played by frere Barns, more falsely or more foolishly.

Celestius.

For where as those heretykes sayde, that the very churche had none in it but suche as were so cleane and so pure, that they neither had spotte nor wrynckle, S. Austine saith as ye haue heard, that not onely the meane sorte of the very church but also all the whole church, no noumber therof except, no not the very beste, D prayeth in the Pater noster God, to forgeue them their sinnes. And therefore saith he that those heretikes lye, that say the whole very church here in earth hath none therof, but onely such as haue neither spot nor wrincle of sinne.

And then goeth saynt Austine farther and sayth, that such as be in the church, and therefore lyue not without synne, geatte forgeuenes by knowledgeing of their synne, and asking mercye, and by prayer, and with fayth and contricyon of hearte, and vnfeined teares flowyng from the veyne of the hearte, and with a ware liuynge, with all these wayes he sayethe that the synnes bee forgeuen, to him that vseth these wayes to geat forgeuenes with. For then he sayth that as god hath washed away our spots with ȳ water of baptysme, so he stretcheth oute E our wrincles vpon his own crosse.

whereby sinnes are forgeuen.

And yet he sayth for all thys, that no manne liueth here so cleane, but that as long as he liueth here, he so spotteth him selfe agayne, and so catcheth euer some wrincles, that he liueth neuer without, nor long cannot, not for necessitie of our nature peraduenture, but thorow oure wilfull frayletie and negligence. And then sheweth he farther yet, that in those sinnes without which no man liueth, he meaneth not abominable deadly sinnes as manslaughter, or aduoutry, or suche other horrible deadly sinnes, as slea the F soule at one stroke. For such sinnes christen men, he saith, that haue a good fayth and a good hope, will not cõmitte. wherby saynt Austine teacheth vs agaynste the doctrine of those heretikes and these to, that a manne maye bee a christen manne, and of the verye same churche to, whiche Christe hath geuen hymself for to make her fayre and glorious, and maye haue also a true fayethe, that is to witte a full beliefe of euerye necessarye trouth and a full hope, that is to witte, a great strong truste in Christ to be saued by Christ, and yet not a good fayth hable to make the man good, because it is but G Barns fayth, that is to wit, onely faith without well worckyng charitie, nor a good hope, because it is a presumpteous hope, loking to be saued with damnable deuelyshe lieuing. And for these causes may the member of the very church here when he dyeth in such minde, for all hys knowledgeing and asking mercy to, go from Christes very churche in earth, to the deuilles very churche in helle.

For Saynt Austine sayethe here as ye haue hearde, that they whiche haue such sinnes as at the time of death should bee rempted, that is to saye, that hathe not H then suche as be at hys dying deadely, both for theyr own nature and for lacke of true repentaunce, with purpose of amendement and well vsing of the sacramentes, shall be fullye forgeuen, ȳ is to wit, if he haue for attaining therof, vsed himself sufficiently in such wise as saint Austine here declareth, that is to say, in confession & knowledging of his sinnes, with cõtricion & prayer, with good faith and good hope, and a ware liuing, vsing diligence to withstande synne, then he shall be (sayth saynt Austine) forgeuen. And when he is so at hys deathe fullye forgeuen, then shall he be layde vppe for pure golde in the treasures of god.

A But ſaynt Auſtine meaneth not, that euery man that is of the verye churche, nor that euery manne that dyeth oute of deadelye ſynne, and knowledgeth hys ſynne when he dyeth, and aſketh mercy, ſhalbe forthwith ſo fully forgeuen, that he ſhall goe hence ſo cleane and ſo pure without ſpotte or wrynkle, that he ſhall be by and by layde vp for pure golde in the treaſures of God, but if he long before with ſuche other circumſtaunces as I haue beefore of Saynte Auſtines owne wordes rehearſed you, well and dewelye bẽn accuſtomed long tyme to pray before, that God would make him
B withoute ſpotte or wrincle, by waſhing his ſpottes with the bleſſed ſacramentes and ſtretchyng oute hys wrynckles with the ſtretching them vppon the ſtretcher or tenter hookes of the croſſe. And then when god hath in ſuch wyſe waſhed out hys ſpottes, and in ſuche wyſe waſhed out his wrynckles at the verye laſt ende, after which he can neither gather ſpotte nor wrincle more, that then it may pleſe God to bring hym into the ſhoppes, and there lay him where ſhall neuer be preſſing nor ſtretchyng more. But if he by
C long tyme before hys death pray duelye thus, elles ſhall he not at hys death bee by and by layde vp for pure gold in godes treaſures, as frere Barnes maketh it here ſeme, by mille rehearſing of ſaint Auſtines wordes, but he ſhall fyrſte bee well purged, and all the ſpottes & wrincles that thẽ remayn, ſhalbe cleane burned out by the hote fyre of purgatory, or
Note. by other mens prayers and almes dede, and other ſuffrages of the churche done for hym, be depured and cleanſed before
D that he ſhalbe layde vp for pure golde in the treaſures of God. And that S. Auſtine meaneth here none otherwyſe then I doe declare him: ye may wel perceiue if ye wel aduiſe his wordes which I haue truely trãſlated. And yet becauſe ye ſhal the leſſe doute therof, S. Auſtine ſhall himſelfe declare ỹ I truely declare you thys place, by his own very playne wordes in another place. For in ỹ. rrrij. ſermon of the wordes of the apoſtle, loe
Auguſt. de verb. apoſto. ſer. 32. thus he ſayth. No man ought to doubte, but that with prayers of the church and with the holeſom ſacrifice, and with almes that is geuen for the ſoules of them
How the ſoules be deliuered oute of purgatory. that are departed, they are holpen to bee more mercifully dealt with of our lord, thẽ they ſinnes haue deſerued. For this thing by the tradicion of the old fathers the whole catholike churche obſerueth,
that is to wit, that what tyme they that E deceaced in the communion and bloude of Chriſte, at the time of the ſacrifice in their place and order, remẽbrance made of them, prayer ſhould be made for them and not that onely, but alſo that ſpecial reheatſall ſhould then be made, that the ſame ſacrifice is offered vp for them too. Now when workes of mercy are done in commendacion and fauour of them, who can doubte, but that they are holpẽ therwith, ſith prayer made for them vnto god is not fruitleſſe. It is not in any wyſe to be doubted, but that theſe thynges ſuccoure and relieue them that are F deceaſed. Howbeit, only ſuch men I ſay as haue ſo liued before theyr death, that theſe thinges maye dooe them good after their death. For in relief of them that be departed out of the bodye without fayth working with charitie, and without the ſacramentes of theſame, ſuche dedes of deuocion are in vayn vſed, the pledge or earneſt peny of which deuocion they lacked while they liued here, either becauſe they would not receiue the grace of god, or becauſe they receiued it in vain, treaſuring and laying vppe for themſelues, G not mercy but wrath. Wherfore, when any good worke is done for thẽ that are deceaſed by their louers & frendes, they merit not of new, but theſe thynges are geuen in reward, as thinges conſequẽt and well folowing vppon their merites whiche they deſerued before whyle they liued. For it is not ſayd that theſe thynges ſhould helpe them onely whyle they here liue, and not when they are dead.

And therfore euery man when he endeth this lyfe, can nothing receiue, but ỹ onelye whiche he hath deſerued beynge here alyue. H

And in another place he ſayeth thus. What thing ſoeuer of veniall ſynnes is not redemed of vs, it muſt bee pourged with that fyre, of which thapoſtle ſaith, that the worke ſhall appeare by the fyre, and if any mans worke burne, he ſhall ſuffer the loſſe. For either while we liue in this worlde, we labour our ſelfe with penaunce, or elles truely becauſe god ſo will or ſuffreth it, we are puniſhed with manye tribulacyons for theſe ſynnes. And then if we geue thankes vnto God, we be deliuered. Which thing is in this wiſe, if our huſband, or our wyfe, or our ſonne dye, or if our ſubſtaunce whiche we loue more then we ſhould doe, be taken frõ vs. For though we loue Chriſt aboue that ſubſtance, ſo ỹ if nede were, we would *Auguſt. ſerm. 41. de animabus defunctorũ.*

A we woulde rather leese that substaunce than denie Christ: yet because as I haue afore sayde, if we loue that substaunce more then we should, and cannot while we liue or when we dye lese it withoute great sorow, and yet for al that, if when we lese it, we geue thankes as good children vnto god, which as a mercifull father, suffreth our substance to be taken from vs, and if we with verye humilitie confesse that we suffer lesse punishemente than we haue deserued: the sinnes bee in suche wyse pourged in thys B worlde, ẏ in the worlde to come, the fyre of purgatory can find either nothing or right litle to burne. But then if we neither thanke god in our tribulacion, nor bye oute our sinnes with good workes, we shal so long abide in ẏ fyre of purgatory, till the venial sinnes aboue named be consumed vp as wood, hey, and stubbles. But some man will saye, I force not how long I there abyde, so ẏ I maye at the last goe to ẏ euerlasting lyfe. Let no man saye thus my moste welbeloued brethren, for ẏ fyre of purgatory is more sharpe then any payn that in this world can be seen, or thought, or felt. &c.

The sharpenes of the fire of purgatory.

C Loe good chrysten readers, ye maye clearely see by saynt Austines woordes here, that he meant not to denye purgatory there, but affirmeth it plainely, sith he sayth, there is no doute but ẏ prayer and almoyse dede, and the oblacyon of that holy sacrifice offred for them in the masse, maketh the soules that are departed to be the more mercifully dealt with all, and their paynes to be relieued. In which fewe wordes, saynt Austine witnesseth against moe of their heresies thā one. D For he not onely affirmeth purgatorye agaynst young father Frith, and affirmeth also that almoyse dede & prayer may relieue the soules therein, but ouer that he teacheth vs agaynst all these newe sectes, ẏ good workes be meritorious, not only for himselfe ẏ dooth them, but also to other folk. And yet ouer that he teacheth vs, that we may here merite and deserue in this life that other folkes good dedes maye merite for vs and serue vs whan we be dead. It foloweth also, that sith we may pray for the soules that haue nede, they maye also praye for vs which haue yet more nede than they, not for our present payne temporall, but for auoydyng of perpetuall, sith S. James sayth: *Orate pro inuicem vt saluemini.*

A number of saynt Austines godly lessons.

Jacob. 5. Saynt Austine affirmeth here also, that the blessed body and blood of Christ in the masse, is a sacrifice and an oblacion to God agaynst Luther and al hys adherentes. E

Finally he teacheth vs here, ẏ the tradicyon of the fathers, and the common obseruaunce and custome of the catholike churche, is for the certificacion of a trouth a sure vndoubted authoritie.

Nowe good chrysten readers, if ye like to take so much labour, as to rede saynt Austines woordes againe, in suche wyse as Barns rehearseth them in his boke, and than to compare them with hys very wordes in dede as I haue truely trāslated them: ye shal meruayle much to see what wilinesse he hath vsed therein, and yet what lacke of witte therwith. F

For Barns hath as ye may see, taken pieces of saynt Austine, and patched thē together with a woord or twayne of hys owne some where betwene, as thoughe the woordes laye so together in the texte as he rehearseth them, where as he leaueth oute by the waye, the verye chiefe poynte of all, by whiche saynte Austine excepteth them from forgeuenes at their deathe that than haue deaddelye synne, that is to saye, them that doe dye therein. And Barns leueth of before he come to the poynt, lest we should see that they whiche bee forgeuen so cleane at theyr G death, must vse suche wayes thereto, as not euery man so sufficiently vseth to be so soone so cleane forgeuen, ẏ yet dyeth in the state of grace, and shal be layd vp at last for pure gold in the treasures of god but he shall in the furnace of the fyre of purgatory be purely fined fyrst.

Also whereas Saynt Austine hauing his whole woordes well vnderstanden, saith no more but that euerye such man of the churche as dyeth out of deaddelye sinne, and with helpe of God in the vertue of Christes passiō, by faythful prayer, contricion, and great heauinesse of H heart, with diligence vsed in auoyding sinne, and doing good verteous workes in his life before, shall at hys deathe bee fully forgeuen and layde vp pure golde in the treasures of God: Frere Barns rehearseth his woordes in suche wise, as though saynt Austine had said that euery man of the very churche without any excepcion, shoulde passe hence pure and cleane, and foorthewith goe to God, as though no man of this church could dye in deadlye sinne, whereof S. Austine in these wordes, *que talia habebat vt dimitterentur*, declareth playnly the contrary.

Barns also concludeth, wherfore by this

A this meane the churche of God is in the treasures of God without spot or wrincle. Whiche wordes whan I read, sowned vnto mine vnderstanding, & so haue they to many that I knowe haue readde them, that the church is in the treasures of Goddes foreknowledge & predestinacion, alway pure and cleane, whereas Saynt Austine sayeth nor meaneth no more, but that as many of the church as be forgeuen, though many be not forgeuen because they be the let of theyr forgeuenesse themself for lacke of due desyring, yet they that be, shal when they be, be layd vp pure gold in goddes treasury
B in one or other of those good shoppes, where shall neuer bee more tryall, pressing, nor stretching put vnto them.

Barns leaueth out also these wordes of saint Austine, that god is the most cũning workman, & goeth about the clensing of our spottes, & stretchyng oute of our wrinckles diligently, but yet in thys worlde in the course of our lyfe, he is alwaye in doyng of it, and hath not fullye done it till we parte hence by death.

These woordes of S. Austine whiche Barns here leaueth out, or purposelye
C leaueth of, ere he come at them, do plain and full agrée with that exposicion that I gaue you here in thys booke agaynste Barns of S. Paules wordes ỳ Barns
Ad Ephes. Capt. 5. brought in for him: you men loue youre wiues as Christe loued the church, and hathe geuen himself for her ỳ he myght sanctifye her & clense her in the fõtayn of water thorow ỳ word of life, to make her to himself without spot or wrincle, or any such thing but that she might bée holy and without blame. Upon whiche wordes Barns there sayth: Here haue
D you loe, the very true churche of Christ that is so pure and cleane that she neyther hath spotte nor wrincle. Whyche wordes of Saynt Paule, as I partelye tolde hym there, proue nothing his purpose. For saynt Paule sayethe there, but that Christe gaue himselfe to make her suche, and sayethe not that he shall make euery pare of her suche, nor saue in heauen all that he hathe sanctifyed in baptisme. But likewiseas though god wold euery man wer saued, whiche is to wit, if euery man so wouldе himselfe: yet because many men of their own frowardnes will walke to damnacyon, whome God will not wreste with to saue them spyght of theyr teeth, because he considereth ỳ he is of himselfe able to liue without them, so though he haue geuen himselfe for hys church to make her glorious E
withoute spotte or wrynckle, and would haue euerye manne come and be parte of hys churche and in her to bee saued, and of her by him to learne the trouthe, for he would (sayth the Apostle) euerye
1. Tim. 2. manne shoulde be saued and come to the knowledge of the trouthe, yet as manye men wil neuer come into her, as Iewes Turkes, and Sarasens, and many that haue comen into her haue agayn gone from her, as haue Luther, Huskin, and Zwinglius, Lamberte, Huchyn, and Barns, and many great heretikes moe, so manye a man that abydeth in her tyll F
his dying day, and beleueth her true doctrine, yet because he will but believe it, and not in well working folowe it, but will withoute due repentaunce, dye in deadelye synne, he departeth from her at his death, as an vncurable rotten mẽber cast out in conclusion vpon the deuilles donghylle in hell. And those mẽbers of the church that will worke well and not remayne with frere Barnes in faythe alone, God shall make them glorious withoute spotte or wrynckle. But as Saynt Austine sayth here, though at
G theyr instaunte prayer he goeth styll about it here, and alway when they pray therefore, he is in doyng of it, alwaye washinge and alwaye stretchynge: yet parte for intermission of theyr praying, part for theyr continuall newe byspottyng and wrinclyng, he neuer endeth it here before theyr dying daye, so that the very church is here in earth, not euen in the very beste menne therof pure & cleane alway withoute eyther spotte or wrynckle, as against saynt Austines woordes here Barns boasteth hymselfe, to proue by those wordes of the Apostle, and as though he had clearely proued it, sayth, H
Here haue you loe the very true church of Christe, that is so pure and so cleane, that it neither hath spot nor wrincle.

But nowe is it a woorlde to see howe Barnes after thys boaste in that place, endeth nowe S. Austines wordes with the cleane contrarye sentence, agaynste hys owne parte, and concludeth all the whole matter quite agaynst hymselfe, & vtterly destroyeth his own churche, and weining that pulling down wer settyng vp, boasteth as much therof to.

For in the end loe thus he sayth. And therefore here dwe we not liue withoute sinne, but we shal passe from hẽce without sinne &c. Loe, these wordes are Barnes owne, so wrytten as thoughe they

A they wer ſaynt Auſtines owne with &c. And then he bringeth in vpon them after his own &c. theſe wordes folowing.

Here haue you clerely that the church of god is cleanſed & purifyed by Chriſt for knowledgeing of her ſinnes. But letting paſſe that Saynt Auſtine ſayth not, that the whole churche of Chriſte here paſſeth hence without ſinne, nor ỹ euerye man that once is of hys churche here, ſhall after be of his churche in heauen: let vs take frere Barns own wordes, as thoughe they were as he woulde haue them ſeme, the very wordes of S.
B Auſtine himſelf, and that they wer none otherwiſe meant neither by Saynt Auſtine, then Barns wold haue them take let vs now ſee then fyrſt, what ſaith here frere Barns, and then what ſayth S. frere Auſtine Barns.

Firſt frere Barns boaſteth and ſaith. Here haue you clearely that the churche of god is cleanſed and purifyed by Chriſt for knowledgeing of hys ſinnes. But then aſke we frere Barnes, of whiche churche is our queſtion: Of the church of Chryſt here in earth, or of the church of Chriſt in heauen. To this frere Bar-
C nes muſt nedes graut, that all our matter of the church betwene him and vs, is of the churche of Chriſte here in earthe. Then will we aſke hym, whether oure matter be of men liuing or of me dying. And ſith we ſpeake of the church for the doctrine of the church, I ſuppoſe ỹ frere Barns will graunt ỹ he ſpeaketh of the church as the men be liuing, quicke and quething, while they may ſpeake & talke and confeſſe what they beleue, and meaneth not to ſpeake of them, onely whyle they lye a dying ſpecheleſſe, and geuyng
D vp the ghoſt. Wel then ye perceiue now what frere Barns ſayth, and of whiche church he boaſteth when he ſayth: Here you ſee clearely that God cleanſeth and purifyeth his church for knowledgeing of her ſynnes. And whiche churche it is that he ſayeth is cleane and pure without ſpot or wrincle: you ſee that he meaneth the verye churche here in earth liuing and in good health, of whiche, men haue the true doctrine, becauſe that the very churche is it he ſayth, that cannot erre. Nowe ſith we ſee what ſaythe frere Barns: let vs nowe ſee what ſaith frere ſaynt Auſtine Barns. He ſayth ye wote well, ỹ the church ſhal paſſe hence without ſinne, and that it is in the treaſours of god wout ſpot or wrincle, but he ſaith that it liueth not here without ſinne.

Loe good chriſten readers, where ſaw E you euer any man geue himſelf ſo foule a fall as frere Barns hathe here doone, which going about to proue vs that the church of Chriſt liuing here in earth, is a company all holy, pure, & cleane without ſpot or wrincle of ſinne, bringeth in for hym ſaynte Auſtine, whoſe wordes altered and framed by frere Bars after his owne faſhion, playnely declare and ſhewe that the church of Chriſt while it liueth in earth, liueth not without ſinne and therefore is neuer pure and cleane without ſpottes or wrincles of ſynne.

And thus wheras Barns ſayd in the F beginning, ỹ he would bring in Saynt Auſtine to proue his purpoſe playne: he ſemeth rather to bring ſaint Auſtine in, with playn wordes to proue frere Barnes a fole, ſpecially ſith he ſeeth not yet, what a foule fall he hathe, but whyle he lyeth in the myre all to tumbled in dyrt, holdeth vp hys foule ſleue and boaſteth what a clenly coate he hath, ſo pure & ſo cleane without ſpot or wrincle, that S. Peter could not fynd one droppe of dyrt thereon. But nowe that he hath ſo ſhamefully loſt his own church of only good holy people vnknowen, cleane and pure without ſpotte or wrincle: yet that the verye churche muſt nedes bee an vn- G
knowen church of only good holye men at the leaſt, though ſomewhat wrincled and not all vtterly ſpotles, & that it can in no wiſe be any knowen churche, thys will frere Barns as he weneth well and ſubſtauncially proue, ſo that though he proue not hys owne that he promiſeth, yet will he proue that it cannot be ours, but ſome other that neither he nor we be ware of. And therfore he ſayth.

¶ Barnes.

Such a church muſt there nedes bee, H though that the carnal eye cānot ſee her, nor the fleſhely reaſon can iudge of her. wherfore we beleue this article by faith, that holy church is a communion or felowſhip of holy men. And we knowe it not by ſeeing or feling, as we dwe the felowſhip of drapers or mercers, for then wer it none article of the fayth.

¶ More.

Nowe lette vs argue like. A falſe Jew might haue ſaid in Chriſtes daies while he preached in Hieruſalem: To beliene Chriſte muſt be a article of the faith, ergo Chryſt muſt be a perſon vnknowen, & not be perceiued by the carnal eye, but only beleued by fayth, & not by ſeing or fēlyng, as menne knowe a draper or a mercer.

A mercer. Thus myghte in thoſe dayes a falſe Jewe haue argued, that Chriſt had not bẽn very Chriſte, becauſe he was a knowen perſone.

John.7. And this argument in a maner made the falſe Jewes in dede, when they ſaid: we know this manne whence he is; but when Chriſt cometh no man ſhal know whence he is.

But as it might haue bẽn aunſwered them, that as Chriſt was both by fayth beleued, and yet was alſo by ſight and fẽling knowen, as well as was in ſuch wiſe knowen anye draper or mercer eyther, for the falſe Jewes knewe hym by the tone meane only, and his true diſcyples knew him by both, and ſaynt Thomas of Inde after he had both ſeen hym and felt him, dydde by ſighte and fẽlyng knowe hys manhod, and therewyth by faythe beleued hys godheadde: euen ſo we knowe the churche by ſyghte, hearinge, and fẽling, as we know drapers and mercers. And we beleue the ſpirite of god abyding therwith and leading it into al trouth, and Chriſt the chief head thereof aſſiſting it & preſeruyng it from faylyng agaynſte all the gates of helle.

John.16 Math.16,

C And we beleue that it is but one church by profeſſion of baptiſme, holily dedicated vnto God, and ſeuered and openlye knowen from all the manyfolde open ſectes of heretikes, as the commen crede ſaith that is dailye ſongen at the maſſe, we beleue one holy & apoſtolike church. Which worde apoſtolike, wherefore it was put in, frere Barns will hymſelfe as it ſemeth, not lette to confeſſe, though Tindall will not agree it.

And we beleue that the communion and felowſhyppe of all ſuche folke, ſo

D halowed and dedicated vnto god, whereſoeuer they be in the worlde, agreeing together in the knowen catholike beliefe, is the bothe knowen and beleued holye catholike church of Chriſt.

The communion of ſayntes Alſo we beleue the communyon of ſayntes in another maner beſides that, that is to witte, we beleue ẏ ſuch as liue here in thys church & in this church alſo dye in the catholik faith, & in the ſtate of grace, ſhal after this life haue the cõmunion & felowſhip of the ſaintes that are before departed into heauen, & that lined ſometime in thys ſame knowen catholyke churche, and dyed in theſame knowen catholike fayth.

Now if frere Barns aſke me howe I proue that theſe wordes of the crede *ſanctam eccleſiam catholicam*, be vnderſtanden of the knowen catholike church: I will proue E it by the wordes of ſaynt Auſtine hymſelfe, becauſe frere Barns being profeſſed frere of ſaint Auſtines order, would ſeme to ſette much by him. Loe, theſe bee therefore the wordes of ſaynt Auſtine.

Auguſt. ſermo. 181. in vigilis. pentecoſtes.

We muſt knowe that we oughte to beleue the churche, and not beleue in the churche, for the churche is not god, but the houſe of god. The catholike churche he calleth the church that is ſpred abrod thorowoute the whole worlde. For the churches of heretikes whiche be diuers, are not called catholike or vniuerſalle churches. For they be conteyned euerye ſect in ſome proper place, & in hys owne F prouince. But this catholike churche is ſpred abrode with ẏ ſhining light of one fayth, from the ryſing vp of the ſunne to the goyng downe. There is no greatter richeſſe, no greatter treaſures, no greater honoures, nor no greatter ſubſtance of thys worlde, than is the catholyke fayth, whiche ſaueth ſynnefull menne, and geueth to the blynde theyr ſighte agayne, and healeth the ſycke, whyche alſo chriſteneth thoſe that are new come to chriſten religyon and iuſtifyeth the faythfull, repayreth penytentes, increaſeth the righteous folke, crowneth martirs, geueth orders to the clergye, conſecrateth prieſtes, prepareth vs to the kyngdome of heauen, and maketh vs felowes and coparteners with the holye aungels in the euerlaſting inheritance. Who ſo euer he be, and what maner of man ſoeuer he be, he is no chriſten man that is not in the churche of Chriſt. For truely ſhe is that onely church, of which our lorde gladdelye receiueth ſacrifyce, and which onely maye without any diſtruſt to be heard, make interceſſion for thoſe that are wandered out of the way. G For whiche cauſe alſo our Lorde commaunded the ſacrifyce of the paſchalle lambe, ſayinge: ye ſhall eate it in one houſe onelye, and ye ſhall beare no part of that fleſh forth a dores. The lambe is eaten in one howſe, becauſe the verye Math.7, true holſe of our redemer, is offered vp in the one catholike churche onelye. Of whoſe fleſh god cõmaunded and forbade ẏ no part ſhould be borne out of ẏ dores. For he forbyddeth vs to geue any holye thing to dogges. In this church only is a good worke fruitfully done, & therfore none receiued the reward of ẏ peny, but they only that laboured within the vine yarde. It is ſhe onelye that kepeth them with a ſtrong bonde of charitie, ẏ kepe Math.10, them-

The catholike fayth.

A themselfe within her. And for this cause truelye the water of Noes flonde caried the arke vp to the higher places, but she destroyed as many as she foūd without the arke. She is only ỳ church, in which we may verely behold the heauenly mysteries. And therefore sayth our lorde to Exod.33. Moyses, I haue a place and thou shalte stande vppon a rocke. And sone after I shall take away my hand, and then thou shalte see me on the backe halfe. For because the trueth is perceiued and seene onely out of the catholike church, therfore saith our lorde that he hath a place B from whiche he may be seene. Moyses is set vpon a rock to behold goddes figure. For except a mā hold & kepe the sure fast ground of the fayth, he cannot discerne and know the diuine presence.

Dyscreuer sayth sayne Cyprian, the sunne beame from the whole body of the sunne, the vnitie of the lyghte receiueth no diuision. Breake of a braunche from a tree, and as sone as it is once broken of, it cannot any more budde. Cut away a riuer from the headde and anon it driethe vp.

By these wordes of Cipriane we perC ceiue, that the light receiueth no diuision in the holy men that are predestinate vnto the kingdome of god, which can in no maner wyse bee deuyded from the church. And that the branche broken of from the tree can no lenger budde, we vnderstand it of the budding of the euerlasting life. And the dryying vp of the riuer that is cut of from the cundyt head, in thys wyse vnderstande we, that they are voyde and emptie of the holy ghoste that are deuided from the vnitie.

The felowshyppe of the sayntes, that D is to saye, lette vs holde oure selfe in the communion and felowshyppe of hope, with those sayntes whiche are deceased in this faith whiche we haue receyued. Therefore if we will haue felowshippe with the sayntes in the euerlasting life, let vs think vpon the folowing of them. For they must recognise and fynd in vs somewhat of theyr vertues, to thentent they may vouchsafe to praye for vs vnto our lorde. For if we cannot beare the torMentes whiche the sayntes suffered euē to the death, yet at the leaste wyse, lette vs by theyr prayer and intercessyons fyghte agaynste concupiscences. For neither Abraham, nor Isaac, nor Jacob wer put to death, and yet by the merites of fayth and iustice, they deserued to bee chiefly honoured amōg the patriarkes. To whose feast is gathered euerye man C ỳ is found faythfull, righteous & laudable. And therfore my dearest brethrē, although we suffer no such thing, no bondes, no stripes, no prisonment, none other bodely tormētes, nor no persecucion of men for righteousnes sake: yet we may be able to obtain the felowshyp of ỳ sayntes, if we labour to chastice our bodye & make it subiecte, if we accustome our selfes to pray vnto our lorde with an humble spirit & a cōtrite soule, if we endeuour our self to take with a peaceable mind the spightes that are done vnto vs by our neighbour, if we contend & striue with our selfe to loue those that hate vs F and dwe vs wronge, & to dwe them good & to pray gladdely for theyr lyfe and welfare, and to bee with the vertue of pacience, and the fruites of good woorkes, garnyshed and made gay. For if our cōuersacion be suche, and if we also accordyng to the saying of thapostle, exhibite our bodies a liuely host, holy & pleasant vnto god, we shalbe gyfted with the heauenly honour that we may be in one glory rewarded with them, that for our lordes sake gaue their mēbers to the death. For likewyse as their death is precious in the sight of our lorde, so let our life bee G to, and than shall we be worthy also to enter into the place of the citie aboue, & amōg the companies of the blessed martyrs, to rēder vnto our redemer ỳ bowes of thankes.

How we may obtayn the felowshyp of sayntes.

Loe here haue ye heard good christen readers, how sayne Austine vnderstandeth and expowneth bothe *sanctam ecclesiam catholicam* the holy catholike churche, and also *sanctorum communionem*, the communion or felowshyp of sayntes. Wherby frere Barns may see, that if he believe sayne Austine as he wouldе seme to dwe, than is his own fond ymagination quayled, H by which he diuineth after his diuinitie that these wordes *sanctorum communionem*, do sharpely prycke the clergie, as he sayth after in another place in this maner.

¶ Barns.

That churche that cannot erre, is alonely the vniuersall churche, whiche is called the communion and felowshyp of sayntes, the which addicyon was made by holye fathers (for in Saynt Cyprianes tyme was there no mēcion of it) by all likelihod to declare the presumpcion of certayn men & of certayn cōgregacions, ỳ rekened theselfe to be holy church. wherfore my lordes se wel to, lest ỳ holy

ghoste

A ghoſte haue pricked you with this addi-
cion. For you haue alwayes made your
ſelfe the holy church, yea and that with-
out any holines.

¶ More.

If there hathe neuer been anye holy-
nes at al in al ỳ whole ſpiritualtie, than
were thoſe holye fathers that Barnes
ſaith added in the crede *ſanctorum communio-
nem*, ſome holye carnall fathers. Well,
be it ſo than for Barns ſake. But I dare
ſay they were none ſuche fathers as fa-
ther frere Luther is, and as father frere
Huſkin is, that begeat childzen by nun-
B nes. But this ſufficeth hereagainſt frere
Barns, that ye perceiue by ſaynte Au-
ſtine here, that frere Barns fond inuen-
cion is fayled.

By theſe wordes of ſaynt Auſtine, ye
ſe alſo that frere Barns in his gay bab-
ble, wherwith he woulde make men be-
leue that the church cānot be the church
but if it ſuffer perſecucion, & that no mā
might come to heauē nor be a true chri-
ſten man, but if he wer perſecuted: here
loe good readers, beſides that it is a great
perſecutiō vnto the church, and a vyght
greate griefe and heauynelle, to ſee ſo
C manye of her members ware ſo rotten
and fall away from her bodye by the in-
curable canker of theſe falſe fettered he-
reſies, and that it is alſo ſore perſecuted
both in bodi and goodes by theſe falſe he-
retikes, in dyuers partes of Almayne,
yet ſee you farther here in the fore reher-
ſed wordes, the thyng that I tolde you
before, that as for perſecucion, it ſuffy-
ſeth to ſuffer it whan it is of neceſſitie
put vnto them, and men neither boun-
den to goe ſeke it, nor ſo to ſuffer euyll
folke among themſelf, that the contagi-
on of a few may corrupt a great mainy,
D which growen once in a great number,
may fall vnto rebellion and perſecute al
the contrey. For ſaynt Auſtine ſheweth
here well and clerely, that without per-
ſecutiō, if we haue as wold god we had,
ſo plentuouſly as our part wer to haue,
ſuch good charitable wooꝛkes with the
catholike fayth, as himſelfe rehearſeth,
we may be good chriſten men and mem-
bers, not onely of the very churche here
in earth (which we may be by cōmunion
Saynted pray for vs. of fayth though good wooꝛkes want) but
alſo of the very church in heauen.

Moreouer good chriſten readers, ye ſee
that ſaint Auſtine in theſe wordes doth
plainly ſhew that the ſaintes which are
already in heauen, doe praye for vs that
are here in earth, whiche thing theſe he- E
retikes wil in no wiſe agree.

Here ſee you alſo ỳ theſe wordes *ſanctā
eccleſiā catholicā*, by which frere Barns wold
make vs wene ỳ ỳ holy catholike church
wer a ſecret vnknowē church ſcatred a-
bout the world, S. Auſtine wel & playn-
ly declareth if we conſider wel his wor-
des, that it muſt nedes be thys common
knowen catholike church.

But now ỳ I haue plainely confuted
frere Barns by ſaynt Auſtine himſelfe,
whoſe order & rule frere Barns profeſ-
ſed, & whoſe wordes he ſo oftē alledgeth
for his purpoſe alway prouing agaynſt
his purpoſe: I wil now for frere Barns F
farther worſhip, confute hym by the ſelf
ſame place of S. Auſtine, which himſelf
bringeth here furth for his ſpecial proſe
of his vnknowen holy church, to proue
it a cōpany of vnknowen faithfull folke
being holy by their only fayth, whereof
theſe are frere Barns wordes.

¶ Barns.

This is well preued by your own law
De con. di. 4. C. *prima igitur* whoſe wordes
be theſe. Therfore is the church holy, be-
cauſe ſhe beleueth righteouſlye in God.
And then frere Barns goeth furth with G
hys owne gloſe vpon theſe wordes and
ſaith: Heare you not the cauſe wherfore
the church is holy? becauſe ſhe beleueth
righteouſly in God, that is, ſhe beleueth
nothing but in hym, & ſhe beleueth nor
heareth no word but his, as our maiſter
Chriſt beareth witnes: My ſheepe heare
my voyce, and another mans voyce doe
they not knowe.

¶ More.

Barns here holdeth on his olde craft,
in furniſhing his own gloſes with falſe-
fying the ſcripture of God. For ye ſhall
vnderſtand good chriſten readers, that H
ſaynt John the euangeliſt, out of whoſe John. 10.
ghoſpell Barns hath taken the wordes
of our ſauiour Chriſte, rehearſeth them
not in ſuch wyſe as Barns doth, that is
to wit, that the ſhepe of Chriſt doe not
know the voyce of any other man. But
he ſayth that the ſheepe of Chriſt doe not
folow any ſtranger, but doe flee frō hym
becauſe they know not ỳ voyce of ſtran-
gers. And nowe cummeth Barns & tel-
leth vs ỳ Chriſt ſaid ỳ his ſheepe dwe not
know ỳ voice of ani other mā, as though
the church ſhould refuſe all other woor-
des then onely thoſe that Chriſte ſpake
in his owne perſone. But Chriſt ſayde
not they ſhoulde heare none other, but
that

A that they should not heare straungers. For by other menne whom he sendeth, his flocke heareth his own wordes. And therefore he saythe hymselfe to hys true catholike preachers, he that heareth you heareth me. But by straungers, that is to wit, by heretikes, whiche bee straungers from the housholde of Christes catholike church, and whiche doe strangely rehearse and strangely declare Christes catholyke scrypture, agaynste the knowen catholike doctrine of Christes knowen catholike churche, by the voyce of such straungers, that is to wit, by the B voyce of suche heretikes, Christes shepe can not heare theyr owne shepehearde Chryst. And therfore they flée from euerí such stranger, according as S. Paule whose voyce Christes shepe dooe heare, because he was another & not a straunger, saith vnto Christes flocke. That mā ẏ is an heretike after the first or seconde warning astewe and flee from.

Luke. 11.

Titum. 3.

And thus ye sée good reders, how frere Barns here falseiieth and wrong interpreteth the wordes of Christ in the gospell of saynt John.

But nowe let vs returne to consider C the words of that law that Barns hath here rehearsed you, from whiche I haue béen as ye sée a little letted by this other false poynte of hys in false rehearsyng the scripture.

But now concerning ẏ law good readers, you shal vnderstand that the wordes of that law be taken out of a sermon of S. Austine, which he made vnto certain persons furthwith vpon theyr baptisme. In which sermon among manye other thynges ẏ he preached vnto them, D both in thesame and other two sermons that he had made thē before, he saith vnto them thus: wheras we haue asked ech of you. Belieuest thou in holye churche, remission of synnes, & resurreccion of ẏ flesh: we asked you not after that maner that you should euen in thesame maner as you beleue in god, beleue in the catholike holy church, which church is therefore holy & catholike, because it beleueth right in god. And therfore we said it not to thintent that ye shoulde believe in the church as ye shoulde beleue in God, but vnderstand you ẏ we byd you & dyd byd you, ẏ being conuersaunt in the holy catholike church, you shold beleue in god, & that you shoulde beleue also the resurreccion of the flesh that is to come.

Loe good chrysten readers, here haue you hearde that in the selfe place where as saint Austine saith that the church is G holy and catholike, because it believeth right in God, because none of al the sectes of heretikes can bée holye nor catholike, that is to say, vniuersall, sith verye holinesse can none bee oute of the righte church, nor god shal suffer no secte of heresy to spreade ouer al the world so as he spread the vniuersall church: in the selfe same place I say, S. Austine declareth that by these wordes, I beleue in the holy catholike churche, is not meant ẏ we shal beleue therin as we beleue in God, but that that we must beleuing one holy F catholyke church, abyde and be conuersaunte in the same one holye catholyke church, and believing in god, continue in that one holy catholike church, & not goe out thereof into any of so manifolde diuers sectes of heretikes. By whiche ye may playnly perceiue ẏ S. Austin there declareth the holy catholike church of ẏ right belief, to be ẏ comen one vniuersal knowen church distinct & diuyded from all the knowen churches of heretykes. For if it wer vnknowen, how should he bid them by that exposicion of that article, abide and be conuersaunte in it? Or G how could he as he saith a little also before in thesame sermon, as is also rehersed in thesame lawe, saye that the ceremonies vsed in the baptisme were instituted by thesame catholike church? For if it wer vnknowen, howe coulde it any thing institute or ordain?

And finally to put out of al doubt and question, that Saint Austine abhorreth from frere Barns heresie, that argueth vpon that article of ẏ crede, ẏ the church should be an vnknowen churche, saynt Austine sayeth playnelye as I shewed you before agaynste Tyndall, that likewise as he wer accursed that would say H that Christ was not a man knowen, so accursed be he that saythe the churche of Christe is not a churche knowen. Note.

Lo thus are we now good chrysten readers, comen vnto an end of frere Barns church, in which ye plainly se that he cā neither agrée with Tindales vnknowē church of repētant sinners, nor impugn the comon knowen catholike churche of Christ, nor proue his own secret church of onelye sayntes vnknowen. Nor he hathe not alledged as ye see well also, neither any one texte of holye scripture, nor anye sentence of holye doctour, but falsefying them & framing them a fresh after hys owne fashyon, yet haue they not onely nothing proued for hym, but in con-

A in concluſion clearely proued agaynſte hym. And therfore will I (to end where Barns endeth himſelf) let you ſomwhat ſee how he handleth ſaynt Bernard, and therwithal finiſhe this booke.

¶ Barns

But let vs ſee what Saynt Bernarde ſaith on you. They call themſelf the miniſters of Chriſte, but they ſerue Antechriſt, they go gorgeouſly arayed of our lordes goodes, vnto whō they geue none honour. And of theſe goodes cometh the harlottes decking that thou ſeeſt dayly,
B the game players diſguyſing, and kynges apparell. Of thys cometh golde in their bridles, in their ſaddles, & in theyr ſpurres, ſo that theyr ſpurres bee brighter then ỳ aulters. Of this cometh theyr plentuous wyne preſes & their full fellers, bloting from thys vnto that. Of this cometh their tūes of ſwete wines. Of this be their bagges ſo filled, for ſuch thinges as theſe be, will they bee rulers of the charth, as deacons, archdeacons, biſhoppes, and archbiſhoppes. &c.

My Lordes, I hadde thoughte to haue added cardinales and legates, abbottes
C and priours, to haue made the companye more holye. But I durſt not. How we thinke you? Of whome doeth he ſpeake when he ſaith biſhops and archbiſhops? What holineſſe doeth he reproue, when he ſpeaketh of gorgeous aray of harlots decking, of game players diſguyſing, of golden ſpurres, ſaddles and bridles? if ther wer an hundred that did ble it more then you, yet muſt you nedes graunte ỳ he ſpeaketh of you. He paſſeth me ſore in condemning of your holy ornamentes. For he calleth you the ſeruantes of Antichriſt, & your holy ornamētes harlots
D decking, & game players diſguiſing, & he ſaith that you are neither ỳ churche nor of the church, but the ſeruauntes of Antichriſt, howe thinke you by ſaynt Bernard, it is time to condemne hym, for he ſpeaketh againſt holy church, & al holye ornamentes. This dare I well ſay, ỳ if the beſt chriſten man within the realme ſhould preache theſe wordes of S. Bernard, you would not ſtick to condemne him for an heretike. But you wer wont to cal him ſwete Bernard. But me thinketh he is ſoure ynough in thys thinge. Therfore diſpute the matter with him that you may come into the church, and not with me.

Finis.

¶ More.

Nowe good readers, here is an end of frere Barnes proceſſe concernynge the churche, whiche proceſſe he hath ended with ſaynt Bernarde. By whoſe woordes Barns woulde it ſhoulde ſeme, that ſaynt Bernarde were of hys opinion, that is to wit, that ſuche as are euil are not of the churche. And then were the churche an vnknowen churche of only good folke alone, howbeit not yet preciſely his church, for his churche is ye wote wel a church of folke, not merely good, but of folke ſo good, ſo pure, & ſo cleane, that ther be not among them al ſo much F as either ſpot or wrincle.

How be it, though Saynt Bernarde ſhoulde not proue Barnes churche, yet would frere Barns that ſaint Bernard ſhould ſeme to proue the church to be at the leaſt an vnknowen churche of onely good folke, & ſo to proue that the knowen catholike church wer not ỳ church. For as for Barns of trouth & al his felowes tw, ſo they might diſproue and deſtroye this church that is, they care not greatly for the making of another.

Yet would frere Barns farther, that ſaynt Bernard ſhoulde ſeme to deſpyſe G and ſet at naught all holy ornamentes, and call them harlottes decking, & then by theſame meanes deſpyſe all other holye ceremonies of the churche.

But I ſhall ſhewe you good readers, firſt ỳ S. Bernard proueth nothing for frere Barns, nor againſt the knowe catholike church, though his woordes wer but as frere Barns rehearſeth them.

Secondly ſhal I ſhewe you that frere Barns plaith with ſaint Bernard here as ye haue ſeen him before play with S. Auſtins, & with S. Paule, & with Saint John the euangeliſt, ỳ is to wit rehearſe H him falſe & change ſome woordes, & kepe ſome woordes away to make his matter ſeme ſwete. Finally ſhal I ſhew you ỳ ſaint Bernard, not in this hereſy only concernynge the queſtion whiche is the churche, but alſo in all frere Barns other hereſies, was his very ſpeciall enemie, and than will I make an ende.

For the fyrſt poynt, if ſaynt Bernard ſayde here all as frere Barns rehearſeth hym, yet what had he ſayd for frere Barnes concerning the church? doe all thoſe woordes amount to any more, then that ther are in euery kynd of miniſters of ỳ church, ſome that are nought? And who denyeth that? And than ſayth alſo,

that

A that al ſuch as ſo be, do ſerue Antichriſt and not Chriſt. And who ſaith nat: who ſaith that euil folke ſerue god wel, doth not euery man agree, that euil chriſten people do by theyr deadlye ſynnes ſerue the diuel: If frere Barns wyl ani thing proue vs by ſait Barnard, he muſt ſhew vs wher ſaint Bernard ſaith, that ſuche as are euyl are not of the church.

Ye ſheweth vs no ſuch word. And yet might ſaint Bernard, and manye an other holy man ſay ſuch a worde, and yet meane no ſuch thing therbi. For he that would ſai in a ſermon, that a monk that breaketh his obedience or anye of hys other vowes, is neyther monke nor chriſten man, but much wurſſe then a Iew,

B meane: h not thereby that he is no lēger a monke in deede, nor a member of hys owne monaſtery. Nor he that would ſai that a woman ỹ breaketh her obedience to her huſband wer not a wife, meaneth not that her huſband were ther fore diſcharged of her & mai take an other wife. Nor he ỹ ſaith a dronken wife is no womā but a ſow, meaneth not therby perde that all her childrē therfore ſhalbe pigs.

The prophet ſpeaketh in the perſon of our ſauiour hymſelfe: I am a wurme & not a man, and yet ment not thereby to deny that he was a verye man in deede, but that he ſhoulde bee in ſo vyle maner handled at his paſſiō, as though he wer

C no man, but a very vyle wurme. A man maye haue a ſeruaunt whom he geueth meate, drinke & wages, that ſhall yet by ſtelth do to ſome other more ſeruiſe thā to his owne mayſter, yea and ſecretelye ſometime againſt his owne mayſter to.

Pſalm.21.

And therfore our ſauiour ſaid not, no man can haue two maiſters, but he ſaid no man can ſerue two maiſters, for if he haue twaine, while he ſerueth the tone, he ſhal leaue the tother vnſerued. And therfore though ſaint Bernard ſay that thei ſerue Antichriſt, and that thei ſerue the diuel if he had ſaid alſo, and therfore they be no ſeruantes of Chriſt, nor be no chriſten men but Chriſtes enemyes and verī antichriſtes: yet had he not ment in al this, that they were for al thys out of the churche, and none of it whyle they

Luk.16.

D were ſuche, and than of it againe whan they were amended, and out of it againe as ſoone as they ſynned againe, & thus playe in and out, like, in docke out netle that no man ſhoulde wytte whan they were in, and whan they were oute, nor know which were the church.

Thus haue I ſhewed you good reaſons, that although ſaint Bernard had

E ſaid in dede as Barns falſelye reherſeth him, yea and ſomwhat more to, yet had it not proued for Barns.

Now for the ſecond point, ye ſhal vnderſtande that Barns hathe vntruelye trāſlated you ſaint Bernardes wordes. For letting paſſe ſome peeces ỹ he hathe left out in the myddes, for no cauſe that I can ſee but if it were for lacke of learning, and letting paſſe ſome ſuche alſo as he hath myſſe tranſlated of ignorāce: I wil ſhew you but one place or twaine which he hath with one word or twaine ſo chaunged of malice, that he hath turned the ſentence for his purpoſe clene againſt the mynde of ſaint Bernard that wrote it. For euen in the verye fyrſte be-

F ginning, where ſaynte Bernard ſaythe thus: *Miniſtri Chriſti ſunt et ſeruiunt Antichriſto*, ỹ is: They be the miniſters of Chriſt, and they ſerue Antechriſt. Barns hath trāſlated it thus: Thei cal them ſelfe the miniſters of Chriſte, but they ſerue Antechriſt. So that wher ſaint Bernard ſaieth, that though they ſerue Antechriſte, yet thei be the miniſters of Chriſt in his churche here, frere Barns turneth that another waye, and maketh as thoughe ſaint Bernard ſaide not that they be ſo, but ſaid onely that they cal themſelfe ſo. And in like wiſe after in the ende, where as ſaint Bernard ſaith, *pro huiuſmodi volunt eſſe, & ſunt eccleſiarū prepoſiti*, that is: For ſuch

G thinges as theſe be wil they be rulers of churches, and ſo they be, as deanes, archdeacons. &c. Barns hathe tranſlated it thus: For ſuch thinges as theſe be, wyll they be rulers of the churche, deacons, archdeacons. &c. And theſe woordes (ſo they be) he leaueth out, as though ſainte Bernard ſayde not that they were anye rulers in the churche, but onelye ſayde that they would be ſo.

And than whan he hath in ſuch wyſe falſely trāſlated ſaint Bernard to make him ſeme to ſaye ſo, than he lyeth out aloud, and ſaithe vnto them himſelfe: Lo ſaint Bernard ſaith that you be neither the church nor of the churche. Whereof as ye ſee ſaint Bernard, ſaith by playne

H wordes the contrary, which plain wordes of ſaint Bernard frere Barns hath as ye plainelye ſee, of playne & pure malice manifeſtly and falſelye chaunged. And who ſo euer ỹ is lerned & rede ỹ ſam ſermon of ſaint Bernard, ſhal ther euidently ſe, that ſaint Bernard calleth the very church of Chriſt, the comune knowen catholike church, & none vnknowē

A churcḥ. For he lamenteth there the ſtate of the church, whych he calleth alſo ther the body of Chriſt, whereby ye maye ſee that he ſpeaketh of the verye churche of Chriſt in earth.

Now than ſheweth he there that thys church hath ben in diuers times diuerſly vexed, firſt by Paynims that were neuer of it, ſecondlye by heretikes whiche were of it, and went out of it, and thirdly bi noughty folke and euil rulers that be of it ſtyll and go not out, of whom he ſaith thoſe wordes that Barns hath falſly traſlated, and fourthly by verye good men therof alſo, which abiding therein and being alſo ſtyll thereof, be yet ſometyme begyled by the ſubtyl ſlaight of the
B moſt wyly diuel, vnder colour of goyng about ſome farre better thyng. And this proceſſe of thoſe. iiii. veracios of ỳ churche, ſaint Bernard ther bringeth in vpon theſe wordes of the prophet. *A timore nocturno, a ſagitte volantis in die, a negocio perambulantis in tenebris, ab incurſu et demonio meridiano,* aſſigning to euery one of thoſe. iiii. veracios one of thoſe foure kynde of dyuels. By al whiche whole proceſſe together, who ſo be learned and rede it, ſhal ſee Barns hereſy concerning the very church, verifyed and plaine ouerthrowen. For there ſhal he playnely ſe, that ſaint Bernarde whom Barns here bringeth in to proue that euill folke be none of the very churche of Chriſt, but onely good holy folke,
C declare ther expreſſely, ỳ the veri church of Chriſt which he calleth ther the bodye of Chriſt, is the whole nomber of bothe good & bad, diuers of liuing & yet one in beliefe, out of which one churche all the churches of hereretikes be departed.

Pſalm. 19.

Now wher as Barns alſo ſaith, that ſaint Bernard calleth al the holye ornamentes harlattos decking, & game plaiers diſguiſing, as though he ſaynte Bernard dyd as hym ſelfe dothe, mocke and ſcorne all halowing of copes, veſtimẽts and chalices, and ſuch other ornaments
D as are vſed in the church about ỳ diuine ſeruice, which kynde of halowed things frere Barns in mockage and ſcorne accompteth among other prophane thynges, and ioyneth together in the leafe of his booke next before, bookes, belles, cãdels, chalices, oile, criſme, and holy water, with horſes, houdes, and ſuch other goodli geare: to heare him now make as though ſaint Bernard ſaid the ſame, it is a thing to abhominable. For whyche cauſe to thentẽt ye may the more clerely know how farre ſait Bernard was frõ the fauoring of frere Barns hereſies, I ℭ ſhal giue you a plaine ſample or twain.

Bernardus ſerm. 3. ſuper verſum tertiũ Pſalm. 90.

Sainte Bernard likeneth apoſtatas vnto the traitour Judas. I would frere Barns had ſpied and brought vs foorth that, for in that place he lykeneth vnto Judas, not onelye thoſe apoſtatas that caſt of their habites and rũne out at rouers, as frere Barns dothe, & as Judas did after the maundye, but alſo thoſe religious folke that are apoſtatas in their mynde, and yet bide ſtil in theyr habyte and in theyr cloyſter, becauſe they cannot runne out of theyr cloiſter and caſte of theyr habyte for feare of worldlye ſhame. By which wordes of ſainte Bernard ye may good readers perceiue, that F ſuche apoſtaſye as is in oure wretched dayes wyth muche people litle eſteemed, was had in ſaint Bernardes time amog all chriſten people for a thing ſo ſhamefull, and abhominable, that thoſe which els would faine haue runne out of religion, & thought thẽ ſelfe in ỳ fire almoſt al ỳ while they wer therin, yet durſt not for al ỳ runne out, for the verye ſhame ỳ ther ſhould haue had to loke any man in the face. Saint Bernard alſo deteſtinge ſuch apoſtaſy, & the peſtilent hereſyes in Barn. Epiſt. to which ſuch apoſtatas comonli do fal, 241. writeth vnto Hildeſõſus the erle of Tolouſe againſt one Henrye an apoſtata, G runne out of religion, and corruptynge the countrey with many ſuch poyſened hereſies as theſe apoſtatas do now. And to thentent that ye maye the better & the more fulli perceiue the goodnes of ſaint Bernard in this matter, and hys fruitful labour and paine taken to the honor of God and profit of chriſtẽ people, and by God againe warde with mani great open myracles alowed and approued againſt the ſayd Henry frere Barns double brother, that is to wytte as wel in hereſie as in apoſtaſye: I ſhall reherſe you ſomewhat of the matter out of the ſtory, that was bi a vertuous holy man, in the ſame time that the thing was done, writen in the lyfe of ſaint Bernard. In the H parts of Tolouſe, one whoſe name was Henry, ſometyme a monke, and after ỳ a leude apoſtata, of a verye vngracious liuing, and pernicious doctrine, by hys perſuaſible wordes had turned the waueringe people of that countrey, and as thapoſtel ſoreſayde of certayne folke, he liued in hipocriſye, and lyed, and made merchaundiſe of theym by falſe fayned woordes. For he was a manyfeſte enemye of the churche, derogating vnreuerently

Arently both the holy ſacramentes & myniſters of ỳ ſame. And he had now preuailed very much in hys malice. For as our reuerent father ſaint Bernard writing of him to the prince of Toloufe, amonges other thynges ſaythe: euerye where almoſt where he went, mē might fynde the churches wythoute people, people wythout prieſtes, prieſtes wythout dewe reuerence, and finallye chriſtē men wythout Chriſt.

The lyfe of Chriſt was ſhyt from the babes of chriſten folke, whyle the grace of baptiſme was denyed. Prayers were mocked at, and the oblacions for mens ſoules, prayeng for ſayntes; the ſentence of excommunicacion, the pilgrimage of faithful folke, the building of churches, the ſparing from bodely wooꝛke on the holy daies, the conſecrating of the holy creame and oyle, and finallye al maner ordinaunces of the church, were ſette at nought. In this neceſſity this holy man ofte thꝛunto inſtantly requyꝛed by the chriſten folke of that countrey, at ỳ laſt tooke his iourney, perſuaded & brought therunto, by the moſt reuerent father in God Albericus biſhop of Hoſtiens, and legate of the ſce apoſtolyke. And whē he came thither, he was receyued of ỳ people there with an incredible deuocio, as though an angell had comen downe vnto them frō heauen. Nor long myght he not tary with them, for that no mā was able to kepe backe the thꝛong of the people frō him, ſo great was the multitude of them that came to him daily & nyghtly, calling vpon him for his bleſſing and his helpe. Yet preached he certain daies in the citye of Toloufe, and in all ſuche other places as that wꝛetch moſt hadde haunted and moſt greuouſly had infected many a ſimple ſoule in the fayth, in thoſe places ſaint Bernard inſtructed & ſtrengthed them that were waueringe, reuoking them that erred, ſetting vp agayne thoſe that were ouerthꝛowen, ouerthꝛowing and keeppyng vnder by his authoꝛitie, the ſubuerters, and all thoſe that were obſtinate, all whom he ouerthꝛewe and repꝛeſſed in ſuche wiſe, that they neyther durſt reſiſt, noꝛ ſo much as appeare and ſhew them ſelfe. How be it thoughe that heretyke was then fledde, & had hid hym ſelfe, yet were his wayes in ſuche wyſe ſtopped, and hys patthes ſo beſet, that ſcant he coulde after lurke ſure in anye place, and was at the laſte taken and faſte bounde and brought to the byſhoppe.

In this iourney of ſainte Bernarde, God was in his ſaid ſeruaunt glorified by many miracles, while he called back the hartes of ſome from their wicked errours, and ſome alſo cured from diuers diſeaſes of their bodies.

There is a place in the ſame country, called Sarlate, where after hys ſermon finiſhed, they brought manye loues of bread to the ſeruaunt of God (as the cuſtome was euery where) to be halowed, Halowed bꝛed which loues of bꝛead he lift vp his hand, & in the name of God bleſſed them wyth the ſigne of the croſſe, and ſaide vnto the people: by thys ſhall ye knowe that the thinges which wee tell you be true, and the things which theſe heretikes tel you be falſe, if ye ſe that your ſick folke after that thei haue taſted of this bꝛead be cured. Then the reuerent father the byſhoppe of Carnotenſes, that greate famous manne byſhoppe Galfride (for he was there preſente and nerte the manne of God) ſomwhat fearing leſte that myracle of curing ſhould not fal vpon euery ſicke man that ſhould eate of ỳ bꝛead, ſaide vnto the people: Thoſe ſycke folke ſhal finde helpe that eate of thys bꝛeade with a good faith. But then ſaint Bernarde nothyng douting of the power of our Lorde, anſwered: That is not the thing that I would haue ſaide, but that verely who ſo euer taſte thereof ſhall be cured, to thentent thei mai therby know that wee be true, and the very true meſſengers of God.

So greate a number of ſycke people, by the taſting of that ſame bꝛeade recouered, that the tidings therof was publiſhed thꝛough out al ỳ pꝛouince, ſo that that holye man returning by the places nere there about, was for the intollerable concourſe of people fayne to tourne out of his way, and feared to go thither.

Now good chriſten readers, here mai ye perceiue that holy ſaint Bernard, w whoſe woꝛdes frere Barns as thoughe ſaint Bernard were his ſpecial patrone ſo pꝛoudlye maketh an ends of all hys peuyſhe pꝛoceſſe, is ſo fullye, ſo open, and ſo playne agaynſte hym in all hys whole hereſies, that a man would merualle where frere Barns wyt was whē he bꝛoughte hym in. For firſte we haue ſene that the very woꝛdes of ſainte Bernard which Barns hꝛingeth, newe framed by him ſelfe, and falſelye foꝛged foꝛ hys owne auauntage, do plainely make againſt his purpoſe that he bꝛingeth thē foꝛ. And now ye ſee farther here, ỳ ſayne

A Bernard also was very enemy to Barnes al other heresies, and not onely did preach agaynste the selfe same heresies that Barns now setteth forth, but did also proue them false, and the faithe of the catholyke churche true, by manifolde open miracles. And finally wher Barns reproueth the church for persecuting of heretikes: ye se that holy saint Bernard whom Barns so speciallye bryngeth in for his parte, did plainely pursue them, & laboured for theyr punishmēt himself.

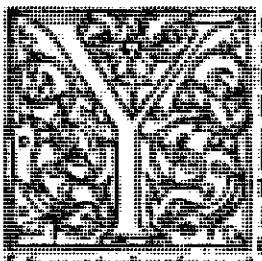
And farther haue I shewed you, that saint Bernarde in the self same processe out of whiche frere Barns hath pycked and falsefieth those fewe wordes that he bringeth, doth plainelye to frere Barns B confusion in his principall purpose of ẏ church, declare and make open that the very true church of Christ his misticall body here in earthe, is no secrete vnknowen church, as frere Barns goth about to make it seme, but is out of al questiō, this one comon well knowen catholyke churche of all christen nations, as I before haue specifyed, lefte together in the stocke of vnity of the knowen catholike faith, distinct and deuyded from all the manyfolde wythered braunches of so manye sundrye scysmes and sectes, as from the beginning vnto these wretched daies haue wyth obstinate malyce wylfully fallen therfro.

C And in this wyse good Christen readers here ende I this boke against frere Barns euyll and vnchrysten processe, where with against ẏ promise of Christ Mat. 16. the diuel and he labour in vayne to pull downe Christes church.

Thus endeth the. viii. booke.

The. ix. booke

Which is a recapitulacion & summary D prose that the comō knowen catholyke churche is the verye true churche of Christ.



YE haue good christen readers by my sonē bokes before herd at great lengthe the secret vnknowen churche deuised bi Williā Tindal. And in ẏ eight haue ye herd ẏ secret vnknowen church framed & set vp by frere Barns. Of which two churches ye shall if ye consider well the dyscripcions and the differēces, beside that neither nother of thē proueth hys owne church, yet ye shal I say see that neither of their churches can stande and agree wyth other. E

Now if I should farther shew you as I gladly would, sauinge that it woulde aske more tyme and laboure then were wel done to leese: els would I gladly as I sayde haue shewed you both Luthers church, and Husses church, & Huskyns church, and yet some other churches of mo mennes making to, euery one of all which hathe buylded theym selfe an vnknowen church, in the deuising wherof they haue gone so farre beyonde theyr F owne wyttes, and set vp their churches so farre aboue ẏ sunne, that who so rede them and consider them wel, wil surely thinke in hym self that when they sate & mused vppon that matter, they were so farre inspired with the spirit of the buttery that the goose was ouer the mone. For besyde al theyr other folies to frantike for anye man, neyther in the people of theyr church, nor in the signes and tokens wherby theyr church shuld be knowen (for knowen wil eche of them haue his church, and yet they wyl al haue all their churches vnknowē) not one of thē G agreeth wyth a nother, sauynge that as eche of them would haue his churche by some signes and tokens knowen, so wil thei al haue al their churches vnknowē. And in conclusion so thei be in dede, and to no man more vnknowen then euerye mans owne to himselfe.

And yet al their owne sygnes and tokēs if they wold folow them, wold lead them plaine vnto our owne comon knowen catholike churche. For there is not a signe or token that ought is, that anye of thē al haue deuised to know ẏ church by, but it is (as ye shal after se) playnely foūden in this knowē catholike church.

But while thei be not cōtent to knowledge this knowen church for the verye H churche, not withstanding that they see therin the very markes and tokēs of the verye churche that they deuyse for sure markes them selfe, but wyll for all that go runne out of this knowen church, in which they finde their markes, to seeke a church vnknowen, whiche neither by those markes nor anye other they shall neuer finde while they lyue, nor if there wer any such, and that they should happen on it at aduenture, yet bi those markes nor none other they coulde neuer

kdow

I know, and of a very trouth, very church such as any of them all deuise is there no where none: fare they not therfore al the whole mainy like a mad sort of dronken sottes, that when they were syttynge by the fyre to warme them, were sodaynly fallen in such a frantike folye, that wening the very fyre were not that they syt by, would runne out rashly in a sodaine rage euery man a sondry way to seeke a very fyre somwher without in the frost.

Surely good christen readers, ther is a plaine figure of these false foolish brutish beastly folke in holy scripture in the xix. chapter of Genesis. For like as ther the beastlye Sodomites were so stryken
B blynde by the stroke of God, that they fumbled about and coulde not fynde the doore, to enter into Loth his holi house, which they went about wyth theyr abominable beastlines to polute and defile: so these beastly people these abominable heretikes, whiche nothyng so greedelye go about, as to polute the sanctuarye of God, and shame theyr owne mother holy church, where as if they taryed wyth her, thei might bi the motherly cure and diligent helpe of her, attaine remedye of their other sicknesses, they runne out in a mad rage, and yet haupnge an imagynacion of som truth remaining in their
Helth cannot be had out of the church. mad heades, that is to wytte that out of the churche there can none helth be had, they wander about seekyng the churche
C eche a sundry way, and eche alway leauing the churche vpon his backe as they went out at seuerall doores, the farther euer that eche of theym gothe forward, the farther euer eche of them goth from her.

And they be not onelye fallen in thys frensye that they go farther and farther from her to seeke her, but whyche is the most madnesse that can fall in a frantik head, they confesse euerychone that they go seeke her, whom if they might hap to fynde, they coulde not yet tell whyther they had founde her or not. For they cõfesse al the mainy that the church which they seeke is and alwaye shal be vnknowen. And yet do they for all that of their farther folye, deuise eche of them tokens
D whereby she myght be knowen, and say stil for all that that she can neuer be but secrete in this world wher thei seke her, and euer more stil vnknowen.

Wherfore good christen readers, letyng those fonde felowes alone, and leauyng them seekyng the churche, whych whyle they go fromwarde, til thei turne backe againe they shall neuer fynde: we
E shal for an ende of all this whole matter nowe in this last booke, shortely gather together and in a briefe summe, ponder & consider the substaunce of such thinges as haue at length ben sayd in these eight bookes of this whole woorke before. Of al which I wyl in thys one booke bryng you foorth, but the truthes touching the proofe of the comon knowen catholyke church to be the very churche of Christe in earth, that in such wyse hath and euer more shal haue the true doctrine in her, that she shal neuer be suffered of God to fal in any dãpnable errour. These proues wyl I shortly gather you together, wt very litle reasoning therupõ, except the fewer thinges, for as much as ymost
F part shall be suche things as already be debated, argued & proued in mine eight former bookes of this woorke, where in I haue confuted the contrarye folies of Tindall and frere Barns, which bokes if they can betwene them bothe well answere and auoyde, than that thing ones done, they shal haue answered the great part of ý I shal shewe you here. How be it some thinges yet shal I shew you good readers in thys laste booke beside, that shal haue such bygour and strẽgth therin, that though they had (which I wotte well they neuer shal) wel and sufficiently auoyded al that I haue answered thẽ
G in al my former eight bookes, yet shall the rest of those reasons and authorities that I shall in thys last boke bryng you, clearelye confute al that euer they haue wrytten in the matter for theyr partes both, and clerely proue you mine.

Fyrste good readers it shall be necessarye for the better perceiuing, that we consider by what meane and what wise we come to this question of the church. For when ye see for what cause these heretikes bryng in question and in doute, thys questionlesse and cleare vndowted churche, than shall ye thereby see a speciall lyght to put awaie the darknesse wt, in whych they would fayne walke, and to perceiue theyr leygier demaine, wyth which they would iugle forth their falsH hood and shift the trouth aside.

We wotte well fyrste (good readers,) that all the varyaunce betwene theym and vs, ryseth vpon the suretye of suche thinges as are to be beleeued vppon the losse of saluacion.

In these thinges both they and we be wel agreed, that reason hath no ful and perfitte instruccion wythout help of re-

A uelacion. For not onely in thinges one-
lye to be beleued, but in many thynges
alſo that are to bee done or lefte vndone,
for anye thing that reaſon can tell either
them or vs, wee be fayne to ſeeke the cer-
taintie of reuelacion.

Reuelacion. Now they and we be bothe I ſuppoſe
agreed, that reuelacion is in generall,
the ſhewing of a thing by God vnto hys
creature, eyther immediatelye or by a
meane, in ſome ſuch wyſe that the ſame
creature by his onely naturall powers,
ſhould either not at all, or not ſo fullye
wythout that ſhewyng haue attayned
the perceiuing therof.

But now begynne they and we to ba-
B rye vpon the meanes of reuelacion. For
we ſaye that God hath made his reuela-
cions to hys churche, partelye by wry-
ting, partely wythout, and that in thoſe
twoo maners the reuelacions of God
ſhyl abyde and continue in his churche,
in ſcrypture and tradicions delyuered
by theuãgeliſtes and apoſtles of Chriſt
vnto the churche, and that ouer that,
Chriſte hymſelfe and hys holye ſpyryte,
do ſtil by ſecrete inſpiracion, reuele & o-
pen vnto his churche, euerye neceſſarye
truth, that he wyl haue his churche far-
ther know and bounden to beleue.

But of thys ſaye they the contrarye.
For they ſaye that God albeit that vnto
C the church of Chriſt he dyd geue all hys
reuelacions without wrytinge, and not
one by wryting (for the true expoſicions
of the olde ſcripture by him taughte and
before not perceiued, he gaue his church
in the beginning without wrytinge) yet
they ſai that the euaungeliſtes and apo-
ſtles did wryte all thoſe thinges, as far-
forthe as ſhoulde be neceſſary for ſalua-
cion, ſo that the corps of ſcripture being
fynyſhed in the apoſtles daies, our Lord
D neuer gaue anye neceſſarye reuelacyon
ſynce, nor neuer wyl agayne whyle the
worlde ſhall ſtand. And this they ſaye wt-
out any proofe, and byd vs be bold vpon
their bare worde to beleue theym. But
God they wyll in no wiſe that any man
ſhall beleue wythout wrytinge. But
this folye of theyrs I haue fullye confu-
ted, bothe in diuers other partes of this
worke, and ſpecially in the laſte chapi-
ter of my third booke.

But than go we farther wyth them,
and ſythe they wyl beleue but the ſcrip-
ture, we tell them that there ariſe many
doutes vpon the ſcripture. And we aſke
them how we ſhal be ſure of the true vn-
derſtãding of the ſcripture, concerning
ſuch doutes as ryſe vpon any neceſſarye
pointes. For of ſuch pointes great dou-
tes there aryſe many.

In this queſtion they be loth to come
nere the poynt. For firſt they tel vs that
there bee no ſuche doutes, but that all
thynge is in the ſcripture as playne as
a packe ſtaffe. For they ſaye that ther is
no difficultye nor hardneſſe appearing
thereuppon, but that by conferring and
comparinge one place wyth an other, e-
uery manne maye fynde out the trouthe
well inoughe.

Than tell we theym that though they
ſayde trouthe, that euerye man myghte
by ſuche collacion of euerye place wyth
other fynde out the trouthe, yet were it
F not plaine for euery man, nor yet plaine
for any man, but for him that coulde ſo
do. And yet not for him neither fullye ſo
playne as a packe ſtaffe, ſythe it wyll
make ſome mannes handes rough with
tourning the booke ſo often to and fro,
before he trye oute euerye ſuche trouthe
on that faſhion.

Alſo we ſhewe theym, that whan of e-
uery man that haue ſo turned the booke
to ſeeke for it, ſome haue taken & vnder-
ſtanden the ſcripture one way, and ſom
tourning the ſame booke and ſearching
therefore alſo, haue taken and vnder-
G ſtanden it an other waye. Nowe ryſeth
the dout for him that hath not turned it
hymſelfe, nor can not ſo good ſkil there-
of, by what meane he maye be ſure that
he myſſe take not the trouth, yea and al-
ſo by what meane eche of the tother alſo
that hath ſo tourned the booke hymſelf,
maye be ſure that himſelfe be not decey-
ued, as well as he weneth the tother is
that taketh it contrarye to hys mynde,
namelye whyle he ſeeth that among the
other that thinke him deceiued, ther are
men that haue witte and learning as he
hath, and haue taken labour about it as
hymſelfe hathe done. 1. Peter. 1.

Then adde we to thys, that the booke
of ſcripture hath ſuch things in it writ-
H ten by Saynte Paule, as he confeſſed
harde by Saynte Peter, and therefore
harde woulde it bee to make therein all
maner thynge ſo lighte.

We ſaye alſo that the ſcrypture is in
the Apocalyppes called the booke clay-
ſed with ſeuen clayſes, which the lambe
ſhetteth, and then dothe no man open it,
and the lambe openeth it, and then doth
no man ſhytte it. Apoca. 5.

But when we tel them this, thẽ glad
be they. For then they thinke them ſelfe
at home

Rat home, and ſay that we ſay truth therin, and that of trouth no man can teach it but God himſelfe. And then they help vs forth therwith, reherſing the prophecy of Eſay recited by our ſauiour in the goſpel of Iohn, that al mē ſhalbe taught of God, and that therfore to whom ſoeuer God wil open the ſcripture, he ſhal vnderſtand it, and they that he wyll not open it to, they ſhall reade it and vnderſtand it not, but hearing it, thei ſhal not heare it. And of theſe two ſortes the tone is (ſaye they) the nomber of hys electes, and the tother ỹ nomber of reprobates. For hys electes he wyll teache they ſay, because he hathe choſen theym, and the tother he wyll not, because he woulde not chooſe them.

Eſay.54. Iohn.6.

Nowe when they tel vs this tale, and that wee ſee that it were a longe tale, a ſtraunge, and a darke, to fall in diſpictions vpon Gods election, preſcience, predeſtinacion, and eternall ſentence of reprobacion: we ſpare and forbeare thoſe matters, and bring them a litle into the light out of that depe darkenes in which they woulde faine walke. And wee aſke them therfore whither not withſtāding all this teaching that God teacheth hys electes himſelfe, whither he do not I ſay commaund al folke elect or not elect, to come to baptiſme and to belief, & learne the ſame, either by declaracion of ſcripture or other wiſe of mēs mouthes, ſuch as himſelf by a certaine order & fourme fro time to time appointeth for to teach them? For did he not ſend his apoſtles & his diſciples to teache and preache. And dyd he not bid ſait Peter fede his ſhepe. And did he not ſaye he that heareth you heareth me, & he that deſpiſeth you, deſpiſeth me. To this though they be loth, yet be they fayne to come & agree. Well ſay we then, whoſoeuer ſo doth & ſpueth well therwith, ſhal for al this bablyng be ſaued, and ſhalbe an elect but if hymſelfe be the lette. For no man ſhall be reprobate and dampned without his own default what ſo euer they ſay.

Mark.16. Iohn.21. Luke.10.

Then aſke we them farther, whyther Chriſt ment al this, but for the apoſtles time alone, or elles to endure after for euer, that men ſhould beſide the inwarde teachynge of God, be taughte euer outwardly one man of a nother. This concluſion they graunt alſo, not onely for ỹ neceſſity that reaſon & ſcripture driueth & forceth them ſo to doe, but alſo for that they muſt els graunt that there were no cauſe why they ſhould preach themſelfe, & preach they wil thēſelfe to dy therfore.

Then aſke we them, whyther that cōpany which come together to learn and to teache the right faithe, and to liue in baptiſme after the profeſſiō of Chriſtes faith & doctrine of liuing truely taught and lerned, haue the aſſiſtence of Chriſt and his holy ſpirit therein or not, & whither of that companye, or at the leaſte of ſome part of that company, theſe wordes of Chriſt be alway verified: I wyll not leaue you fatherleſſe but I wil ſend you an other comforter that ſhal teache you al thing, and lead you into al truth, and I my ſelfe am with you all dayes vnto the ende of the worlde. Iohn.14. Math.28.

To this in cōcluſion they conſēt alſo. Then ſay we farther, that for as muche as they with whom Chriſte is perpetually aſſiſtent, and whom he leadeth into al truth, be they that haue the ſuretye of doctrine, therfore of them it is ſurety to learne, as wel the neceſſary vnderſtanding of ſcripture as al other neceſſarye leſſons beſyde, if any thing be neceſſary beſide ſcripture.

To this they be alſo as farre as I perceiue driuē in concluſion to condeſcēde. Then ſay we farther, that it followeth al ſo thereupon that of them alſo that haue that perpetual aſſiſtence of Chriſte and his holy ſpirite, we muſt learne thys alſo, and haue this dout of them ſoyled, & beleeue them therin, that is to wit, whither there be beſyde the ſcrypture auye neceſſary thinge to be learned. For they wyth whō Chriſt and his holy ſpirit is euer more aſſiſtent to leade them into euery neceſſary truth, they I ſay can not dāpnably erre in that point, but it muſt nedes be that if thei think ther be things neceſſary to be beleeued beſide the ſcripture, then ſo there be in dede.

And in thys poynte oure aduerſaries wyll agree with vs I thinke. For yet in al thys way they may wene they walke ſaufe inough. Then diſcend we ſomewhat lower, and aſke them whither thei with whom Chriſt hath promiſed to be aſſiſtent here in earth vnto the worldes ende, & with his holy ſpirit to lead them into al truth, be any one particular perſon alone, or a congregacion & cōpany.

Math.18. Iohn.16.

To thys yet becauſe Chriſte abydeth here in earth with no one man perpetuallye tyll the worldes ende, becauſe no man abideth here ſo long himſelfe, our aduerſaries will agree that he ſpeaketh it of a congregacion. And finally they wyl agree that the ſame congregacio in

A which that aſſiſtence is, and by that aſſiſtēce, that faithful true pērfit doctrine by the inſpiracion of the ſpirit, is the very church of Chriſt, and that al the particuler paries thereof as wel men & women as the particular companies, make one whole vniuerſal churche of Chriſte thorow the whole world. This wyl thei not let to agree, for yet they maye wade on well inoughe.

But then in this we part with al our aduerſaries, that all they ſaye that thys church is a companye of men & women vnknowen, which vnknowen church diuers of them frameth of diuers faſhiōs, ſome making it of metely good, ſome of
B very good, ſome of ſo good as ther be no ſuche, and ſome of ſuch as be (they ſaye) both good and bad al at ones. And ſome one man maketh it of mo faſhions then one, as Tindal doth and Barns bothe. But in that one pointe for al that agree they al together, that they would euery chone proue the true church vnknowen. For if the churche be knowen, then bee theſe folke knowen al for heretikes.

The true church. And we on the tother ſyde ſai, that the very true church is knowen, and that it is finally without any farther ſutteltye this comon knowen catholike church of al chriſten people, abiding in the olde ſo
C long continuing ſtocke, agreeing together in faith & doctrine, al be it ỹ liuyng of the greate multitude be farre vnlyke the perfeccion of their profeſſion.

Nowe good chriſten readers in concluſion it appeareth plainelye betwene thē and vs, that a very church of Chriſt there is, and euer muſt be in earthe, tyll Chriſt come againe vnto iudgemēt and ende al this worlde.

And it is plaine alſo, that the churche which thei & we both do ſeke in this queſtion, is not the church in heauē toward which we be walking, but the church in
D earth in which we be walking.

And this is a clere thing alſo, that albeit mē may ſpeake of diuers churches, as of a church of good men, a churche of euyl men, a church of both, a churche of electes into baptiſme, a churche of eternal electes, a church of repentauntes, a churche of impenytentes, a churche of thoſe that ſtand for the while in the ſtate of grace, a churche of thoſe that are predeſtinate vnto eternal glory, yet bi how manye maner of meanes ſo euer a man may vſe that word church, plaine it is ỹ the church which is the very churche of Chriſt here in earthe, is for all ỹ but one church, though the ſame haue as in dede
E it hath, many particular partes, whereof for the conuenyence and agreement with the whole church, euerye one company is called a churche. But the whole very church which is therfore called the catholike church, that is to wyt the vniuerſal church, this can be but one.

Finally it appeareth plain alſo, that the cauſe for whiche they and wee bothe ſeeke out the very church, is becauſe we might attaine thereby the ſuretye of the very truth in doctrine, be it onely bi the true vnderſtandinge of the ſcripture, or by ỹ ſcripture & other reuelaciōs beſide.

Now theſe thinges thus betwene thē and vs agreed, as I thynke they needes
F muſt, and in effect they do conſent and agree with vs, let vs go farther and conſider the point that ſtandeth betwene vs in variaūce, whych is in effect but whyther the verye church of Chriſte that we both ſeeke for, be this common knowen catholike church of ours, or ſom vnknowen church of theirs.

In which thing I wyl ſhew you firſt that it muſt nedes be a knowen churche and none vnknowen. Which one point pued alone, quyte ouerthroweth al thē.

Secondlye I wyll proue you, that the very churche is thys knowen catholike church of ours.

Thyrdly wyll I ſhewe you, that yf it
G be an vnknowen church, yet is it a part of this knowē church, and none vnknowen church of any of al theirs.

Fourthly wyl I ſhewe you, by what markes and tokens parts of theyr owne deuiſing, part other beſide, that euerye man may plainely perceiue & ſe, that the very church of Chriſt here in earth, neither is nor can bee no maner churche of theirs, nor fynallye none other but this comon knowen catholyke church, whiche all they refuſe.

Let vs go now to the firſt poynt, that is to proue you that the very churche of Chriſt in earth, is & muſt nedes be a kno
H wen church, and no church vnknowen.

For the fyrſt proofe of this poynte, I will begin euen at the point wher I left, that is to wytte, at the cauſe for whyche we be, bothe they and we driuen to ſeeke the churche.

Ye ſe wel that by the deducciō which I haue made you, the cauſe ỹ driueth vs to ſeeke ỹ church, is to learn of ỹ church the ſure neceſſary truthes conteyned in the ſcripture, and to be learned, whyche expoſiciō of the ſcripture in ſuch things is true

The cauſe that driueth vs to ſeke the church.

A is true and whych is false. But than of an vnknowen church no man can lerne by giuyng credēce therto as to the churche, nor reknyng hymselfe the more sure by the teaching therof as of the church. For who canne gyue it credence as the churche, that canne not know it for the church? Wherefore it must nedes folow that the church must be a knowen churche. Nowe if they denye my deduction, and say that the cause why the church is sought for, is not to learn of the church: they must first auoyde the deduction by which I haue proued it, and than of the selfe they muste assygne vs some other cause. For whan eche of theym go seeke the church, which churche them selfe say
B can not erre, some cause thei thinke ther is why they shoulde do so. Let them than assigne that cause. We see well good readers that neyther Tyndall nor Barns assigneth any cause. And I shal tell you wherefore. Luther hymselfe that wrote of thys matter before them, assygneth a cause and saythe: that thoughe the verye church be not a knowen church, yet ther must be a church certaine and knowen, to the entent that ỳ preacher may know to whom he shall preache, Thys reason was by one Rolleus proued so foolyshe and so vnreasonable, that Tyndall and Barns bee bothe ashamed thereof. For wel ye wote, al be it that they that haue
C the spiritual gouernaūce of the church, ought to preach vnto it, yet maye a man preach to that company that is no part of the churche, nor none of the churche therein. For he may preache ỳ true faith of Christ vnto Turkes and Sarasyns, to bryng them into the church.

And therefore Tyndall and Barns, though they do bothe affirme that there is a very church of Christ in earth, that can not erre, and eche of theym goeth about a contrary waye to seeke it: yet assigne they no cause wherfore, nor what they woulde do wyth it, if they myghte happe to finde it, because they percepue
D both by the foolish cause ỳ they? maister Luther laied that the very cause must be not to teache it though one teache an other in it, but rather to learn of it for the surety of the doctrine ỳ is no where but in it, because in it onely Christ & his holy spirite is for euer assistent, to teach it & leade it into euery trouth. And of thys cause assigned, they see wel thēselfe, that sith no man can be sure of an vnknowē church, it must nedes folow ỳ the verye church the which cā not erre, & bi whose teaching therefore a man maye be sure, E must needes be a knowen churche. And thus haue I ones proued you ỳ the very church must nedes be a knowē churche.

Another reason to proue that the very church is a knowen churche, is thys. That there is a knowen churche, euery man seeth and euerye heretike agreeth. But of all those that saye that the same knowen church is not the verye church, but that an vnknowen church is the verye churche, neuer one coulde hytherto proue it, but euery one that hath gone about to proue it, hath proued hymselfe a foole, and hath had eche of hys owne felowes against him. For none of them agreeth with other, but eche of them hath F assigned a dyuers churche from all hys owne felowes. Whereby it appeareth wel that al their deuice of an vnknowen church, is but a very fantastical imagination, lyke (not as frere Barns mocketh) to *intentio secunda*. For that wyll bee a lyttle better proued than he proueth hys vnknowen church, but like vnto *lapis philosophorum*, or to *quinta essentia*, whyche neuer man could make yet, but as for to make *aurum potabile* that is a plaine comon practyse. For there are inoughe that canne turne into drinke, both gold and siluer, coper, brasse, and pewter, & anye maner thing that men may get any money for. G

An other reason is there to proue that the very church must nedes be a knowē church. For al they which deny it & saye it is vnknowen, yet in their peuysh processes whereby they woulde proue it vnknowen, & wherein thei describe eche of thē their own fantastical church vnknowen, there is not one of them, but he deuiseth and imagineth markes, tokens, & signes, by which his vnknowen church, and which he saith can not be knowen, may for al that be knowen, as ye se both by Tyndal and Barns.

Than say we thus vnto them. Syrs, if it be necessary that the verye churche should be knowen, God which cā make a churche as wel as anye of you, hathe of lykelyhood made hys very churche, a churche alreadye knowen. And yf it bee G not good nor necessarye that hys verye churche should be knowen, but that god hath hymselfe for that cause made it vnknowen, and such also as al you say that it can not be knowen: wherefore are all you so mad to breake your fonde feable braines about it, against your own purpose, to make it apere & be knowē? what shal they say to this trowe we? In good

faith

Iohn. 6.

A faithe I can not tell, ſauing that to ſaue them ſelf, thei wil I wene aſſay to ſteale away in the darke, with ſom ſuch ridels as Tindal doth, and like as he wyndeth out with ſinning and yet not ſinnyng, & errour and yet none errour, ſo wyl they come at laſte with knowen and yet not knowē, and church and yet not church, and Chriſt and yet not Chriſt, and God and yet not God to.

An other reaſon is this, the comon articles of the faithe be requiſite to be had of euery man, before he meddle with the reading of the ſcripture. For if he ſhall without knowledge had of them before, and without firme credēce giuen to thē
B before, go ſeke them out in the ſcripture, he ſhal both be long ere he get them, and ſhal alſo ſtand in great peryl to fal into the contrary hereſies, as other heretiks haue done before.

But than thoſe articles muſt ſom mā teach them, or giue thē the Crede wherin they be contriued. Which who ſo do, if they beleue him as a priuate perſone, they can giue him but ſlyghte credence. Wherfore his credence dependeth vpon that that he is one of the church, and teacheth and giueth that the whole churche hath receiued of God, and beleueth and deliuereth to be beliued. But he that tea
C cheth theſe artycles, or delyuereth thys Creede, can not be knowen as a mēber, or a miniſter of a church vnknowē, nor they that referre all vnto the ſcripture, can not ſay that any man can before the ſcripture wel knowen and vnderſtandē by him, know what the churche vnknowen belieueth, ergo the credence of him that ſhuld teach thoſe articles or deliuer the Creede, dependeth vppon a knowen churche. And no churche can haue credence in matters of true faythe, but the
D very true church, ergo a knowen church is the very true churche, and than is the very true church a knowen church.

Moreouer it is now agreed at the laſt by Tindal, and none of al theſe heretiks do denye it, but that the perpetuall virginitie of oure Ladye is an vndoutable truth, & to be believed when it is taught though he myghte be ſaued by the beliefe of other articles if he had neuer happed to heare woorde of thys. This doe theſe folke agree, which yet ſay the very churche is vnknowē. But than I aſke them wherfore they thinke them ſelfe boundē to believe, he can not ſaye by the ſcripture. For ỳ ſcripture doth not proue it. And that is ſo farforth true, that ſaynte Hierom, which for that article argueth E againſt Heluidius the heretik, doth not proue, nor ſo muche as goeth aboute to proue it by any one woorde of ſcripture, but onelye proueth Heluidius a lyar, in that he ſayde that the ſcripture ſayd the contrarye.

The perpetuall virginitie of our Lady can not be proued by ſcripture.

Nowe ſythe they believe that article not for ỳ ſcripture: wherfore thinke thei them ſelfe bounden to beleue it: Not for any one mans woorde I ſuppoſe, ſpecially ſithe no one man that ſayth it, ſpeaketh of any reuelacion that himſelf hath had of it. Ther is no dout, but the cauſe of the bonde thei muſt lay to be the bond whereby we be bounden to giue credēce to the whole church. And this church cā be none vnknowen church. For we can F not know what the vnknowen churche believeth, ergo the churche that they believe therein, and which they thinke thē ſelfe bounden to belyeue therein, is a knowen churche. But they wyll thinke themſelfe bounden to believe no church but the very true churche, ergo by their owne reaſon, the very true churche is a knowen churche.

If they wyl anſwer and ſaye, that by the ſcripture they knowe what the vnknowen church beleueth, for thei know that they believe al the ſame things that they ſee them ſelfe be by the ſcripture to be believed. To this anſwer ye wot wel, G that this obiection of the perpetual virginitie of our bleſſed Lady, is a playne ſtoppe, ſythe they can not be ſure by the ſcripture, that the vnknowē church belyueth that article that they fynde not ſurely taught in the ſcripture. Alſo yf it were ſo, that they might here after finde in ỳ ſcripture ſuch things as may clerelye proue the article, as peraduenture they may, for many miſteries are there in the ſcrypture mo then are yet peraduentare vnderſtanden, and alſo me ſeemeth that it may be metely well proued by the plaine ſcripture in dede, by ſuche a meane as theſe men I wene wyll not H ſpeake it, for it appeareth as I haue declared in my dialogue, ỳ our Lady had vowed perpetual chaſtitye, and then cōſiderynge that ſhe dyd neuer actuallye ſynne, which ſhe ſhould haue done if ſhe hadde broken her vowe, whereof wee fynde no dyſpenſacion nor no ſufficient proofe of the breach therof, theſe things ſet together ſeme to proue meetelye well the perpetuitie of her virginitie.

A proofe of our Ladyes perpetual virginitie.

But yet ſythe no proofe of ſcrypture can ſerue thē by Luthers rule, but very plaine,

plaine, open, and euydent, they wyll neuer proue this point by scripture, & also not so muche as speake thereof, because freres that breake their vowes and wed nunnes, haue no list to be acknowē that our Lady did vowe chastity.

And of very trouth, both in this point & many other necessary truthes, though they be spoken of in scripture, and some insinuacion made of them, & some lyght geuen towarde them: yet many circumstaunces considered, it shal wel appeare that the fulnesse of the persuasyon and sure beliefe groweth, by the secrete reuelacion inspyred by the spirite of God into his whole church, and wyth credence
B gyuinge thereto, inspyred after into euerye manne that commeth thereto and learneth thereof, and that of none but of a knowen churche.

But as nowe I was about to saye, yf these folke wil (as I wote wel they wyll not) saye hereafter in time to come, that this article is proued by scripture, and therefore they perceiue by the scripture what they? vnknowen church believeth therein: this wil nothing hurt myne argument. For yet shal they be driuen for al that, to graunt that they could not before lay that cause of they? beliefe, al the while that themself perceiued it not proued by scripture, which hath bene yet euer hitherto, as ye plainely perceiue by thē. And so shal they be faine at the least
C wise hitherto though they wouldе after chaunge, to confesse yet for al this while that they haue in thys article believed some knowen church, and consequently shal they therby be driuē to graunt that the very church of Christ hathe hitherto bene openly knowen.

Another reason that the very church must be a knowen churche is thys. God hath euer from the begynnyng had hys churche a knowen churche, in the place where he wouldе haue it. For fyrste the churche was increate, that is to wyt the church or congregacion of the thre eternal persons, of which eche knew other.

Second was his churche of the whole nomber of angels, a knowē church eche to other, al good at the firste. And when
D Lucifer wyth hys felowes offended so highly in pryde, that they wouldе out of that church, as Luther and his felowes by pride are gone out of this church: yet after their sinne conceiued till the vēgeaunce taken, they wer stil in one church were the time longe or shorte. And then was ther as it semeth in heauē, one knowen churche for the while of both good
G and bad together, as ther is now in this church. But as soone as God had expelled those heretikes and scismatikes out of heauen, as the churche hathe expelled these heretikes and scismatikes here, as it alway doth expel and put out all such other, when their obstinate & vncurable malice is perceiued: then remained ther in heauen a knowen churche of onelye good, and wyth Lucifer in hel a knowē onely churche of oneiy nought, and eche of these churches for euer.

Now if any man wil here obiect and argue that the euil angels taried not in heauen at al, but that in the turnyng to them selfe or to Lucifer, was in it selfe a tourning from God, and a leesinge of
F their state, and no time of taryenge betwene their synne and their exposicion, but that as receiuing of synne is expelling of grace, so was in them the conceiuing of pryde the losse of heauen: I wyll not at thys tyme prolonge thys matter with that dispicions, whiche if euer we fal to, thei shal peraduenture then finde that I might defende this wel inoughe. And if I coulde not, they shall peraduēture finde farther, not so great chaunge in the matter for my principal purpose, that I should greatly neede.

And therfore for the while without anye more reasoning, I saye yet agayne, that sythe it appeareth by scripture, that
G they were expelled and putte out of heauen and throwen down thence, and not but for they? synne, and therfore not before their synne but after: they tarved there tyll they were putte thence, and so were there that whyle bothe good and badde together.

Moreouer, God beganne his church of mankinde, a knowen churche in paradise. And when man and woman had offended both, both I saye in breache of Gods commaundement, but not both against faith and beliefe of Gods wordes. for Adam was not deceiued as Saynte Paule saith: God punished it & draue it thence into earth, and there made it and kept it a knowen church of folke, some
H time good and sometime some good and some bad. For out of this churche when God expelled Cain & his generacion, yet kept he the knowen church of the good & faithful generaciōs knowen. And after whē he washed away ꝑ whole people of the earth, he reserued in the ship of Noe the knowen church of a fewe folke, & yet among these few not alway good.

After

A After kept he and contynued his knowen churche of faythefull generacyon to Abrahaam, and in Abrahaam & hys ſucceſſion & after called that knowē church in Egipt, though it were then warē very weake in faith wyth the felowſhip of idolaters and ſubiection vnto faithleſſe folke. And that knowen churche he called and brought thence into deſerte vnder Moiſes and Aaron, & in deſerte kept it a knowen church. And whē thei waxed idolaters heretikes, and ſciſmatykes he puniſhed them and deuided comonly the fauty from the flocke, and either killed them, or bi the death of part of them, chaunged and amended the remanaūt.

After that he continued his knowen
B church vnder iudges, prieſts, prophets, and kings, in the twelue tribes of Iſrael, til the dayes of Roboam the ſonne of kynge Salamon.

After that, whē the ten trybes for anger ſwarued and departed from theyr owne naturall lyege Lorde vnto Heroboam: then remayned as ſaynte Cyprian ſaythe, the verye churche in Judea, and in theſe two knowen tribes he kept his knowen churche.

Very trouth it is, that lytle and lytle the ſame knowen churche decaied, and waxed weake in faith, and new nought-tye doctrine againſt Chriſtes comynge
C was ſprongen vp therin, and the weede beganne to ouer grow the corne. But yet for al that vntil his owne comynge, there he kepte hys knowen churche that was then called the ſynagoge of Moyſes, and ſo was that his knowen church his churche, and the trouth of doctryne ſo preſerued therein, that in it was the trouthe, and many good faythfull folke therein, and onelye in it was the trouth as manye falſe as were therein, as oure
Iohn.4. ſauioure wytneſſeth hymſelfe vnto the
D woman of Samarye, ſayeng: you worſhyppe ye wotte nere what, but we worſhyppe that wee knowe, for healthe is of Judea.

Now when that in the ſynagoge the knowen church of God, there was growen ſo greate confuſyon, ỹ al be it ther were many good faithfull folke therin, yet by the meane of many euyll maiſter abydyng ſtyll amonge the good, manye lighte people beganne to be myſſe ledde: God of his goodnes not wylling to ſuffer the people to fall in perplexitye, but that they ſhould eaſely and readelye bee ſure of the true doctrine, came hymſelfe downe, the ſecond perſon of the trinytye egal wyth either of the twayne, and by E the ſending of the farther, and the worcking of the holye ghoſte, and yet as well the ſending as the worcking, the deede of all three, became incarnate, and tooke fleſhe in the pure wombe of oure bleſſed lady, & being in her holy bely very fleſh, very ſoule, and very God, in one perfite perſon of our ſauiour Chriſte God and man together, was of her born in Beth- Math.2.
lem without paine, as he was begotten withoute fleſhlye pleaſure. And after he gathereth his apoſtles and his other diſciples, and began his owne new church of Jewes and Gentyls bothe, and was hymſelfe the heade corner ſtone whyche
F the Jewes refuſed and reiected, and woulde not be buylded vpon it, and yet was he layed for al that for the very angle & corner ſtone, vpon which bothe the ſide walles of the Jewes and of the Gentyls were ioyned in one together, as it was by Dauid prophecyed. The ſtone which they ỹ wer in buildig haue refuſed, here is it made for ỹ hed of ỹ angle. Pſalm.117.

Here began he his churche a knowen church, and a notable and well knowē. Alſo of that ſame knowen church ſo begon, ther hath bi ſucceſſion continued a church this .xv. hūdred yere wel knowē.

Finallye after all this worlde ended, when Chriſt ſhall deliuer the kyngdom G to his father, than ſhall God haue his vniuerſal church a knowen church for euer. Wherfore ſyth God hath had from the beginning, and from before al beginninge, and ſhall haue in the ende alſo to laſt withoute end, his church euer knowen in heauen, and hath hymſelfe both at the firſt making and at euery chaūge ſynce, made his church in earth a churche well knowen alſo: what cauſe haue theſe folke now to ſay that he wyl haue his church in earth vnknowen.

Moreouer, the head of the church is, & frō ỹ begining hath ben a knowē head. And as ỹ man hath ben ſomtimes good mā & ſometyme an euyl, & yet for al that as wel the bad as the good, hath ſtil ben H ỹ head of the church and a knowen heade: what cauſe haue they to ſay that any of the members, maye not be a member of the churche, thoughe he be an euil man: but woulde make as though God hadde ſette a knowen heade vnto an vnknowē bodye, and made a ſhepeherd vpon ſuche a flocke of ſheepe, as he could not wytte which they were.

To this argument they wil giue two ſoluciones. One, by denyenge that God hath

A hathe made ouer hys church euer moze a knowen head. And an other aunſwer wyll be, that the knowen head is heade, but vpon the knowen churche, and that the vnknowen church which is the very church, hath an vnknowen head, which is they wil ſay none but Chriſt.

To their firſt anſwer, when we repli that paſſing ouer al the tyme from Adā to Chriſt, Chriſt was himſelfe a knowē head vpon his church of his twelue apoſtles, and vppon all his diſciples that he tooke into him both the good and ỹ bad, and than he appointed ſainte Peter foz his ſucceſſour, and head and chiefe ſhepherde to feede and gouerne hys whole
John. 21. flocke after his death, and ſo foozthe the
B ſucceſſozs of him euer after: to this they wyl graunt that Chriſt was head of his very church, that is to wyt wyl they ſay of the vnknowen churche, and yet hys knowen churche, that is to wytte, the churche that was knowen to hym, foz he alwaye knewe who were his. And of the ſame vnknowen church he is ỹ head ſtyl. And here wyll they fall from reaſoning into pzeachinge, and wyth a gaye glozious pzoceſſe wyll they deſcribe vs the holyneſſe of that both knowen & vnknowen head, and the holynes of ỹ both knowen and vnknowen body, the heade knowen to the body by hys voyce, and ỹ body knowen to that head by his fayth. And than as they wyl firſt fal from pzo-
C uing to pzeaching, ſo wyl they ſoone after fal fro pzeaching into theyz vnreaſonable rayling, againſte all the knowen church and al the knowen heades therof from Chriſtes dayes to theyz owne. And in all that railing wil they fozget ỹ rybauldous heades of theyz owne churches, the freres that runne in apoſtaſy & make whozes of nunnes, and runne wil they fozth al againſt ours. And firſt wyl they fal from ſaint Peter, & refuſe hym foz head of the church, & ſo fozthe downe all the remanaunt of his ſucceſſours by rowe.

But we ſhal not neede to diſpute thys poynt with them foz thus farre fozth as yet. Foz if Chriſt dyd dot appoint ſaynt Peter foz the chiefe ſhepherd ouer al his
D flocke, yet can they not ſay nay, but that yet at the leaſt he appointed ſaint Peter with other, and that they were all knowen heades. And they dyd alſo ſubſtytute other whyche were knowen heades alſo. And euer after by ſucceſſion knowen heades to ſuccede, of ſuche as bi the bleſſed ſacrament of holye ozders were by ſpecial conſecracion, as by a certain E ſpirituall generacion bozne enherytable to thoſe roumes.

Thys poynte (make theſe heretikes at the ſacrament of ozder neuer ſo manye mockes, foz hatred that they beare to all good ozder, and the great hunger ỹ they haue to bzynge all out of ozder) yet that thys is the verye ozder, the plaine ſcrypture pzoueth them. And that thys hathe euer ſynce Chriſtes owne daye bene the contynuall vſed ozder, as ſhameleſſe as they be they can not foz ſhame ſay naye.

Than conclude I yet again as I beganne, that ſythe God dydde ozdayne knowen ſhepheardes vppon hys flocke, that is to wytte vppon hys churche, hys flocke muſte bee a knowen flocke and a
F knowen churche. Foz he would as well that the ſhepehearde ſhoulde knowe hys flocke, as that the flocke ſhoulde knowe theyz ſhepehearde.

Now after theyz ſyrſt anſwer thus auoyded, they wyll come in wyth the ſeconde, and ſaye that Chriſte dydde ozdayne thoſe knowen ſhepeheardes foz the knowen flocke, that is to wytte the knowen churche whiche they denye not to be a churche. But they denye it to bee the church, that is to wyt the very churche. Foz that is (wyll they ſay) the ſecret vnknowen church, wherof only Chriſt is head, and no man vnder him but himſelfe, and whych churche is therefoze fre
G & ſubiect vnto none other, neyther lawe noz creature, neither in earthe, hell, noz heauē, but they be Gods good holy chilozen liuing in the lawe of the ſpirit and theuangelical freedome to do what they lyſt, foz they can liſt no thing but as the ſpirit leadeth them. And therefoze hathe not al the woꝛld any power to make ani law to ſtop them of theyz holy high wal, no not ſo muche as the bzeadthe of one here.

To this aunſwer wyll we aſke them, whether the flocke of ſheepe whereupon Chriſte dydde ſette the knowen ſhepeheardes, was hys flocke and hys church oz not. This can they not denye. Foz he did not ſette ſhepeheardes vppon the dyuels flocke, but would hys ſhepeherdes
H ſhould get them from the infydels that wer the diuels flocke, and helpe to make them ones of hys flocke, and then feede them and gouern them, and leade them foozth wyth faithe and good woꝛkes in the waye of life, with the foode of Gods woꝛde ſuche as the ſpirite hadde taught them, were it in wꝛitinge oz vnwꝛitten.

Foz

A For as for ſuch as would not come into that flocke, ſaint Paul ſaid, of theſe that be without what haue wee to doe what ſinful life they liue. So that theſe mē ye ſee maye not denye, but that the flocke whereupon our ſauiour did ſet the knowen ſhepheardes were his flocke. 1.Cor.10.5.

For if they wil ſticke vpō the denieng therof, and wil not care for ſaint Paul: thā ſhal at the leſt wiſe our ſauiour him ſelfe ouerthrow ſuch Antichriſtes wyth the ſpirite of his own holy mouth, with whiche he ſaid vnto ſaint Peter, Peter if thou loue me feede thou my ſheepe. Lo Chriſt called the flocke vpon whyche he made ſainte Peter ſhepeherde, not the ſhepe of any other but his owne. John.21.

Now ſithe it can not than be denyed by theſe folke, but that the churche, that B is to ſay the flocke vpon which our ſauiour did ſet thoſe knowē ſhepherds, was his flocke that is to ſay his churche: we muſt aſke theſe folke that are heretykes and enemies to the knowē church whether Chriſt haue of his ani mo churches in earth, then one? If they ſaye ye, than go they further then euer they went before. For euer hytherto they haue ſayde that this word church is diuerſely takē, and that the name of churche is vſed in ſcripture, ſometime for the comon knowen multitude of good and bad both to gether, as it is ſometime for the houſe to which they reſort, and as it is ſometime C for euery particular church of the ſame. Yet haue they euer ſayde that Chriſtes very churche, neyther is nor neuer was at anye tyme nor at any tyme ſhould be but one, whyche was they alwaye ſayde the ſecrete vnknowen ſorte of onely holye menne.

In thys they all haue euer hytherto agreed, though they all haue eche varyed from other in the farther vnderſtādyng of thoſe holy folke, ſithe ſome call theym onely electes and ſome oneli ſuch as are good at the time, and ſo forth ſome other D in theyr other faſhion.

Alſo for this haue they layed euer againſt vs, ỹ the church of Chriſt coulde not be knowen, but muſt onelye be beleued, and haue alwai laied for their part the wordes of the Crede, *ſanctam eccleſiam catholicam*, of which we ſing at the maſſe alſo *vnam ſanctam & apoſtolicam eccleſiam*, ſo that except theſe geeſe go from theyr olde flock and giue ouer all theyr olde gagelynge, yea and all the truthe to, they muſt needes agree that Chriſte neither hathe nor neuer hadde nor ſhall haue, but one churche in earthe.

Then if they wil confeſſe as of truthe E they muſt, that Chriſtes churche can be but one, and I haue alredy proued you, that the knowen flocke ouer whyche he ordained knowē ſhepherdes be his churche: it followeth of neceſſitye not onelye that his churche in earthe is a knowen church, but alſo ſithe he hath in earth no mo churches but one, it followeth I ſaye farther that hys churche canne be none vnknowen.

Now if they would auoyde this concluſion with ſome fond ſhyft, and ſaye ỹ Chriſt hath in earth mo churches of his owne than one, but he hath in earthe no mo very churches of his owne but one, & F ſay therfore that the knowen catholyke church is hys church, but yet for al that it is not hys very churche, for hys verye churche that is but one, is onelye his ſecrete church vnknowen: whan thei ſhal come to this ſhyft betwene hys churche and his very church, as though all were not one an horſe, and a verye horſe, nor an aſſe and a very aſſe, we ſhall tell hym playne againe that he that would ſhake the water from hys fether wyth ſuche a ſhift, were euen a gooſe & a verye gooſe.

For if they wyl ſay that Chriſt hathe here two or thre catholyke or vniuerſal G churches of his owne (for of hys vniuerſal church ſpeake we ye wote well, & not of any particular church, but as a member of the whole) the verye name of vnyuerſall, muſt needes proue hym a foole. For out of his vniuerſall churche what churche of hys can there be.

And yet if we woulde wynke at that, and ſuffer theym to ſay that Chriſt hath two catholyke churches, that is to wyt twoo vniuerſall churches, the tone holye, the tother vnholye, and that of thoſe twoo bothe be hys, but the holye catholyke churche is hys verye churche vnknowen, and the vnholye catholyque churche is hys churche alſo, but not his verye churche, and therefore it is knowen, and that the woordes of the Crede one holye catholyque churche, ſpeaketh of the verye churche of Chriſte, that is holye and vnknowen, and that is onelye the churche of Chriſt that can not erre. Remember by the waye (good readers) that agaynſte thys follye ſtandeth ſtyll the fyrſte reaſon that I began wyth, of the ſurety of doctryne, whyche of thys holy catholyke vnknowen churche can not be had.

But now agaynſt that vnreaſonable

reaſon

A reason of theyr is, of theyr two catholyke churches of Chryst, the tone holy, the tother vnholy, & the holy is the very churche and vnknowen: I lay them Saynte Paule, which writeth to knowen churches, and calleth them holy and faithful and callers vppon the name of God, as he doth the church of the Romaines and the Corinthies, the Galathiens, the Ephesians, the Collocēses, and yet in the same sanctified holy faithful churches, findeth he manye vnfaintlye vices, as I haue partlye before declared in the confutacion of frere Barns vnknowen holy church, whereby it appeareth ỹ knowen particular churches, the partes of the catholyke or vniuersal knowē church, be those that are holy, and then followeth it that the whole knowen catholik or vniuersall churche ỹ is made of those partes, is the church that is holi, though there be members vnholy therin, as ther must needes be when there be members vnholye in the particular churches that are the partes thereof, and yet doe those vnholy members no more let the whole vniuersal church to be called holy, then the vnholy members being in that part thereof that was the churche of the Romaines, or the Corinthies, or the Galathies, or the Ephesians, or the Thessalonicenses, letted saint Paule to call these particular churches holy.

Moreouer good christen readers, ye perceiue bert wel, that al thei do affirme that the catholike holy churche, whyche onely church they say is Christes verye church, is such a spirituall thing of hys nature, that neither that church nor ani member thereof, can while it is in thys world be knowen to any other member of the same churche. Thys saythe frere Barns, this saith Tyndall, thys saythe frere Huskyn, and this saithe leude Luther to, so farforth that he saithe that yf saint Peter were a lyue againe, no man could know whither he wer of ỹ church or not, becanse that thoughe it were so that we coulde know that he wer good, yet wee shoulde not for all that knowe whyther he shoulde perseuer and abyde styll good or no.

Now say I that of the very church of Christ in earth, all the partes must be of one nature, and that as all the partes & members therof must be by these mē holy, so must by these mē al the partes and members therof, be euer in thys world vnknowē to euery other member ỹ is in earth a liuing mēber of ỹ same church, & then that of the parts and members, the head is not onelye among all other one, but also aboue al other the chiefe. Thys knoweth euery man. Wherupon it followeth I say, that either had our sauioure Christ none holy church in earthe here in his owne time while he liued here, or els that hymselfe was neyther head nor member therof, or that at the leste wyse he was to none of hys verye churche eyther head or member knowen.

Now that Christ in his tyme had no church in earth, wer a mad thing to sai. And that himselfe was not heade of hys owne church, were more then madde to say. And that he was vnknowen, what that were to say I shall not neede to tell them, but let sainte Austyne say. For he saith, that al that so say be accursed, and then saith a lytle farther beside that concludeth al this whole matter. For thys is hys sayenge lo, that lyke as he is accursed that saithe Christe was not knowen, so is he accursed that saythe the church is not knowen.

And this haue I good readers proued againe, ỹ the veri catholike true church of Christ here in earth, must be a church knowen and no churche vnknowen.

Consider now good reders, that they haue no colour to beare theyr wyly foolishe inuencion in diuysing the churche to be vnknowen, lest the authoriti of the knowen church should dampne theyr heresies, sauing that they take a colour, bi roason that eupl men may seme to be excluded from God, and to be no parte of his mistical bodi. And thē if that wer so, the onely good men must be the church, and sith we can not know which be thei, the church must nedes be vnknowen.

But now good readers, if it appeare plaine vnto you by the very scripture it selfe, that the church of Christ is ỹ number of both good and bad together, and that eupl men thoughe they be cupll, be yet fil in the catholike church, as longe as they abide in the catholyke churche, not being put out for any obstinate malice: if thys I say by plaine scripture appeare, then is al the wylye folye of these heretikes auoyded.

Nowe is thys poynte suche, as there is nothynge in the scrypture neyther more often nor more eupdent, then that the churche is here in earth the number not of onelye good, but of good and bad together.

If we should begynne in the old testament w̄ the arke of Noe & the sinagoge, which

A which was the figure of Chriſtes churche: euery man knoweth that looketh in the ſcripture, that neither they that wer in Noes ship, nor they that god gaue the law vnto, and to whom he made his promiſes and gaue his aſſiſtence, were all continually good, but were both good & badde together. And yet continuallye to Chriſtes tyme, he gaue hys continuall aſſiſtence vnto them, as appeareth by al the whole corps of ſcripture, wherin we ſee the myracles that God wrought for theym, and the prophetes that he ſent to them. And finally vnto them did he kepe
deuter.18. the great promiſe, of the ſendyng of our ſauiour Chriſt, of whō Moyſes prophecied, ſaieng: a prophet of your nacion
B of your brethren like vnto me, ſhal your Lord god ſuſcitate and reyſe vp for you, hym ſhal you heare. &c.

But I neither wil for ſo plain a matter ouerburdein the reader in this boke, with the more manyfold then neceſſary reherſyng of euerye place, that thorowe the olde teſtament proueth thys matter, nor alſo of the newe teſtament neyther, but rather for a ſample, wil of ſome few put you in remembraunce.

What meaneth our Lord by hys pa-
Math.25. rable of the .x. virgins, fyue fooles, and fyue wyſe, abiding and lookyng for the ſpouſe that ſhould come to the mariage: Went he not plainely the whole compa-
ny preſent here in thys world, of whych though al bring the lampes of fayth, yet
C ſome for ſlouth lacke ỹ oile of good wor-
kes, for which their faith alone lacking the light of grace, ſhall finde the gate of glory ſhit againſte thē, when the ſpouſe with the wiſe virgins ſhal be gone in:

What meaneth our Lord in the ſelfe
Math.25. ſame chappter of ſaint Mathew, by him that hyd hys talent in the ground: Meaneth he not of hym that imployeth not wel the gyftes that he geueth hym here in hys churche.

Where our ſauiour ſaithe, that at the day of iudgement he ſhal lay to the dāp-
D ned ſoules the lacke of good woorkes of mercye, is it not playne that he meaneth there of thē which whyle thei lined were of hys churche here: For of thoſe that be not of his church but be infidels, they wō out any ſuch diſcuſſing of their worke be dampned for their infidelity.

1.Corin.5. When ſaynte Paule ſayde vnto the Corinthies, I haue wrytten vnto you in a piſtell, that ye ſhould keepe no com-
panye wyth fornycatours, but I ment not the fornicatours of the world, or co-
uetous menne, or rauenours, or idola-
E ters. For then (if ye ſhould meddle wyth none of thoſe) ye muſte haue bene fayne fyrſt to haue gone out of the world. But nowe haue I wrytten vnto you, that ye ſhal haue no medling with any ſuche. If he that is named a brother among you, be a fornicatour, or couetouſe, or an ido-
later, or euyl tounged, or dronkelew, or rauenous, wyth ſuche folke doe not ſo muche as eate. But as for theym that be without, what haue we to iudge. Be ye the iudges of them that bee wythin, for as for thoſe that be wythout, God ſhall iudge. Take you awaye the euyll man from among your ſelfe.

Here ye ſee playnely that ſaint Paule
F maketh a cleare dyfference betwene the fornicatours, the couetous men, rauenours, and idolatours, that be abrod in the world among Jewes and Painims and thoſe that be of the church of Chriſt and yet fal to the ſame vices ſtil.

And when ſaint Paul wrytyng to the 1.Corinth.11.
Corinthies, ſheweth them of theyr euyl behauour vſed at theyr houſell, in the re-
ceiuing of the bleſſed bodye and bloude of Chriſte, for whyche he ſheweth them that bi the merciful puniſhment of god, many fell ſycke and many dyed among them, to teach thē to amend their fauts,
G to whō did ſaint Paule write this? was not this wrytten vnto them that wer of the church? which albeit that they were not good nor without great euyl, yet for the whyle that they lyued here, were by communion of faith and ſacramentes, members of Chriſtes miſtical body the churche, in whych body euery part bea-
reth other, and the ſtronge ſupporteth and ſtrenghteth the feabler, and ỹ hole the ſycke, accordyng to the counſayle of
Roma.15. ſaint Paule, we that are ſtronger muſt beare and ſuſtain the infirmitie of them that are feable and ſycke.

Our ſauiour alſo ſaith: if thy brother offende thee, thou ſhouldeſt fyrſt warne
Math.18. hym ſecretely. And if that can not ſerue thā afore wytneſſe. And if he mende not
H ther by neither, then ſayth our ſauioure tell the church. And if he wyll not heare the churche, than lette hym be taken as a Paynym and a Publycane. And by and by our Lorde ſaith, I tell you truth what ſo euer thing ye binde vpon earth, ſhall be bound in heauens, and what ſo euer ye looſe in earth, ſhal bee looſed in heauens.

Nowe good readers, here ye ſee that there be euyl men in the church, that do

ſuch

A such thynges as if they mende not be to be put out of the churche, and to bee accompted as Paynims. For here coulde be no bynding nor losing in the church, if there wer no sinne in the church. For the binding & losing is of such thinges, as our sauiour saith in the.xx. chapiter of saint John: Of whome that ye shall
John.20. remit, the sinnes be remitted them, and of whom ye shall retaine, the sinnes bee retayned. So that ye may se, that in the
B church are sines remitted, which could not be if there were no sinners in it.

Now if these slipper serpentes wyll saye (as Tindall all ready sayth) ẏ thys is ment but at the first comming in of the church by penaunce and baptisme, and that after the first receyuing into ẏ church, they that deadly sinne againe, be not of the church till they be good agayne (as Barns sayth) or that thei neuer were of the churche, for if they had bene, they could not fall to deadly sinne (as Tindall sayth) we lay agaynst these toolishe errours the holy prophete Da-
2.Paral.3. uid an electe of God, and that yet after
C deadely sinned & yet returned to Godde agayne.

We lay Manasses, which after hys great abhominable dedes, dyd penaũce and attained mercy.

4.Regũ.21. Thirdly we lay the blessed apostle & prynce of apostles saynt Peter, whiche
Luk.22. deadly denied his maister, & at his bytter weping had hys synne forgyuẽ him.

And as we may lay of the ensamples a great heape of them, that in Goddes church haue greuously sinned, both in ẏ sinagoge and in the church of Chryst since: so may we lay you a great heape
D of aucthorities and playne textes of the scripture, by whych euery man may see that ẏ church is a congregacion of both good and bad togyther.

But here wote I wel that these heretikes perceiue thys poynt so well themselfe for true, that they can not but confesse it.

But what say they than thereto, wee deny not (say they) but there is a church of good and badde togither. Thys saith Tindall thys sayeth Barns, thys saye they all. Thys is so plaine that they bee all fayne to tell the same tale theymselfe. But howe doe they aunswere it thanne. They aunswere it thus. They say that this is not the churh that they speake of. But than we aske theim agayne the churche that they speake of or must speake of, is it any other but the church of Christ here in earth, and hath E Christ any more churches here in earth than one? If he haue no more but one, as in deede he hath not, and than that ẏ church of good and badde togither bee Chrystes churche, than is it the church that they must speake of, or elles muste they holde their tounges.

Nowe that the company of good and badde togyther is Chrystes church, appereth by all the places of scrypture alledged before, as ye may clerely perceiue if ye wel consider them and the circumstaunces. Ye shall also well see it by thys, that in manye of those places F in which either our sauiour himself, or hys apostles, or the olde prophetes in the olde testament, doe speake of ẏ same company in which be both the good and badde, doe not let for all the badde folke that be in it it, to call that same company and congregaciõ good and holy. For the sinagoge, our lorde himselfe by the deuter.7. mouth of Moyses called holy, saying: Thou arte a people holy vnto thy lorde god. And as for the church of Christ being mengled of both good and bad, in al the parable in which he speketh of that mẽgling, calleth it either his flowre as S. John ẏ Baptist calleth it in ẏ thirde G chapter of Mathew, where saynt John Math.3. speaketh of Christ, saying that he hath his fanne in his hande, and shall make clene his flowre and the whete he shall gather into the garners, and the chaffe and strawe he shall burne vp with inextinguible fyre. Here ye maye see good christen reades, that saint John calleth ẏ churche that is here in earth Christes flowre, for only in the church is ẏ whete mengled with the strawe, and out of the churche is there no whete but strawe onely.

Now in the parable of the.x. virgins Math.25. H fiue wise and & fiue folishe, and also in the parable of our sauiour in the.xiij. chapiter of saynct Mathew, where our sauiour likeneth the church vnto a net cast into the sea, that gathered both good fishe and badde, and also in the tother Math.13. parable in which our sauiour lykeneth his church vnto a fielde, in which hymselfe sowed good corne and maketh good men, and the deuill doth after sow cockle or darnell and maketh euil men, as our sauiour his owne mouthe crpowneth it: in al these parables our sauiour calleth his church mengled of good and badde, the kingdome of heauen, and by what more holy name can he call it?

A So that thus ye may se good christen reders, that the churche mengled of both good and bad, is the holy church, except Christes church in his own dayes was not holy because of one Judas. And surely when the church of our sauiours owne.xij.apostles was not all good, but had a false traitour in it: that man may seme starke madde, that affirmeth now ẏ Christes church of so many a thousād thousand, must nedes be al pure & good.

B And therefore as I saye, in Christes flowre there shall euer be in thys world both corne, and chaffe, and strawe, and in Christes net in the sea of thys world there shall neuer lacke bad fishe among the good, and in Chrystes fielde here vpon earth, there shall neuer lacke cockle among the corne. And yet shal it styl be Christes holy church, & his holy fielde, so holy, that he calleth it the kingdome of heauen. For be there neuer so muche cockle in that fielde, yet doth God continually out of ẏ fielde with hys fanne,

C clense from the cockle good corne, and sendeth it pure and cleane vnto heauen, and in that fielde lyke as the deuill turneth the corne into cockle, so God turneth again much cockle into corne. And thys meruailouse straūge turning, neuer ceaseth nor neuer shall whyle thys world endureth. And therfore as ho-

Cyprianus lib.3.epist.3. ad Max. ly S. Cyprian sayth, if we see cockle in the church, yet should neyther our faith nor our charytye bee letted or hyndred therby, so that because we se cockle in ẏ church, we would our selfe therfore go from the church. Let vs no more but labour that we may be corne our self, that whan the corne shall be layed vp in the garners of God, we may of our workes

1.Timo.2. and labour receiue the frute. The apos-

D tle sayth in his pistle, ẏ in a great house there are not onely vessels of golde and siluer, but there are vessels also of wood of tree, and of earth, and some bee occupied in honorable businesse, and some in dishonest and vile. Let vs therefore endeuour our self, and labour in al that we may, that we may be made a vessell of golde or siluer. And so good christē readers ye see, that the church of Christ is a company mixed of good and badde, and that mixed cōpany these heretiques cannot saye but ẏ it is a knowen churche. And therefore whatsoeuer they bable, it playne appereth that the churche of Chryst is a church knowen.

Moreouer whan thapostle wrote to

Gene.35. put that incestuouse parson oute of the church, which defyled hys own fathers

E bed, as did Ruben and Absolon: oute of Regū.16. what church did thapostle bid them put 1.Corin.5. him? was it not oute of the churche of Christ: what were he the worse els for ẏ putting out, and was it oute of an vnknowen church? And whan he cōmaūded to receiue the mā after his penaūce into the church again, in to what churche cōmaunded he to receiue him. Was it not into the church of Christ? What were hee the better els for the reciuing? And was it an vnknowen church that he was receiued into? If these folke wyll say that he was put oute of an vnknowen churche, and receiued into an

F vnknowen churche againe: than shall they fare muche like, as if they woulde set vp a gate in the middes of new market heath, and than go through to & fro, and say they goe in and oute, where no man could tell whā they were within & whan they were without, but if ẏ dore were deuised for them with three trees for the nones of a playn homely fashiō, and wyth a strynge by the halfe keepe them plume right vnder, the hawnse tayed strayght vp for swaruing.

Saint Paule sayeth, that God hath ordeyned in hys church diuers maner 1.Corin.12.& Ephe.4. of orders, firste apostles, secondlye prophetes, thirdely doctours, and then powers, and then ẏ giftes of healing, help

G and reliefe, gouernaunces, the diuerse kindes of languages, and interpretacions of the scripture. Nowe seeth euerye 1.Corinth.14. man well ynough, that these orders bee not in vnknowen churches, for these be thinges wel knowen and these persons wel knowen by theim, and God by this order of these great giftes, specially setteth theim out to the shew. Wherupon it foloweth that the church of Chryste must be a knowen church. S. Paule

H sayth also, let twoo or three of the pro- 1.Corin.14. phetes speke, & let the remnaunt iudge. Now these remenaunt that shal iudge, shal thei be knowen folke or vnknowē? And he also ẏ speaketh, of whose word they shall iudge, shall he be knowen or vnknowen? If both he that speketh and al the remenaunt that iudge vpon hym muste needes be knowen, and no man doubteth but that thapostle there speaketh of ẏ church of Christ: what questiō is there thē but that S. Paule sheweth vs well, that the church of Chryst must be a church knowen.

When saint Paule also biddeth the 1.Corin.11. Corinthians, that rather then they should

A ſhould ſew afore Paynim iudges, they ſhould appoint for iudges of their own, euen ſuch as were contemptible in the church: he ment not ỳ an vnknowē cōpany ſhould appoint vnknowē iudges.

And therefore it appereth plaine, that S. Paules minde was farre from theſe mēnes imaginaciō, which now would haue the church of Chriſt vnknowen.

1. Cozin. 11. When ſaint Paule alſo ſayth vnto ỳ Cozinthies, do ye contempne the chur-
B che of God, and make them aſhamed ỳ haue not of their own: no mā doubteth but that he there calleth the church the whole knowen company.

Alſo where he gyueth certain orders
1. Cozinthi. 11. to be obſerued in the church, ſpecially at the diuine ſeruice, as that mē ſhould be bare hedded and women couer theyr heddes, and ſome ſuche other thinges, ỳ bleſſed apoſtle well foreſaw that there would contencious heretykes arriſe, & bring al ſuch godceremonies in debate
C queſtion, & laboure to haue them ſette at light. And therefore to put all ſuche heretikes to ſilence, as would wyth babeling put downe the good vertuous ceremonies of the church, he ſayd, If any man wyll be contencious, we haue no ſuch cuſtome nor the church of God.

Now is it playn here by S. Paule, ỳ he meaneth not an vnknowē church.

Math. 18. If they regarde not S. Paule, yet at the leſt wyſe let thē conſider, then whē our ſauiour commaunded himſelf, that vpon him that would neyther amende by ſecret warning, nor by warning before two or three wytneſſes, we ſhoulde finally complaine vnto the churche: he
D ment not perde that they ſhoulde complaine vnto an vnknowen church, but either he ment that men ſhoulde goe to an open knowen church to complaine, a church that they might ſone find and haue recourſe vnto, or elles he mocked his hearers, if for their vttermoſt remedy he would ſende them to a church vnknowen, ſuch one as they ſhould neuer finde, or if they hitted it by hap, coulde not yet wyt whither it were it or no.

What wretch coulde thus thinke of Chriſt, which is the very way & trouth. For by that meanes the way of Chriſt,
Iohn. 14. yea ỳ way that is very Chriſt himſelfe, ſhoulde not ſet vs in the right way, but leade vs oute of the waye, and make vs walke about in a maſe, wher we ſhould neuer finde the way oute: if he woulde bid vs ſeke out ỳ church of electes, or ỳ church of onely good folke. For thys lyeth hid in the hart, and as our lord ſayd
E to Samuel, mā ſeeth thoſe thinges that 1. Regū. 16.
appere, but God it is that loketh into ỳ Eccleſi. 9.
harte. And alſo no man knoweth whyther he be worthy loue or hatered. 1. Cozin. 4.

Saint Paule alſo ſayth: I know nothing in my conſcience, but yet by that am I not iuſtified. Nowe if no man knoweth thys of himſelfe, whither he be good or no: muche leſſe knoweth hee this of a nother man, of whome in ſuch ſecret thinges we muſt nedes leaue the iudgement vnto god, as S. Paule in ỳ ſame place warneth vs and ſayth. Doe not ye therfore iudge afore the time, vn-F tyl our lord come which ſhall illumine Ibidem.
the hyd thinges of the darkneſſe, & ſhall make open the counſayles of ỳ hartes.

And therfore good readers, a man to affirme that we ſhould go ſeke ỳ ſecrete vnknowē church of electes, to cōplain vnto vpon hym that had wronged vs & woulde not amende, were no leſſe then playnely to deny the ghoſpell, and blaſphemouſely to impute and aſcribe vnto Chriſt, ỳ he would illude, & deceiue his diſciples. But then vnto many of theſe places of ſcripture afore remēbred, wil frere Barns & thoſe felowes aūſwere, as he aunſwereth afore to thoſe wordes G
of Chriſt: *dic eccleſie*, that is to wit that al theſe be but pticuler churches. Whereunto I haue aunſwered frere Barns afore, albeit ỳ it is as euery man may ſe, an iuencion ſo fonde of it ſelf, that it requireth no aunſwere. For wel ye wote ſyth the vniuerſall church is one whole church gathered and made of the particuler churches, as of his mēbres: howe were it poſſible that euerye particuler church were a church knowen, and the whole vniuerſal church being made of particuler knowē churches, ſhould be H
a churche vnknowen. And yet becauſe frere Barns maketh, as thoughe ſuch woordes were ment but of particuler churches, he may ſee ỳ our ſauiour him Math. 20.
ſelf ſaid vnto his apoſtles, he that wyll be chiefe amonge you, let him be as the miniſter. He ſpake not this ſpecially of any pticuler church of anye one place, but he ſpake it of his whole church, and for his chief ſhepherd of his whole flok, for him ỳ ſhould be the chief of his apoſtles. For among them began to ryſe ỳ queſtiō & contenciō, which of thē ſhould be ỳ chief. And it clereli appereth, ỳ ſith he ther declared ỳ there ſhoulde be one chief, he mēt therby ỳ it ſhould be a knowē church, for of an vnknowē cōpany

A can there be none chiefe. And then ſith
hee woulde the chiefe ruler or miniſter
ſhould be knowen, how could it be that
the churche, ouer whych he ſhoulde be
chiefe, and vnto which he ſhould be mi-
niſter, ſhould be vnknowen.

Moreouer ſaynt Paule ſaith, ẏ wor-
Gal.5. kes of the fleſhe bee manifeſt and open,
which are theſe, adultery, fornicacion,
The workes vnclennelle, wantones, idolatry, witch-
of the fleſhe. craft, enmighty, lawyng, emulacion,
B and ſtrife, wrath, contencions, ſedycy-
ons, hereſyes, enuy, mnſlaughter, dron-
kenes, banketynges.

Lo ſaynt Paule good chriſten reders
ſaith that hereſyes, be ſuch open knowē
thinges, as is adultery, fornicacion or
idolatry. And wherby be the hereſies ſo
open: not alway by playne open ſcrip-
ture, for by the ſcripture diuerſe of the
great falſe errours, thoughe the trouth
be by the ſcripture, when it is through-
ly conſidered the ſtronger, yet is it at
C the leſſe wiſe in the meane whyle diſ-
putable and ſemeth doutefull. How bee
then the hereſyes ſo manifeſtly knowē
for falſe as manſlaughter is knowen
for ſinne. Surely becauſe eche of thoſe
hereſies is a point holden againſte the
comen knowen catholike fayth, ẏ is to
wyt agaynſt the faith of the comen kno
wen catholike church. For euer more
from the beginning as ſone as any mā
began to holde an oppinīō agaynſt any
thing that the whole knowen catholike
church beleued, forthwith it was ther-
by perceiued, knowen, and reproued for
an hereſye. And he that firſt brought it
vp, and thoſe that after fell to him, wer
D if they mēded not vpon charitable war-
ning, put out of the catholike churche,
as Lucifer and his partakers were put
out of heauen, according to the coūſaile
of S. Paule, that ſayeth that man that
Titum.3. is an heretike, after ones or twiſe warn-
1.Corin.5. ing eſchew him, knowing ſurely that
the man is peruerted. And as he ſayeth
alſo in a nother place, put away ẏ euill
man from you. And when he is put
away by anye particuler churche, he is
put quite out of all the whole catholyke
or vniuerſall church. For not only eue-
ry particuler congregacion or compa-
ny, but alſo euery particuler perſon of
the catholike church, is called catholike
becauſe all the particuler membres to-
gither, make but one catholyke or vny-
uerſall church. And therfore, like as
he ẏ is accurſed lawfully out of a pticu-
ler church, is accurſed out of ẏ whole
catholike church, becauſe that ſame par
ticuler churche doth it as a part and as C
ẏ miniſter of the whole catholike chur-
che in that it lawfully doth: ſo the man
ẏ is offended by his brothers falſe doc-
trine or other euill behauiour, & is for
his obſtinate heart driuen according to
the bidding of Chryſt to complayne to
the church, and that if he then doe not
heare and obay the church, he ſhal be ta- Math.18.
kē not as a Paynim only, but alſo as a
very publican, ẏ is to ſay he ſhall be put
out of the church as one of ẏ worſt kind
of Paynims, for ſome Paynim ẏ lac-
keth the ryght fayth, hath yet honeſt F
worldly condicions, but he that wil not
be reformed by the church, Chriſt bid-
deth that he ſhal be voided the church, &
reputed and takē of the church, not onli
as a faythleſſe felow, but alſo as a very
falſe cankered knaue, that would breke
not only al religiō, but alſo al honeſt or
der, as do theſe freres that wed nūnes:
this man I ſaye that ſo complaineth to
the perticuler church, complayneth to
the catholike churche. For the officers
of the particuler church be officers of ẏ
catholike church, ſith euery particuler G
churche & euerye particuler perſon alſo
of the catholique churche, is as I haue
told you, for the entyre vnity of ẏ whole
catholique church, called catholike.

And therefore frere Barns ſolucion
gyuen vnto that place of the ghoſpell,
whiche I haue before in myne eyghte
bokes aūſwered & auoided, is not worth
a ruſhe. Nowe that euery particuler
faithfull perſō of the catholike church,
though this worde catholike ſignifieth
vniuerſall, is yet called catholike, ye p-
ceiue by the very comon maner of euer-
ry mannes talking, wherin euery man H
ſayth of an heretike. This mā is no ca-
tholike man. And of him in whom they
perceiue by his faithful communicacīō
or his good verteouſe chriſten workes, a
good zele to the catholike fayth and doc-
trine, thei ſay, This is a good catholike
man. But yet becauſe ye ſhal ẏ more
ſurely ſee, that this maner of ſpeakyng
is neyther of late newly begon nor yet
ariſen of nought, but riſen vpō ẏ entire
vnity of the whole catholik church, and
that al thoſe that are accurſed lawfully
out of any church, are accurſed out of ẏ
whole catholike church, & that ye maye
alſo perceiue, ẏ the very catholike chur-
ch hath euer ben a true knowen church
againſt all heretikes, as all the ſectes of
heretyques haue bene euer knowen

falſe

A falſe churches, departed and put out of it & makyng themſelf partyes agaynſt it: all the olde holy wryters in euery age doe full and playne declare it.

For ſaint Auſtine ſaith in hys booke agaynſt the Manicheis, that the thinge which among other thinges helde hym in the comen knowen churche from all the ſectes of heretiques was euen ỳ very name of catholike, by whych name the very ryght faythful chriſten church was vniuerſally knowen from all the B falſe profeſſed fayth of faythleſſe chriſtened heretikes.

We may perceiue alſo by old autentike wryters, that at ſuch time as ſome hereſyes were ſo ſtronge and mighty ỳ they had gotten into their ſecte the ſtrēgth of greate princes of chriſtendome, and corrupted alſo no little parte of the clergy, & therwith were warē ſo fierce and ſo malicious, that they cauſed euil peruerted prynces to dryue the good faithfull biſhoppes out of theyr biſhoprickes, and the falſe heretyques intruded by force and violence into theyr C placcs, and many vertuouſe people of ỳ right fayth, were by the heretikes meanes put to great trouble, and by all the meanes that poſſible coulde bee deuiſed was it labored to ſuppreſſe ỳ very faith. and bringe vp ỳ falſe hereſyes in ſtede: yet could they neuer whan they had all done, finde the meane, but ỳ euer more Catholike. this word catholike was the comē knowen worde running in euerye mannes mouthe, that made the differencece betwene the true crurch and theirs, and betwene euery perſon of the true churche and enery perſon of their vngracyouſe ſecte, in ſo farforth that a good holy vertuouſe man of the true catholique D church, if he mette with an other chriſten man whom he had not lately ſeene, leſt he might happe vnware to meddle with ani heretike of thoſe, whoſe whole ſecte was accurſed, would ere he medeled wyth hym demaunde and aſke hym firſte, arte thou a catholyque man. By which confeſſed, was included the deteſting of all maner kyndes of hereſye. And this queſtion whither he were catholike, woulde a very holye vertuouſe man not let to aſke, of him whōe he had harde or knowen before ſuch hereſyes begon, to haue ben empriſoned by Painims, and to haue ſuffred much martirdome for Chriſtes ſake. For yet if he ſhould for al that haue ſtiffely ſwarued from any pointe of the catholike fayth, that the catholike churche believed, he C would haue eſteemed al his martirdome ſo little, that he would accordyng to the coūſail of S. John, not ſo much as haue vouchſaked to bid hī ones good morow. John in. 2. epiſtl.

Now whan ỳ one holy mā aſked an other, art thou catholike, what ment he by ỳ queſtion? dyd he (trow you) meane to haue him tell him, whither he were one of Gods eternall electes certainely predeſtinate to glory, which onely ſort is ſayth Tindall, the catholike church, or whyther he were a good holye verteouſe man, ſo pure and cleane withoute F ſpotte or wrincle, that S. Peter myght finde no faute in him, which onely ſort is ſayth Barns the catholike churche? I ſuppoſe nay neither nother. For if he had aſked hym theſe twoo queſtions, he would haue aunſwered vnto the firſte, that he hoped ye. But whither he ſo wer or not, god coulde tell and not he.

And vnto the ſecond I dare well ſay he would not haue failed ful ſhortly to ſay nay. But whan that vnto the queſtion aſked him, whither he wer catholike or not, he would aunſwere ſo boldly ye: he will well that by that worde was no G more ment, but whither he were of the catholyke church, not fallen therefro, nor put out therof for ani notable crime or ani maner ſciſme or hereſy. For whither he were in liuing a good man or an euil, ỳ tother had not ſuch cauſe to be by & by ſo curious & inquiſytiue, as at the firſte meeting to demaunde him forthwith the queſtiō. But whā the hereſies were ſo rife, leſt he ſhoulde negligently fall in felouſhip of ſome man that were excommunicate, hee thought hymſelfe bounden in that point to be circūſpect, ſo that ye maye good chriſten readers well and clerely ſee, that thongh the catholike church be holy, yet neuer holye H man take it as theſe heretikes take it, ỳ euery catholike man or woman, that is to wit euery membre of the catholyque churche, is holy in holy liuing, ſo that for lacke of knoledge who be they, the catholike church ſhoulde bee a churche vnknowen.

For whereas all ỳ olde holy doctours & faintes of euery age, write ſo full & ſo whole, & ſo cōſonātly togither againſt al kindes of ſciſmes & hereſies & clerely declare ỳ thet which in ſuch wiſe dept out of the holy catholike church, can neuer haue remiſion of theire ſinnes, nor neuer cā be ſaued, but if thei retourne vnto ỳ catholike church again: euery chīld

A may ſone ſee that all thoſe holy ſaintes call ỹ holy catholyke church of Chriſt, in onely whiche the truthe of doctryne and holineſſe of grace is had, no nother church but the comen knowē catholike church, out of which all the knowen ſeuerall ſcatered ſectes of heretikes and ſciſmatikes doe depart.

Wherfore ſyth I haue good chriſten readers, wel and playnely proued you, by reaſon, by ſcripture, and by olde holi
B ſaintes interpretours of the ſcripture, that the very catholike church of Chriſt is and muſt nedes be a knowen church, and cānot be hid nor vnknowen, if our
Iohn.14. ſauiour ſay truth himſelf, which is him ſelf the truth, and therfore cannot ſaye but truth, and he ſayth as ye wote well of his owne very church. That cytie cā
Math.5. not be hyd that is ſet vpon an hill, meaning that his own citie the church firſt and principallye ſette vppon himſelfe, can not be but knowen: I wil with this finiſhe the firſt part, & nowe make you playne the ſecond, that is to wit ỹ none
C other church in earth is Chriſtes churche, but only thys commen knowen catholike church of ours. The proofe of which ſecond part not onely foloweth, but alſo confirmeth ye wote well the firſt, ſyth euery thing ỹ proueth Chriſtes churche to be this knowen churche, proueth it alſo to be a knowen churche. For though it might be a knowē church and yet not this knowen churche, but ſome other knowen church thē thys: yet cānne it by no meane bee thys knowen church but if it be a knowen church.

C The ſeconde poynt, that is to wit, that the very church of Chriſte here in earth, is
D this comen knowen churche of ours.

TO the the firſt proofe of this, wil I firſt preſuppoſe ỹ thinge that is in dede true, that is to wit ỹ I haue allredy proued that the very church is a church knowen. And than wyll I ioyne therto the confeſſion of our aduerſaries the heretikes, which affirming ỹ the very church cannot bee knowē, do therby ye wote wel affirme, that none of all their knowen churches is the veri church, nor none other beſide ours. For whan thei deny our knowen church and all other, they deny ye wote wel al other. Than ſay I to thē thus. The very church is a knowen churche. But ye cōfeſſe your own ſelfe it is none C of all your knowen churches, nor anye other knowen church ỹ might be aſſygned: ergo but if ye boide wel that it is a knowē church (which is impoſſible for you) ye be driuen either to confeſſe that the very church is this knowen church of ours, or els to confeſſe at the leſt wiſe that ſtanding ſtil in your olde froward hereſye, ye goe clerelye aboute to leaue Chriſte here in earth no very church at al. Wherin ye be thā cōuicted of ỹ very worſt errour, and the moſt froward folly that any frantike heretike coulde bee F brought vnto. For this were bothe agaynſte the playne open ſcrypture and agaynſt your owne reaſō, and againſt your owne clere agrement euer more graunted before. But nowe for the proofe that this commen knowen catholike church is the very church, whyche proueth as I ſay the firſt poynte alſo, ỹ the very church is a knowen church: I ſhall here agayne ſummaryly reſume thoſe twoo reaſons, which I haue alredy ſo defended agaynſte Tindall, that G euery childe may perceiue thē for clere. Of which twoo the firſt is an argumēt often made by ſaint Cipryan, the effect whereof is this. The very churche of Chriſt muſt needes be that church that had his beginning with Chriſt and his apoſtles, and hath ben kepte and contynued by continual ſucceſſion from that beginning before all hereſies, & whych church is the tree & the very ſtocke, oute of whych and from which all the ſectes of hereſies be ſprongē, and as withered blaſted braunches be fallen of. But the church continued from the beginning, H out of which all ſectes of heretiques bee comen, and from which they be fallen, is the comen knowē catholike church: ergo the comen knowē catholike church is the very true church of Chriſt.

Thys argument hath Tindall ſore labored to ſoyle, as I haue ſhewed you in my fyrſt booke. Whereby ye may perceiue, that the effect of all hys ſolucyon ſhortly ſtandeth in this, that where as I ſay that the church that was before al the ſectes of heretikes, and out of which all they be comen, is the very church, he denieth not that directely, nor he denyeth not but expreſſely confeſſeth, ỹ thys comen knowen catholyke church is by continuall ſucceſſiō the ſame church, ỹ was begun by Chriſt & by his apoſtles, nor he denieth not, ỹ al ỹ ſectes of here-

tikes

Retikes haue gone out of the same church but he denieth that all that goe out of ỳ same church be heretikes. For he sayth that there may goe oute of ỳ same church, not only false heretikes for heresye, but also true faithfull folke for the true fayth. But againste thys solucion of Tindall standeth not onely S. Cipriã, but also all the holy doctours & sayntes both new & olde vnto our owne daies, and thei lay against Tindall ỳ wordes
1. Iohn. 2. of S. Iohn, that saith of ỳ heretikes de-
B parting out of the churche. They bee gone out of vs but they were not of vs. For if they had bene of vs, they woulde haue abyden with vs. By which wordes saint Iohn sheweth, not only ỳ heretikes go out of the church (which thing Tindal confesseth) but all that also they which go out of the church, be not of the church, which thing Tindal denieth.

But now as for S. Cipzian and al ỳ remenaunt, saint Iohn ỳ euaungelist & al. Tindall weneth to shake of w a proper inuencion as it semeth to himself, of
C a similitude betwene the sinagoge of the Iewes and the church of Christ. For he sayth that like as Christe and hys apostles departed out of the church of ỳ Iewes, because the doctrine thereof was then corrupted and waxen false, & therefore by theyr departing out therof were not heretikes, but were themselfe becõe the very church, so sayeth Tindall, syth thys comen knowen vniuersall church of Christ hath ben this .viij. hũdred yere corrupted, and the doctrine thereof all this while false, we (sayth he) that in the time of such corrupcion and falshed do
D depart out therof, be not heretikes, but we be ỳ very church, because we go fro the church of thẽ that now be heretikes.

Nowe good readers, in what wise I haue auoyded at length, & refuted direly this proper feate inuension & euasion of Tindall, ye may see before in my first booke. But thys shall I shortlye saye beside for this present, ỳ by thys maner
Math. 28. of aũswere Tindall maketh God a bre-
Iohn. 16. ker of the promises, whiche he hath made vnto his church in scrypture, to be therwith al dayes vnto the ende of ỳ worlde assistent himself & with himself his holy spirite sent by himself to teach his churche & to leade it into enery trouth. This promise had he by Tindalles tale brokẽ if he had suffered this eyghte hundred yere, ỳ doctrine of his church to be false, & fallẽ into so many dãpnable errours, as Tindall layeth to our charge. And therefore I weene that euery wise man
C wil thinke, ỳ it were no dampnable error to beleue, ỳ rather Tindall lyeth, then ỳ our sauiour would so farre breke his promise ỳ he hath so faithfully made.

Moreouer sith euery thyng muste needes haue a begynning, & that Tindall cannot (I trow) to thys say nay himself, but ỳ though the Iewes bid ble to suffre al their dissonaũt & contrary believing sectes to dwell & abide togither, yet the guise of Christes church hath euer ben
F from the beginning to this present tyme, to suffer therin no such confusion of cõtrary beliefes in the necessary pointes of doctrine to the distruccion of soules, but euermore those that first began the, the church hath put them oute shortly, & they haue gotten themselfe oute of the church & departed, hauing no power to abide therein, but as sone as the deuyll had ones entred into them by theire heresies, they ranne out openly from the church of Christ into the church of hell,
G as the hogges after ỳ legion of deuilles Math. 8. entred ones in vnto them, had none hold of themself, but ranne hedling into the sea: now being the perpetual custome of the catholike churche from the begynning, accordig to ỳ bidding of S. Paule let there be no scismes among you, but all you say one thinge, and also if there be an heretike, then after ones or twise warning eschew him, and marke that S. Paule sayth not dispute with him, but 1. Cor. 1. warne him and after eschew him if hee Titum. 3. leaue not hys heresye, for thoughe hee 1. Peter. 3. would as sait Peter byddeth, that euery man should be able to gyue a reason Heretikes must be warned but not disputed with alt. of hys fayth and hope vnto euerye man that would aske him, and that ỳ curate shoulde be ready to teach the ignorant ỳ is yet vntaught: yet those that would agaynst ỳ wel knowen comon believed pointes of the church begyn a contrary
H doctrine, he would thei should be reproued in the matter, and theyre folye and falshed by al maner meanes openly declared and proued in their faces to their rebuke and shame, but not in such wise reasoned and disputed with them, as ỳ it shoulde bee graunted to bee a thynge doubtefull and debatable, and yet vncertayne tyll it bee better considered, but that in such thinges they shoulde be warned and reproued and auoyded, and no man after vouchsafe but if they mended to bidde them ones God spede: therfore as I began to saye, this being from the begynnyng of the churche

A the perpetual guiſe & cuſtome, and that cuſtome grounded vppon the ſcripture of god, ye ſee well good readers that the church could not this eight hũdzed yere togither be fallen into ſuch dampnable hereſyes. For you perceiue wel ỹ euery thing muſt nedes haue a begining, and this thing could haue none. For if theſe thinges which ỹ church now believeth, and as Tyndal ſayth this eyght hũdzed yere hath believed, concerning purgatozy, and holy dayes, and faſting daies, and prayeng to ſaintes, and going in B pilgrimages, and believing in ỹ ſacrament of the aulter, and beleuing that it were not lawefull for munckes & freres and nunnes ones vowing chaſtitie afterwarde to wed togither: & many ſuch other like: if theſe heretikes thinges I ſaye be hereſyes, and all they that haue believed thus all this. viij. hũdzed yere, than not onely they that firſte beganne them, and thei that after folowed theim therin, would haue departed out of the church, as all other heretikes euer dyd, and as theſe heretikes do now, but alſo C ỹ church that was good and true before theſe hereſies begã, would ye wote wel haue cõdempned and auoided for heretikes. viij. C. yere ago, thoſe perſõs that began them firſt, and ſo forth euer after al ſuch as would rayſe them againe, as they did and euer haue done, the Arriãs and euery other ſect of heretikes ſynce. And ſo could ye wote wel ỹ heretyques neuer haue obteined ouer ỹ good church ſo farre, as to be the church or to be taken for the church, and. viij. C. yere togyther cõtinually to ſuccede the church and the verye churche that was before ſuffered to vaniſhe away, as it were if Tindall told vs true. For other ſucceſſion hath it not then onely thys church, C but if all the ſectes togyther doe ſuccede and continue it which be gone out therof, of all which ſectes eche contrarieth other. For no one ſecte of them all doe theſe folke aſſigne the ſucceſſour of that olde church.

Alſo theſe ſectes reſuſcitate and reiſe vp againe diuerſe of the ſame hereſyes, which the olde church of. ix. hũdzed yere a go & of a thouſand yere ago condempned. And therefore they can not be the ſucceſſour of ỹ olde church, but be gone as wel oute of that as out of the church of this. viij. hũdzed yere laſt paſſed, out of which they confeſſe themſelfe gone. F

Finally all the whole churche from the beginning this. xv. C. yere. hath believed ỹ good workes wrought in faith, hope, and charity, ſhall be rewarded in heauen, and that it is well done to go in pilgrimages, and to pray to ſaites, and to pray for all chriſten ſoules, and that the prayour and almoyſe deede of good chriſten folke here, doth helpe to relieue G the ſoules in the paynes of purgatozy, & that the very bleſſed body and blood of Chriſt is in the ſacrament of the aulter, and that therfore it is ther to be honoured, and that no perſon profeſſing and vowing chaſtitie, may for hys pleaſure lawefully breake his vow and wedde, and ſo forth of many ſuch other thinges like. Theſe thinges hath (I ſaye)

mothes which ſhalbe rewarded in heauē.

¶ There can be no more found of this. ix. booke wrytten by Syr Thomas More.

D

B