

A beareth me in hand, making faith alone to be mine, and in that I said that saythe may be not alone onely without other vertues, but stand also with all abominable decedes and vice: I sayd but y same and yet not al the same, for saythe alone, that Tindal 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 likeh hym selfe well, and wencheth he iudgeth as properly as a camel daunseth, in calling it my faith, and the Popes faith, & the diuels faith, eueri mā I wene y wel marketh the matter, wyl be likely to cal his proper scoffe but a very cold conceit of my godde, that he souid and toake by at sottes hoffs.

I say to Tindall yet agayne, that as farroozth as pertaineth onely to the nature of faith, that is to wytte to the bare belief alone, that faith that maye stande wyth al maner of abominacion 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 bzing 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 sayth and Tindals sayth, that is to say sayth not alone, but sayth coupled with abominable synne.

Wut now that faith alone, that is to say beliefe alone is very right sayth and beliefe, is a poynt which I haue alreduye proued him much moze ofte I dare well say then hym selfe hath saide masse thys moneth, and therfoze I wyl not now labour much about it. And to sai the truth the thing is so plaine and open of it self, that sauing for the impoyrtune bablyngc of these heretykes, no man shoulde euer haue neded to go about the prooue at al.

Foz what shoulde I go aboute to proue the thing that saynte Paule proueth for me, which saith of him selfe that though he had al faith, yet if he lacke charpyte therwith he were nothing. What neede I now to go anye farther therein, sythe saynt James reasoneth, disputeth, & distincth the matter, concluding that faith may be without good wothes, but then affyrming that when it so is, then it is deade, not deade in the nature of saythe but dead as vnto the state of saluaciō, as the men of whō our sauour spake, wher he saith: Let the dead me bery their dead men, & folow thou me, he mēt not I suppose that men naturallye deade in deede shoulde beare the dead cozps to beryng.

Yea, saith Tindal, but yet this is not the ryghte faith of Chryste. I saye yes, for as farre as belongeth to the onely faith, that is to say to the onely belief of these poyntes and articles that Chryste wyl haue vs bouēden to beleue. Yet saith Tindal, thys faith is not sufficient for saluaciō, 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 be faith, hope, and charity, thre diuers & distinct vertues. For as saynte Paule sayth, sayth, hope and charpyte, the greater of these is charitie.

Yet saith Tindall those thre be thre sytters that neuer be a sunder, so y who so euer harbe anye one hath all. That is plaine vntreue. For if that heresye were true, then who so euer had sayth had all thre, and who so euer had all thre, had al that euer he neded. But now because of that false heresye, lest he that beleueth right in al the articles, shuld wene that therfoze he lacked not charitie, & so wer saufe inough & neded no moze: this was the berye cause for whiche bothe saynte Paule and Saynte James, laboured so muche to tell that Tindall lyeth, & that a man maye haue saythe, and lacke yet both hope and charitye.

Yea, saith Tindal, but that is but an hyfzoicall faith, that a man getteth by hym selfe of his onely naturall power, & is not the woze of God in his soul, and therfoze that faith is but faint & feable & soone gone a gayne, and is therfoze no right faith nor no chryste faith. For the right faith is wyought and wrytten alway by God hym selfe in the mans hart, and therfoze it is neuer wthoute hope & charitie, wyoughte and wrytten wythin the hart together with the faith, and is therfoze a feeling saythe that neuer can fayle, and therby neuer can ceace bothe to hope wel and woze wel.

Thys is of trouthe the whole somme and effecte of Tindals holy tale, wher in he dydde somewhat yf he would ones proue vs halfe. But sythe I denye that euerpe hyfzoicall faith, that is to say e- uery hyfzoicall beliefe & credence, is so faint and so feable, that it is so lone gon as Tindall sayth it is. For we see profe inough that with many menne it standeth still all their lyfe, be the thng true or false, as the false stoye of Mahomet manye Turkes take for so true, y they wyl not wythstandynge manye sufficient causes, wherfoze of reason they shoulde reken it for false, they wyl I saye

yet

1. Cor. 13.

Jacob. 2.

Luce. 9.

1. Cor. 13.

1. Cor. 13.
Jacob. 2.
Faith may be
without hope
and charitie.

A yet of obstinacy stand stil therein & abide
bond slaues in Chyssen countries vpon
the borders of Turkeye, yea & dye ther-
on to, rather then belueue the contrarpe.
I say further that it is not true, that mā
in the belueue of the articles of the Chy-
ssen faith, getteth y^e belueue by himselfe of
his owne naturall power, withoute the
help of God working with him, and yet
I speake here of bare beliefe, charitie not
yet toynd wyth it.

For sithe euery man that seeketh for y^e
belueue, and endeuorcth himselfe thereto,
purposeth therby to seeke the way to sal-
uacion: the corrupte nature of man can
neuer begin to entre into that iournay,
nor walke forth one foote therein, but yf
he be both first pzeuened by grace, and
haue it walke with him stil. For our sa-
uour 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 belueue, and yet leaue a-
gaine ere he get it, and belueue some one
point & yet leaue of at an other: so maye
he go forth with God into al the pointes
of belueue, and yet leaue of and lak hope.
He may also go forth in belueue and hope
to, yea and ouer greate hope to, and yet
for the purpose of some felshelpe delyte
whych he is not in mynde to leaue, he
may leaue of and lacke charitie.

For though the diuel may beside such
thinges as he verely knoweth, belueue
some such articles as we do wythout a-
ny pzeuencion of grace, for as muche as
in him being perpetually dampned, the
belueue cā be no furtheraunce toward sal-
uacio, & therfore cā in hym be no matter
of the work of grace: yet in mā to whom
the saythe is by Gods ordinaunce pro-
uided for a way toward saluacio though
the way be two long lanes besyde faith,
and therfore 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 saythe, nor neuer cā
he set forth any foote forwarde in it, but
if God worke with his wyl.

For our sauour saith, no man can
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 byncke but from the botome.
And so lykewyse God y^e draweth, draw-
eth euē from the beginning and casteth
downe the cord of his grace to take hold
vpon, whereuppon who so taketh holde
and holdeth wyll, is by God drawen vn-

to God, and helpeth hymself to be draw-
en. For as saynt Paule saythe, we helpe
foorth wyth God.

I saye also that after that God hath
wroughte with mannes wil, and called
him by pzeuencion of grace at the yeres
of discrecion, either from Iudaisme, or
fro Gentilitie, and findinge no lette in
the man, hath by baptyisme fully in sou-
ded the saythe, and wyth hope and chari-
tye putte hym in state of grace, whych
is all the wytyng in the harte that euery
I hearde of: chys man haupng now not
saythe alone but hope and charitye to,
and standynge in suche state of grace,
that if he the so deceaced, hys soule shuld
foorth wyth flye into blyss before hys
bodye were colde: yet when he dothe af-
ter that infusio of saythe and grace, a-
ny thest or aduoutie, he leseth charitie
alwaye, and by custome of synne some-
tyme hope to, and leaueth but bare faith
that is to say beliefe alone, and somtyme
by false doctryne of heretikes leseth
some of that to. And yet is saythe alone
good to bee kepte, yea and the verye pec-
ces and fragmentes of the saythe also,
for they be meanes by whych a manne
maye the moze easely come to the rema-
naunt that he hath losse or lacketh. And
they helpe wyth Gods further helpe, to
keepe a man from some synne though
they keepe hym not from al.

For some man that falleth to theste,
sometyme remembreth yet his baptyisme,
and being by the diuell enticed to kil the
man, maketh a crosse vpon hys bzeak, &
prayeth Chyrist kepe hym from it, and in
aduoutrye likewise. And God in that
good mynde pzeuenteth the mā by grace
and worketh wyth hys will in keepyng
him therfro, as he gaue hi good though-
tes 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 lest hym in the towe as he leste God
in the tother, the diuel that wth his fleshe
brought his wil to thest and aduoutie,
wold bring him to manslaughter also, &
make him iul & murder the towe mā for
his money, the tother man for his wyse.

And thus ye see that of Euidals ryal
tale, there is not one woorde yet proued
true, sauing wher he saith that al which
come of Abrahams seede, are not Abrahams
chyliden all, but they onely that
folow the faith of Abraham. For I wyl
graunt him this, and a great deale moze
to. For I saye further, y^e al be not Abrahams
chyliden that haue Abrahams faith,

but

The wytyng
in the hart.

Good it is to
kepe saythe a-
loue.

John. 5.

B

Jf

John. 6.

John. 8.

A but if they haue his charitie too, & there-
by worke his woorkes. For our sauour
sayth, if ye be the children of Abraham,
worke ye the woorkes 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. More graunteth himselfe, that
though faith alone be a verie 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 More speake so much ther-
of, being as himselfe confesseth but insuf-
ficient, and not rather let it passe and cr-
ho: t eucry man to my feeling sayth, & is
both sufficient and also can neuer faile.

Cor. 13.
Iac. 2. 2.

As for the first poynte, the blame bee
theirs that haue geuen thocassion. For
men haue be fayne to speake so much of
faith alone, for the seiscsame 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 faith alone was y-
nough for saluacion, as Tindalles ma-
ster Martine Luther doth manifestly &
plain in his Babilonica, where he saith
exp: ccessly that a chryste man can neuer
be damned if he wil beleue, no; no sinne
can damne him but onely incredulitie,
that is to say lacke of beliefe. For as for
al other sinnes whatsoever they be, faith
saith he if it either abyde still or come a-
gain, supperth them al by in a moment, &
that God hath no nede of mannes good
woorkes, but that he hath nede of oure
faith alone.

This maketh folke to
speake of faith alone, & shew by the auto-
ritie of saint Paule & saint James & ma-
ny other places of holpe scripture, that
Tindalles Maister holy Luther lyeth.

But yet will Tindall saye, sith I doe
nowe speake of faith that is feeling and
woorketh well, and by reason of the fee-
ling cannot but worke well: what shold
maister More eyle nowe to speake anye
more of the tother saythe alone, that for
lacke of feeling woorketh not, conside-
ring also that I beside the sayth that fee-
leth and woorketh well, adde repentance
also of all that menne doe amisse, what
fault therfore sinder he nowe: or what
would the man haue more?

If there is yet cause to speake of
faith alone, because Tindalle is not an
heretike alone, but that there be many
moe beside him whiche yet saye still as

Luther did befoze.

Also there is cause, because of Tindal
specially, whiche woulde glose Luthers
olde heresie with these newe woordes,
whiche wil in no wise stand, with whiche
he woulde make the world to wene that
in faith alone he meant sayth, hope, and
charitie, and that it could not be that he
anye other meant, because there can be
none other sayth but onely that alone &
hath both hope and charitie therewith:
and by this bald glose that thre vertues
be all one vertue, & that one vertue were
thre, agaynst both reason & scripture,
woulde he mocke vnlearned people, and
make the beleue that Luther ment wel,
& that all other men were so madde that
they could not vnderstand him. And ther-
fore to make open this wily soly of Tin-
dall, is also a cause why that I speake so
much of faith alone, besides the necessi-
tie of aunswering him, concerning hys
woorthyful euasion of his owne feeling
faith, on whiche he hopeth that he may
be bolde, because no man can come into
hys byesse to see what maner of feeling
hymselfe feleth there.

But yet hath god of his great godnes
beggled him, & made him so mad in the
byayn, that he hath vttered hymselfe such
thinges with his own penne, as (our sa-
uour saying himselfe & the mouth spea-
keth of the habundance or fulnesse of the
heart) must nedes make euery manne to
fele eue at his fingers end, that Tindall
in the bottome of his heart with hys ful-
some feeling sayth, feleth a soule filthye
heape of false fumbling herelyses. For
yet is his sayth worse then faith alone,
whiche he calleth the deuilles sayth and
mine. For as S. James saith: The de-
uils dooe both belieue & tremble also for
drede, but thou (saith he to Tindal and
euery such as Tindall is, that for his fee-
ling faith saith that he is so great with
God, that he may doe many horrible de-
des without any deadly sinne) art worse
then & deuil because thou dost not drede.

Luc. 6.

Jacob. 2.

Besides this, sith Tindalle teacheth
such a feeling faith as no faith as he saith
can saue a soule but it, and the teacheth
therewith, all that towarde the geatring
therof, no man can anye more doe then &
child can: to the beggating of his owne
father, that is to saue, almoste lesse then
right nought: what doth he by this tea-
ching but teache euery man to sit still &
goe nothing about it? And whē he saith
god woorkes be nothing of our will, but
necessarilye spyng out of the feeling
faith

A saythe, and yet be but like leaues rather then fruite, for he sayth they shall neuer haue reward in heauen, but y^e it wer da- nable 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, y^e whoso beleueth him shal leaue the all vndone.

And when he teacheth repentaunce without thysse o^r penaunce, and saythe that thys is the inuencion of the deuill, coulde he euer haue comen into the feel- ing of that false sayth, but if the deuils own hand had fumbled about his heart.

B I passe ouer his false faith in all the o- ther sacramentes, his calling of Chry- stes blessed body bare cake bred o^r sterch in his doctrine of lecheri betwene freres & nunnes, and many mad franxies moe that he teacheth beside, this one thing is ynough, and maye serue for altogether, that he teacheth his seling faith onely to serue for saluacion, and without which he sheweth euery man must nedes go to y^e deuill. For other faith he putteth none, but suche as he saith is fruitlesse, & then teaching therewithall that towarde the geatpung of that sayth (which excepte he

C geatte, he must nedes to the Deuill) no man can any thing at al doe by good en- deuour: he both teacheth that it were in vayne for any man to labour for it, o^r so much as praye therefoze, o^r in his heart once to wishe it, syth he coulde with no such thing helpe any thing toward it, o^r for such delyre be anye thing the nerer, but sit euen still and let God woork a- lone. And if he sele any good mnd, neuer labour to kepe it. For he that lent 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 no^r nothing can if he

D would in turning toward god, no moze 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 ensauple, wherby he shew- eth vs that we can nothing doe in tour- ning 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 a- gayne thou Sunamite tourne agayne. And where he saith also. Tourne to me and I will tourne to you, woulde the

Prophete (wene you) haue sayde so to thys hachet: Howe wher he sayth also. Tourne you to me and ye shalbe saued: Like as if man coulde tourne withoute god. Chyrist would not say: without me ye can do nothing. So if on y^e tother side man could nothing at all doe in y^e tour- ning toward him, no moze then can the hachet in turning toward the maⁿ, God would not so often and so earnestly call and crye vpon vs, no^r stand & knocke at the doze of our hearte, if our selfe coulde nothing doe to the opening thereof, and therby to lette him in.

Howe Tyndall not onely teacheth vs thys vngacious lesson, by whiche he would make menne so to loke for grace, that for the lack of they^r own endeuour they may be woorthye to lese it, but also sith he bothe teacheth vs that wythoute that sayth euery manne is damned, and then teacheth vs also, that to the geat- tyng therof no manne can nothing doe: he teacheth I saye, by these two thynges together, euery wretched wilfull beast to lay the weyght of hys wretchednes & the malice of his own wretched wil, vnto y^e prouidence & predestinacion of god.

And sith y^e this is so high an heresie, so foze blaspheming y^e high maiestie of god I say that Tindales seling sayth is yet farre wo^rse, not onely then bare faith a- lone, but also then no saythe at all, as it were lesse euill neuer to haue hearde of god, no^r neuer haue thought of him nei- ther, then to belieue that there is God, and then so bea^rlyve to blaspheme hym.

And wheras Tyndall calleth sayth a- lone, the sayth of the Pope and of the deuill and me, what saythe the Pope hath o^r my selfe eyther, god shalbe iudge and not Tyndall. But surely as for his own seling faith, himself here clearly decla- reth that it is double as deucllysh as the deuils own sayth in dede.

For for the poynt y^e S. James spea- keth of, because of his malepert presu- pcion, affirmyng y^e for the seling sayth he may doe much horrible dedes withoute any deadly sinne, & therefore is as saynt James sayth out of the dreade of God, & ther in wo^rse then the deuill whiche both belieueth and trembleth also for dreade.

And secondly is his seling sayth wo^rse then the deuilles is, in that the deuill be- lieueth that the verye body of Chyriste is in the blessed sacrament of the aulfare, and feareth, and trembleth, and geneth reuerence thereto, yea and vnto the y- mage of Chyristes crosse also, as hath in euery

Sathan ge-
ueth reuerce
to the sacra-
ment, and to
the ymage of
the croffe of
Christ.

In every age been proued in sundry places
of christendome, & dayly appeareth yet,
wheras Tindall calleth blessing & crof-
singe but waggyng of folkes fingers in
the ayre, & feareth not (like one y would
at length wagge hempe in the winde) to
moche at all such miracles, & say the de-
uill steeth from folkes blessinges as men
flee from children faining the self afeard
of them when they list to sport and play
with them, nor feareth to moche the sa-
crament the blessed body of god, and sul-
like a stretch hempe, call it but cake bred
or starch. And finally, yet is his faith-
les seling faith farre worse the is the de-
uils, in that the deuill I dar: say belcueth
and so layeth to mennes charge, y suche
as doe not beliene, might if they would,
and such as doe not turne to god, might
if they list, and layeth vnto the damned
soules the cause of their owne damnaci-
on, where Tindal teaching vs that they
could doe nothing to the contrarpe, lay-
eth of their damnacion all the blame in
God. Whiche blasphemous hereste is
such an heyghnous kynd of abhominable
outrageous blasphemy, that I verely
suppose in my minde, thys poynnt that
Tindalles sayth seleth in his hearte, the
very worst damned deuill in the deepest
dongeon in hell would abhorre.

In outrage-
ous blasphem-
y.

And thus hath Tindall in telling vpon
my sayth, to thys good poynnt wise-
ly brought his owne.

And now where he goeth furth holily
and preacheth vs, that ther is a carnal
Israell and a spirituall, ther is Isaac &
Ismael, Jacob, Esau. And that Ismael
persecuted Isaac, and Esau Jacob,
and the fleshy the spirituall. And that
saynt Paule complayned that he was
persecuted of hys carnall brethren.

What wyse conclusion will Tindall
make of this? Mary no little thing, nor
lyke no small soles 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 tea-
cheth vs lo, that euermore the elects be
they that bee persecuted, and they be the
very Isaackes, the very Jacobs, and the
very spirituall, & the very apostles, &
the very Pauls, and on the tother syde
ther fore all they that persecute any mā,
what can men cal them by right but Is-
maels, and Esaus, and reprobates, and
very carnal fleshyes.

1. Reg. 19. 23.

And by Tindales holy tale, when Da-
uid was persecuted of Saule, then was
Dauid an electe. But when he persecu-

ted either the Phylistines or the rebelles
y rose with Absold, mary tye for shame,
for y was a soule faut, for then was he a
reprobate. And Moses when he was
persecuted & fled, then was he an electe.
But when he pursued with the well be-
lieuing people the false ydolaters of hys
own company, then was he a reprobate
and as many as went with him.

Saynt Paule also when he was per-
secuted of his carnal brethren, then was
he a good man and a veri elect. But whē
he persecuted Hymeneus & Alexander,
& gaue their bodies to the deuill to teache
them leane their blasphemie, then Tyn-
dalle maketh hym an Ismael and an Es-
sau, and but a carnall reprobate.

And our sauour himself also while y
Iewes persecuted him the agreeth Tin-
dall by this reason, y he was all y whyle
good, & holy, & spirituall. But when he
made a whippe once and persecuted the,
& bette them away all that bought & sold
within y temple, the temple being but a
tēple of stone to (by whiche maner of tē-
ples Tindall lettereth not a strawe) what
maner man Tindall here maketh oure
sauour, that he shall tell you hymselfe
for me, and in this wise reason of his, he
tellet vs ye see well already.

And euen in likewise now, when true
men, catholikes, and good men doe per-
secute theues, heretikes, & murtherers,
then are al true men, all catholikes, and
all good men, playne Ismaels, Esaus, &
carnall, & the theues, heretikes, & mur-
therers, 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
become the Isaackes, and the Jacobs,
and the very spirituall.

But now what when the theues, her-
etikes, and murderers, persecute the true
men, the catholikes, and innocentes, as
in Swycherland and Sarony they doe,
what will Tindall call them than? will
he call them by their right names, & tell
what they be worthy? I feare me y tur-
ning of Tindalles felowes to y 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 sayre yōg
woman to his wife, toke her mayde be-
syde, she gaue sentence shortly & sayde he
wer worthy by the mary masse to be hā-
ged by the necke vpon the nexte bough.
But when she was then demaunded for
her,

11. 4. ther,

Ather, what were that woman worthye, whiche hauing a goodly yong gentle man to her husbände, tooke yet hys seruaunt beside, now in good faith said she and in my minde, she were yet to blame to, yea & woorthy 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 y better felow.

W thus would (I wene) Tyndall be loth to geue any soze sentēce vpon heretikes, whatsoeuer they be besides.

And also I remember me now that he can not in verde wyth hys conscience. For sith they bee his owne electes, and his euangelicall brethren, and felowes of hys feeling sayth, he hath perdie told vs already, that doe they neuer so great horrible dedes, they dooe yet no deadly sinne, and therfore woorthy re wot well, but little pretty penaunce, because they context not to their sinnes, but commit them all of fraptrie.

C He should be also in thys matter in a merueylous perplexitie if he wer made the iudge. For how should he beare hym selfe vpryghte among all hys felowes, when he seeth well himselfe that of them all, as all pursue the catholikes, so euery secte pursueth other. For the Huskines and Swingtanes pursue the Lutheranes, as Luther himselfe complayneth, and the Lutheranes them agayn, and al they punish and kill the Anabaptistes, so that by Tyndalles reason, there be none very Flaakes, and Israels, and spirituall, but the Anabaptistes only, because they lacke yet power to persecute. But Tyndall would here synde some witt to excuse all the rable, rather then to call the persecucion 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 sayne would be bring it. But lette vs aske Saynt Austine the question, whiche agaynst the Donatistes suche heretikes then in Affrike as these be now in Almanyn, 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 & coorrecting her mayde, and saythe not that if she would be an electe and spirituall, she must haue lette her maide haue pursued and beaten her. And yet theweth saynt Austine farther,

and by good reason proueth, that these heretikes and all such other as naughte bee, be the very persecutiours euermore themselfe, euen then also when it semeth that good men pursue them.

But we shall let thys processe passe, whiche patch hath Tyndall 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 pleasure somewhat oute of place, for any gaye depending that it hath either vpon the woordes that goe before, or the woordes following after vpon it, sauing that in the woordes nexte ensuing, he putteth vs in mynd of Moses, which being a very speciall electe, and an holye Propheete, and as the scripture saith, a most mylde and pitteous manne, did yet pursue, punish and kille heretikes, ydolaters, and scismatickes, in greate number among the Jewes, whiche thing destroyeth al that pleasaunte patche whiche Tyndall hath there putte in, to proue all suche as pursue and punish suche heretikes and scismatickes, to be Isaiahs, Claus, and very carnall reprobates.

But furthwith after that patch Tyndall goeth furth in great haste, and getteth again against my faith, a merueylous soze assaulte.

¶ Tyndall.

What a multitude came out of Egypt vnder Moses, of which the scripture testifieth that they beleued, moued by the miracles of Moses, as Symon Pagus beleued by the reason of Whylippes miracles. Actes. viij.ouerthelesse the scripture testifieth that syre hundred thousand of those beleuers perished thoroowe vnbeliefe, and lest they carkasses in the wildernesse, and neuer came into the land that was promised them. And euen so, al y children of maister Moses saythles sayth made by the perswasyon of man, leape thort of the rest which our sauour Iesus is risen vnto. And therfore let the embrace thys present worlde as they dooe, whose chyldren they are though they hate to be called so.

¶ More.

The effect of Tyndalles 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 be lieue in Chyfte, forasmuche as of such as by Moses and his myracles wer induced to be lieue in God. xl. thousand lette

It is well done to punish the coull.

Gen. 16.

¶ Ieste their carcases 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 oloeuver be by menne oꝛ myꝛacles induced to belicue in Chꝛyſte, shall leaue their soules in hell, and neuer come to heauen, foꝛ that is our land of behest.

¶ Howc if thys thynge bee so perillous to be perswaded by menne oꝛ myꝛacles: I meruayle ſomewhat wherfoꝛe our ſauour hymſelf vſed thoſe meanes to perswade them, and ſo foꝛc layed it vnto the charge of them, that with the wooꝛke of his myꝛacles woulde not be perswaded to belicue his wooꝛdes, and alſo did rebuke hys apoſtles foꝛ that they dyd not belicue them that had ſeen him riſen.

¶ But to the intente that no man ſhall neede to be aſcarde foꝛ Tyndales tale, to take the fruite of the myꝛacles that god woꝛketh dayly in his catholike church, to cauſe it theꝛby 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 fruitfull ſentence of the ſame, with al ſuch other thinges as god hath, doth, & ſhall with his owne ſpꝛite teache vnto his church helpe vnto the wooꝛdes end. ¶ We ſhall a little examine here Tyndales high ſolemne wooꝛdes.

¶ Fyꝛſte will we bidde hym pꝛeue, that all thoſe .vi. hundꝛed thouſand dyed in deſerte foꝛ vnbeliſe, and bee bolde to tell him that he helpeh the ſcripture, foꝛ the ſcripture ſayth not ſo. ¶ Foꝛ the ſcripture ſheweth that many of them dyed foꝛ inordinate deſyre of meate, not in greate neceſſitie oꝛ foꝛ feare of famine, but foꝛ the inſatiable appetite of hꝛ fulfylling hꝛ delicate wantonnes of theyꝛ taſt, which not contꝛ with the pleaſaunte meate of manna, longed foꝛe & inurmured yꝛ they might not frampe in fiſhe as the Iollardes vſe nowe to doe on good fryday.

¶ And theꝛfoꝛe had they theyꝛ bone graūted them, and their bane geuen theꝛ with. ¶ Foꝛ they were choked therewith, and ſo will ſome of theſe at length.

¶ Some of them wer alſo ſwalowed by quicke with the grounde openyng vnder them, not properly foꝛ vnbeliſe, but natheleſſe foꝛ that vyce whiche goerh nerte it, that is to ſaye, foꝛ a ſcylme in gathering together with Abyſſo, Daſhan, and Choꝛe, a buſie ſwarme of rebellious companie (as theſe ſcylmaticall heretykes dooe nowe) that ſwarued from the obedience of Moſes and Aaron

whome God hadde appoynted foꝛ theyꝛ ſ gouerneurs, wherof God by great myꝛacle toke open vengeaunce.

¶ And ſome other there were that there left their carcases in wildernes, foꝛ dyuers other cauſes beſide vnbeliſe, as by the pꝛocſſe of the byble appeareth.

¶ But now if they all that left their carcases in deſert, had there perished foꝛ vnbeliſe, what had thys made to the pꝛopoſe againſt vs: foꝛ we ſay not but that he which at one time beleueth very wel, may foꝛ all that at another tyme fall fro yꝛ ſayth again, as we ſce pꝛoued by Tyndall, 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 open vnbeliueꝛs pꝛoſeſſing their vnbeliſe, neuer wer ſo many at one time, but that the true belcuers wer yet the ſtronger part, as it wel appered when hꝛ faithful ſolke comaunded therto by Moſes, aroſe and wente with hym, and perfected and bette, and ſubdued the ſaythles, and killed of them greate number.

¶ And ſo ſhal it euer be by Gods grace in chꝛyſtendome, that neuer ſhall there ryſe ſo many miſſe belcuers, but that the true belcuers ſhal be ſtyll the ſtronger. ¶ And though the ſaytheleſſe be ſome tyme ſuffered to pꝛoſper in theyꝛ malicioꝛ rage by ſome euil ſoſtneſ of ſuch as ſhoulde reſpſt them, as dyd the naughtrye people whyle Aaron durſt not withſtande them: yet ſhal God alway ſone after ſend downe ſome good Moſes fro the mounte, that ſhall with the courage of godly zeale reare by the faithfull, and ſhew the pꝛoud ſaythleſſe heretykes, how farre they be to ſieble and too ſewe. ¶ And whẽ it ſhal come to thertꝛinitie, Chꝛiſt ſhall come downe from his high mounte hymſelf, and gather hys ſlocke together, and with the mightie blaſſe of hys own **2. Theſſ. 2.** bleſſed mouthe, ſhal ouerthrowe and deſtroye the ſtrong captayn of all theſe heretykes, Antichꝛiſt himſelfe, and ſhall rule thoſe rageous rebellious ſcylmatykes with an yꝛon rod, and all to cruſh & to bꝛeke thoſe earthlye wꝛetched heretykes like a ſort of earthen pottes, & ſhall hold his dome day, & byꝛng thereto and from it vnto heauen, no ſmall noubꝛer yet of thoſe that ſhall then be leſt. ¶ Of whome Saynt Paule ſaythe: ¶ Then we that liue and remain, ſhall be taken by with them alſo in the cloudes to meeete our loꝛde in the ayꝛe, and ſo ſhall we foꝛ euer be with our loꝛde.

A And euen so were ther of those belie-
 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 ca make no mat-
 ter touchynge Tyndalles reason, whe-
 ther they were the selfe same persones
 that came oute of Egipte with Moyles,
 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 therfoze Tyndalles 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
 pzeachynge and goddes miracles, with
 whiche outward meanes god in al those
 that belieue woꝝketh euer moze.

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 many 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
 therfoze had but the sayth of mens tea-
 chynge and of miracles alone.

But nowe if Tyndall tell vs thys, we
 wil pzeapen hym pꝛoue it. For till he dooe
 moze 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 noꝝ miracles.

And we shall not lette to tell Tyndall
 farther, that of those believers whiche
 were induced by the meane of menne or
 miracles, there dyed in wildernes such
 as we may well trust to haue been elec-
 tes and to be nowe in heauen, and there-
 foze that they eyther had the feling faith
 if none other myght sufficiently serue,
 or elles such other faith as they had gotte
 by the meane of men or myracles, was
 for their saluaciõ sufficient ynough. And
 surely if it so wer, the yet agayn we shal
 not nede to feare. For if we may geatte
 heauen, we care for none other lande of
 behest, noꝝ for none other doth Tyndall
 put h sample but by their comynge to the
 land of behest or their leeing thereof, to
 signifie whiche maner sayth shoulde at-
 tayne to heauen, and which shoulde sayle
 thereof and neuer attayne therto.

And in vnde as it semeth, Tyndal mea-
 neth that all those whiche left theyꝝ car-
 kases in the wildernes, perished & losse
 heauen for lacke of such a feling sayth, &
 therfoze he concludeth, Euen so shal the

childzen of master Moyes saythles faith
 made by the perswasion of menne, leape
 shorthe of the rest whiche oure sauoure
 Iesus is risen vnto. But nowe hath
 Tyndall forgotten that the Prophet Mo-
 ses himselfe 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 wrought by
 God by the meane & instrumente of hys
 own handes, left yet for al that hys car-
 kase and his bones in the wildernes, and
 that hid so surely, that neuer man shoulde
 after find the to cary them thence. How
 sith not onely such as attained sayth by
 perswasion of mē, but such also as Tynd-
 all douteth nothing to be sure of salua-
 tion, left their carkases in the desert and
 neuer came in the land of behest: his ex-
 ample of them h̄ there left their carkas-
 nothing maketh moze agaynst the chil-
 dzen of maister Moyes sayth as saythles
 as he calleth it, then agaynst the childꝝ
 of Tyndalles own feling faith. And ther-
 foze every man maye fele that Tyndalle
 hath brought in this poynte like a verpe
 soole. For every man may well perceiue
 that the saythe whiche Tyndalle repro-
 ueth in me and calleth it saythlesse, be-
 cause meane are induced therinto by
 miracles and perswasions of mē, Tynd-
 all himselfe knoweth to be the sayth of
 holy S. Austine, as his woꝝdes agaynst
 the Manichets which Tyndal hath him-
 selfe rehearsed, testifyc well & beate wit-
 nes, though Tyndalles owne glose were
 true. For if he beleued h̄ 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
 shorthe of that rest that Christe is risen
 to, but is therein, and not in the rest on-
 ly, but in the blesse too, and so be manye
 childzen of the same sayth and many mo
 shall. But as for Tyndalles sayth belie-
 ueth it self, that himselfe and his maister
 and all their childzen shall lye still and
 slepe, and therfoze leape shorthe of blysse
 and life too til domes day, and then dare
 I be bold to warraunt them for as long
 agayne after.

But yet sith Tyndall telleth vs here,
 that this sayth of oures is naughte, and
 by his wyse reason the sayth of Saynte
 Austine too, because both he and we wer
 induced to the beliefe by myracles and
 perswasion of men: Let vs beseeche Tin-
 dall being so spectall a pzeacher sente by
 god to geue vs his good gospil counsaill
 what

Actes. 8.

Q What we maye dooe to come to heauen. What will he aunswer vs? What counsayle will he geue vs? He will of likelihod, because he lykeneth vs to Symon Magus that believed for the myracles which he sawe Phillip woꝝke, bydde vs therfore doe as Saynt Peter bode hym doe, to whome he sayd: doe penance for this thy wickednes, and pray to God if he peradventure 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 fynderth with vs, that is to wit, the belieuing for miracles and by perswasion of men, but for that he would with money haue bought the gyft of the holy ghoſte. Howbeit with Tyndall 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 sorry for it, & shew him that we be full hearty and repent it verie soꝛe, that euer we believed either the scrpyture the better for the churche, or the churche the better for the myracles that are daily wrought in it, or anye piece of the saythe for anye miracle that Whylippe wroughte or Jacob eyther, or anye Apostle of them, or yet our sauoure eyther. But nowe that we be so soꝛe for it, what will he bydde vs moꝛe? Fastyng, praying, or pylgrimage, or other woꝝkes of penance, we shal not nede to feare. For Tyndalle believeth none, but saythe it is sinne to dooe any. Well, we shalbe at hys counsayle contente for his pleasure to forbear all those synnes of payne and penance too, but yet how shal we dooe for faith? For without the very feling sayth, no repentaunce can saue vs, be we neuer so well ware in keeping vs both fro thysist & thysist and satisfaccion. What counsayle will he geue vs therfore, how we may labour for thys sayth?

He hath geue vs plain aunswer already, that ther is with vs no remedye. For sith we haue so highly offended god, not of weakenes, frapltie, & infirmitie, as his electes doe when they fall into their horrible dedes by the fruit of their sinne remapping in their flesh & breaking out at their fraple members, but even willingly & of purpose, & of pure malice, whan we endeour our self to believe h articles of Chrystes sayth by miracles & perswasion of me, which faith is (as he sayth) the devils sayth. Therfore as for the rest of god is risen to, he telleth vs plainly we shal

never come therto, & therfore biddeth vs never loke ther after noꝛ never care ther for, but let it alone and thinke no moꝛe theron, but play & make vs mery whyle we may, & while we can never haue good in h woꝝld to come, embrace therfore he biddeth vs & hold fast this present woꝝld & the pleasures thereof whyle we may, & be not so foolish as to lese both.

Is not here (good chryſten readers) a good lesson and a goodye ghospel of this euangelicall doctour? I wisse saynt Peter aunswered not Symon Magus so soꝛe ye wot well. But what, sith there is no remedy with vs, but that Tyndal wil nedes dampne vs all into Dymminges dale, yet lette vs beseeche him of his comfortable counsayle for some other good felowes, as have been by grace hitherto kepte and preferud from such vngodlye cummyng into the saythe, and haue so well resisted all credence of myracles and all mennes perswasions, that for any thyng that God could doe by meane of men or miracles, they stand yet cleare aboꝛde and believe nothing at all.

If some such good felowe would now beseeche Tyndal to teache hym the meanes howe he myght geatte hys scelynge sayth, what counsayle woulde Tyndal now geue vnto him: will he bid hym repent his vnbelleif: if he so bid him, h man wil wene he mocketh him. For he w can he repent the not belieuing of anye article, but if he first belieue 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 firste beleue that poynt himselte.

And Tyndalle hath also shewed vs, that concerning the belieuing, the electe can nothyng dooe at all, tyll God make 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 vnbelleife befoꝛe he tell him howe he maye firste 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 Tyndal tell hym thus, then the man callynge to mynde Tyndalles soꝛmare tale that he hath wrytten and taught, that the will of man can nothing woꝝke with God toward God, though

A it may work with god toward outward thynges, and nowe thys prayer if it lye not in his will, wherefoze doth Tyndall aduise him to it. And if it lye in his will, yet sith by Tyndales tale it can nothing doe toward god, and the turning of god to hym and hym to god. (Foz if it could then could his will do somewhat toward god which Tyndall doeth expzessely deny) the pooze man will wene that Tyndall doeth yet but mocke.

Howouer, sith Tyndalle expzessely mocketh all endeouour of mans wille in subduing of hys reason into the seruice of the fayth of Chzist, and calleth it a betleblinde reason, the man will soone see that Tyndall is hymselfe betleblinde, if he see not that it is then but a betleblind counsaile to byd hym goe pray therfoze. Foz wel ye wot, the self same mynd and entent of praying that God maye make hym belieue, is some endeouare of hys owne will toward the beliefe.

And yet when Tyndalle hath mozeouer tolde vs yet moze playnly, that the man can by hys wille no moze dooe toward the geatting of the faith, then can the child in the begettynge of hys owne father, and enery man well woteth that the chylde cannot pray God to cause his grandfather to begette his father: this manne must nedes perceiue that in bidding him to pray for the fayth, Tyndall doth playnely mocke hym.

Finally good faithfull reader, I can not in good fayth perceyue what counsaile Tyndall can geue any manne toward saluacion, standyng his frantike heresies agaynst free will, whiche as it is in euery good and meritorious work pzeuēted by the goodnes of God, so doth it in such as haue age and reason, worke and walke on with God, not in other thynges onely, but with endeouore also toward fayth, by credence geuyng bothe to myzacles and good perswasions of men, whiche thynges God hathe here ordayned for the meanes toward it, conuenient for the state of this pzetent life, and sufficient for the iuste cause of damnacion, of all suche as for lacke of theyr owne deuour, and for frowardnes of their owne free will, doe not vpon so sufficient causes belieue, sith that if they lacked not endeouour vpon their owne parte, the goodnes of God wdulde 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 byng to the gloze from which they shoulde neuer falle, and towarde whiche gloze, Tyndall standing his heresye, can as ye see, babble he neuer so sayntely, geue any man anye counsaile foze warde, but euen to sitte still, and do naught, and let god alone. Foz as ye see plainly to this end at last cometh al his holy heresie, when it is well erampned. And therfoze wold not yet master Hoze be glad to chāge his faith for Tyndales, as faithlesse as false Tyndall calleth it.

But now concludeth Tyndall all hys conclusion thus.

¶ Tyndall.

And hereby may ye see y it is a playn and an euidente conclusion as byghte as the sunne shynyng, that the trowth of Goddes word dependeth not of the trowth of the congregacion.

¶ More.

Who euer sayd that it dyd: who was euer so madde to thinke that the trowth of Goddes woorde, depended vpon the moathes of any moztall menne, or anye creature eyther in earth or heauen: but without any outward dependence, hath his solidyte substaunce and fastnesse of and in it selfe. But the thyng that is in questiō betwene vs, is not wherby Tyndalle knoweth and I also, that Goddes word is true. But wherby he knoweth & I too, which is the word of god. And because Tyndall and I be not agreed ther vpon, but I say wzytten and onwzytten, and he but wzytten onely: I come nere vnto hym ther in, and aske hym howe he knoweth which is the word of god wzytten, that is to witte, which is the verye scripture. And then saye I that the certaintie of thys thyng euerpe man that ordinarlye hathe it, cummeth to it by the catholike charche.

And that I say trowth in thys poynt, I thinke that euery chzisten manne that knoweth whiche be the scriptures, will for hys owne parte beare me witnesse, as holy saynt Austine hath already done for his parte, in the woordes of his befoze remembred wzytten againste the Dani cheys, where he saith, I woulde not belieue the ghospell, but if the antozitie of the church moued me therto. Which sayyng of saynt Austine, ye se your self that Tyndall hath so falsely, & yet for all that so sayntely glosed for an aunswere, that they remain still vnaunswere.

And therfoze as for Tyndales conclusion, we will with good wille graunte hym

God dooeth
pzeuent free
will.

A him that it is as cleare as the sunne shyn-
ning, that the trueth of gods woordes de-
pendeth not vpon the trueth of the con-
gregacion. But syth ye see good readers
as cleare as the sunne shynnyng, 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 Tur-
kes, and Jewes, and Paynims too, and
all the creatures of heauen and earth,
and hell too, sayyng these heretykes on-
ly, whiche woude with theyꝛ false glo-
ses make hys woꝛdes false, euen suche
as they knowledg foꝛ hys.) But syth
you see well as I say, that our question
is not what thyng maketh Gods woꝛd
to be true, noꝛ by what meane me know
Goddes woꝛde to be true, but by what
meane men know which is hꝛ true woꝛd
of God, & whether we know not whiche
is the true gospell by the meane and tea-
ching of the knowen catholike churche,
oꝛ not by it, but by some other churche oꝛ
congregacio vnknoyen: ye may se pour
self as cleare as the sunne shynnyng, that
Tyndall byingeth in hys bꝛyght cleare
conclusio, not foꝛ to shew you any light
of trouth, but foꝛ to leade vs from hꝛ sight
of the matter and make vs looke vpon a
wꝛong marke, oꝛ leade vs into the darke
where we shoulde 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 credēce to hꝛ catholike church,
no moꝛe then the Jewes oꝛ Sarasens:
he remembꝛeth hymselfe at last, and lest
hymself and his disciples myght perad-
uenture seme to fall in the same fault, he
teacheth them nowe that are hys electes
and haue hys feeling sayth, such playne
euidēt aunsvers foꝛ the pꝛofe of theyꝛ
feeling sayth, that no man can aske anye
farther. foꝛ loe syꝛ thus he sayth.

Tindall.

And therefore when thou arte asked,
why thou belieuest that thou shalt be sa-
ued thowow Chꝛist, and of such like prin-
ciples of our sayth, aunsver, thou wot-
test and felest it to be true.

More.

We wotte well, good readers, that the
principall purpose whereupon we goe,
is the argument whiche Tyndall would
seme to soyle, that is to say, the argumēt
by whiche we pꝛoue the knowen catho-

like church to be hꝛ very church of chꝛist, foꝛ
because by that church & none other we
knowe whiche is the trewe scripture of
Chꝛist. Whereupon we conclude that hꝛ
same church therfoꝛe & none other is the
very true church, by which we knowe the
true doctrine. To this Tindall hath,
as ye haue hearde, scudded in & out lyke
an hare hꝛ had. xx. byace of grephoundes
after her, & wer asfeard at euery sote to be
snached vp. foꝛ perceiuyng well, hꝛ if he
graunt it to be true, hꝛ he knoweth whiche
is hꝛ scripture by the catholike church, he
must nedes then graunte also hꝛ the same
church is the very church: he shiffteth in
& out, now yea, now nay, & wheras he cā
not in conclusio auoyde it, yet he finally
seleth out a shifte to linke away flyly &
seme not to graūt it, shewing vs that he
knoweth not whiche is hꝛ verpe scripture
by the catholike church, but by his feeling
sayth.

Howe is it therfoꝛe good reason that
Tindall carie vs not alwaye with other
questions from thys poynt, and deuisse a
question hymselfe, as why he belieueth
that he shall be saued thowow Chꝛist. foꝛ
both is that question not so directlye to
the matter, and also ther may peraduen-
ture vpon that questyon aryse another
question, that is whether the saluacion
of any determinate persone yet liuyng,
be in the same persone any article of be-
liefe oꝛ not, and some men will hold per-
aduenture that it is not properlye anye
poynt of the beliefe but of hope.

But therfoꝛe lettyn hꝛ question passe
foꝛ thys pꝛesente, I shall purpose vnto
Tyndalles dysciple, the questyon that
goeth nerte to the purpose, and he shall
aunsver as Tindall teacheth hym. foꝛ
I am loth to talke with master Tindall
himself. I aske his dysciple therfoꝛe this,
syꝛ M. Tyndalles dysciple, syth ye saye
that whiche is hꝛ very scripture ye knowe
not by the knowen catholike churche as
saynte Austine sayde that he dydde, and
Luther also pour owne matters master
sayth that he doeth: I pꝛaye you tell vs
therfoꝛe, howe doe you knowe that the
boke of the soꝛwe euangelystes bee the
very scripture of God?

To this question ye heare howe Tin-
dall standeth at hys backe, & pꝛompteth
him in his eare in this wise. Say thou
belieuest it because hꝛ felest it to be true.
Very wel & properlye aunsvered. Then
wil I aske him one question oꝛ twayne
moꝛe. Wherefoꝛe belieue you hꝛ no good
woꝛk shall be rewarded in heauen, & that
freres

A freres may lawefully 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, aunswer, because it is writte in thine heart. And if he aske who wrote it, aunswere, the spirite of god. And if he aske how thou canst first by it, tell him, whether by reading of bookes or hearing it preached, as by an outward instrument, but y inwardly thou wast taughte by the spirite of God. And if he aske whether thou belieuest it not because it is writen in bookes, or because the priestes so preache, aunswere no not now, but onely because it is writen in thine heart, & because the spirite of God so preacheth, and so testifieth vnto thy soule. And say though at the begynning thou wast moued by readyng or preachinge as the Samaritanes wer by the wordes of the woman, yet now thou belieuest it not therefore anye longer, but onely because thou hast hearde it of the spirite of God, and readde it writen in thine hearte.

C Now god readers, here ye see y Tindall hath instructed his disciple to make aunswere sufficient to euery thing y may be asked him, the whole effecte whereof, standeth altogether in two thinges. The first, that all these poyntes of his saythe he belieueth, 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 writing that he readde, or preaching that he hearde, as the Samaritanes dydde for the womannes wordes: yet now he belieueth him not therefore, but onely because he readeth it writen by the spirite of God in his hearte.

Now for as muche as this outwards meane of preaching 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 come to y high poynt of feling faith, by which he readeth writen by the spirite of God in his heart, y the bookes of the. iiii. Euangeliesses be very true scripture of god, he belieueth it not now y better of a poynte because the catholike church sayth so: I will therefore aske this good scholer of Tindall, whether he fele writen in hys

heret by y spirite of god, y he hath a better faith & a moze perfite than saint Austine had, after y god had by miracle touned him to the faith & wrote against the Manicheis, from whose false sect god hadde called him.

Peraduēture this question wil some what seme strange to this disciple of Tindall, because it is none of those, to which his maister hath taught him to make aunswer. But yet I thynke in conclusion y his maister will not aduise him to say, y he feleth himselfe to haue a moze perfite belief then S. Austine in any such thing as saint Austine and he beleued bothe, lest enery man should fele the maister of such a scholer to proue a proude foole.

Nowe on the tother syde, if he confesse y he fele not his own sayth for any moze perfite then S. Austines was, but beleue in hys owne minde y S. Austine in any true poynt of beliefe comune vnto them bothe, had as full a sayth, & as perfite as he: then wil I aske him wherfore he doth not now beleue the scripture still for y autozitie of y church, aswel as saint Austine did stil when he wrote of himselfe against the Manicheis, & sayde I woulde not beleue the gospel but if the autozitie of the church moued me therto. He beleued it for y autozitie of y church alwaye still, & yet dare I saye, & Tindalle I suppose dare not saye y contrary, but that y spirite of god had aswel writen that conclusion 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 knowledge of the very scripture which is our principall matter: Tindales aunswere in y very chief point of al, but if he proue his 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 feleth and findeth in his heart writen by the spirite of God, y freres & monkes that haue by bowe for saken flesh, may lawefully fall from fish to womans flesh, and vnder the name of weddyng, make strowed strumpettes of nunnes, & feleth also by like feling faith y good woorkes are naught woorth, nor shall be rewarde in heanen, and feleth also by the same false feling faith y in the blessed sacramēt of y aultare ther is neither y precious body nor blood of chryst, but onely cake bread & wine, or starch in stede

In stede of bread: I shall aske him I saye
therefoze the questyon, to whiche hys
master hath bounden him to make aun-
swere, that is to wit, howe he came first
by this sayth, that is to saye, the hypoziti-
call sayth of them, befoze that the spirite
of god with writing the in his hert, cau-
sed hym there bo: h to reade & seele them.

Fo: aunswere of thys questyon, Tin-
dall sayth to hys scholer. Tell him whe-
ther it wer by reading in bookes, o: hea-
ring it preached. Verpe well. Nowe
sith hys maister brddeth hym tell vs, I
woulde praye him to tell vs, whether by
preachyng o: reading in bokes. To thys
15 he wil I wene aunswer me that he lear-
ned those thinges by preaching. Then I
aske him by whose preaching he came to
it. To this must he be fayne to saye, that
by the preaching of his own maister wil-
liam Tindall, Luther, Lambert, Hus-
kin, o: Swinglius, o: some suche other
apostaticall preachers. But now to this
shall I tell hym agayne, that syth he had
not the feling sayth written by the spirit
in his heart after his masters own tale,
till he first beleued y same thinges with
an hypoziticall saythe by the hearpyng of
those holpe preachers, he must to thentent
C that he may leade vs into thesame sayth
as they dyd hym, tell vs what reason he
hadde to beleue them, seeing that they
be neither men of moze learning, no: of
moze witte, no: of so muche vertue, as
wer saynt Austine, saynt Hierom, saint
Basile, saynt Cypriane, saynt Chyso-
stome, saynt Grego:z, saynt Ambrose,
with many such other like, whose holpe
liuyng, true sayth, and doctrine, God
hath approued and testified to the world
by manifold woonderfull miracles, all
which holpe doctours haue taughte men
to beleue the contrary.

Do thys questyon Tyndall teacheth
his scholer to make aunswere and saye,
that he beleued them because they laye
so good authoritie fo: them. What au-
thoritie laye they fo: them shall I saye:
Now to this questyon Tyndall hymself
maketh aunsver and sayth: Concerning
outwarde teachyng, we alledge fo: vs
scripture elder the any church that was
this. iiii. hundred yeres, and old auten-
tike scoles whiche they had broughte a-
slepe wherwith we confound their lyes.

Remember ye not howe in our owne
time, of al that taught grammer in En-
gland not one vnderstode y latine tong:
how came we then by the latine tongue
agayn: not by them though we learned

certayn rules and p:nciples of them, by
which we were moued and had an occa-
sion to seke further, but oute of the olde
autho:z. Euen so we seke by olde anti-
quities oute of whiche we learne, and
not of our churche, though we receiued
manye p:nciples of our churche at the
begynnyng, but moze falsed amonge,
then tructh.

Loe god readers, this disciple of Tin-
dall in these articles of his feling sayth,
that god chyssen mennes god wo:kes
shall haue no rewarde in heauen; & that
freres maye wedde nunnes, and in hys
blasphemy agaynst the blessed body and
bloude of Chyrist in the sacrament of the
altare, he beleued his maister, and his
C maister his maister Martine Luther, &
the other lewde masters of these newe
sectes, not withoute a cause, ye see well.
fo: he sayth y they alledge fo: their he-
refles the scripture & olde aunciente sto-
ries, & therewith as menne haue brought
by now the true olde grammer agayne,
euen so doe they nowe byyng by the olde
true sayth agayne, wherof though they
tooke some p:nciples of the catholike
church at the begynnyng, yet they tooke
therof moze falsed among then tructh. **C**

Now which those thinges are that he
callethe the falsed y he saith they toke of
the churche, ye knowe god chyriste readers
well prounghe, those are the poyntes fo: The occasion
of Tyndales
testing and
raylings
which he so soze iesteth & railleth agaynst
the catholike churche, the teaching that
good wo:kes shall be rewarded in hea-
u: and that folke should kepe y holy dayes,
& fasting dayes, and pray fo: at chyristen
soules, & honour the precious body and
bloude of Chyrist in the blessed sacrament
& obserue their holy bowes made to god
& so:bede that freres should wedde nun-
nes, and many such other thinges.

These thinges he saith that the church
hadde taughte him false, tyll that nowe
Tyndalle, and Luther, and Lamberte,
and Huskin, and Swinglius, haue re-
scozed agayn the ryghte sayth in al these
poyntes, that hath been thys ryght hun-
dret yere lesse, as Tyndalle saythe.
These thynges haue they nowe rescozed
and broughte bype agayne by antiqui-
ties and olde sto:pes, lyke as mayster
Lilpe, late mayster of Woules schole,
broughte by in London the ryghte order
in teachyng of grammer and learning
of the latine tongue.

This is, good readers, the thing that
this good scholer of Tyndall by y coun-
sayle of hys maister aunswereth.

A But now 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 nothyng y euer our Lorde promysed to preferue for euer, and therefore it myght by chaunces and occasions of battayle and warre, perishe and be lost, and the countreys copelled to leaue it & receiue some other language in the stede therof. But as for y saythe can neuer sayle, no moze then can the catholike churche, against whiche, our sauour hath hymselfe promised that all the heretikes that rebelle againste it, noz all the tyrauntes bypon earth that ensurge & oppugne it, which two soztes bee the gates of hell, shall neuer obtaine and pzeuaile, noz in likewise all the deuils of hell that are within hell or walking in this world & busy aboute the gates of hell, shall neuer be hable to destroy y sayth which our sauour hath in likewise promised againste the deuill y went about to sift it out of hys church, should be preferued & kept by the meane of hys own speciall prayer.

The gates of hell.

John. 16.

C And therfore, sith grammer in the latine tongue is a thing that may sayle, & the true sayth is a thing by the spirytle of God, accordyng to Chyistes promysse perpetuallie taughte vnto hys church, & therfore can neuer faile, no not though all the bookes in the world should faile: therfore hys similitude of grammer likened vnto sayth, is no moze lyke then an apple to an oyster.

D Nowe as touchyng anye suche olde autentike scozies as he speketh of, which he sayth the churche had brought a slepe, wherewith he sayth that Luther & Tyndalle, and Huskyn, and Swynglius, confounde our eyes: I woulde very faine heare some one scozpe, by which he proueth that fasting, and praying, and almose dedes, doone in saythe, hope, and charitie, be naughte woorthie, noz neuer shall haue rewarde in heauen.

By what olde scozpe proueth he y folke should not pray for their frendes soules?

By what olde scozpe will he shewe vs, that chyisten women be pytelles, and wer wont to syng masse?

By what olde scozpe can he make it god, that in the blessed sacrament is neyther fleshe noz bloude, but onely bare bread and wyne?

And by what olde scozies nowe founden out, can he now make vs know, that freeres or monkes professed, were of olde

wont to wedde nunnes, and wel allowed and muche commended therein?

E We be very sure that in all these poyntes except y last, we shall find vnto these folke many old autentike scozies prouing their heresies false. Howbeit, as for the last in dede, I find not as farre as I can remeber, any old scozies against it. For I suppose vereli, that vntil freere Luther nowe beganne of late, there neuer was wretche so beastlye, that euer durst for very shame accepte any such incestuous marriage befoze, but if it wer only Iulianus apostata, which fell furthwith fro the faith, & became a false papynim, & persecuted the chyisten folke, & Chyiste quit him thereafter, and shortly sent shameful death, and the wonder of all the world vpon him while the world standeth.

Nowe come we then to the scripture. For therein they make as though they reigned, we alledge (sayth Tyndall) for vs the scripyture, elder then any churche that was these. c. yeres.

F Firste when Tyndall here sayth (we) I woulde wytte of hym whiche we, we Lutheranes, or we Huskyns, or we Anabaptistes, or we Swynglyanes, or of whiche rable of all the remenaunte of those hundred sectes, of whyche neuer one agreeth with other, noz neuer a man with hys felowe, but eche of them layeth the scripyture aswell agaynst all the remenaunte of the sectes, as agaynst the catholike churche.

G Besydes this, where Tyndall sayth that they alledge for them the scripture, we saye that some thynges ther are that God wyll haue belieued, wherof hys woorde was deliuered vnto hys church withoute wytyng, and in hys church without wytyng preferued by the selfe same spirite that endyghted the wytyng. And thys doose we proue by olde autentike bokes of olde holpe doctoures, and by the autoritie of the catholike church, and by the manyfolde myzacles that still 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 clearly proued vnto Tyndall in the laste Chapter of my thyrde booke. And for hys purpose in that poynt, he hath not one text of scripture, but such as he maye be ashamed so farre agaynst the right sence of them to byng them furth in place.

And ouer thys, for hys finall confusion in that poynte, ye haue your selfe heard in my sowerth boke, that y perpetuall

Actual virginittie of our ladie, he hath him selfe confessed, that who soeuer heare it taught must belieue it, and yet is it not proued by holy scripture. And therefore must he nedes geue ouer that false feble heresie, which he was wont to hold. that we be bounden to belieue nothing but if it be wrytten, and as Luther saythe euidently wrytten in scripture.

Howbeit, in this that he sayth, he alledgeth scripature, he doth but walke a boue in a maale. For well ye wotte, good readers, and so dooeth hymselfe to, that betwene these heretykes and the church, the question is not for the moze parte in the wordes of the scripature, but vpon the right sentence and vnderstanding of the scripature.

Howe dooe we lape therein agaynst them the olde auncient doctoures, whose expositions they contemne. For bothe for the rewarde of god woorkes, and for saluing, and for the blessed sacramente, and for bowes of chastitie, if they would stande vnto the expositions of the olde holpe doctoures vpon 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 Tyndall tell vs some one of so many saintes, as synce the apostles tyme haue wrytten vpon the scripture befoze Luthers dayes, that expounded h scripture in such wyse that it wer by hys expolition, lawefull for a frere to wedde a nunne.

Therfoze in conclusio as concernyng the scripture, fyrst for suche poyntes as God hath taughte his church without scripture, as the article of the perpetual virginittie of our Ladye. Tyndalle can not teche his dysciples that they alledge the scripture, for in scripture it is not spoken of. If he will saye that they be at libertye, and not bounde to belieue it, hymselfe hath in that article confessed the contrarpe befoze, as ye haue seen in my fowerth booke.

And also in all suche other lyke, if he belieue not the church, he might aswell not haue beleued saynt Paule. If he say that he could not but belieue S. Paule, because god wrought miracles for him, by thesame reason must he beleue the catholike church, for as much as god continually in every good chrystien contrey woorketh miracles in it for the catholike church, and withdraueth hys miracles from al churches of heretykes, and thereby declareth that he doth those miracles not onely in it, but also for it.

And also Tyndall knew not that god 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 befoze that his hearte was so holpe, that God lyked to wryte with hys own finger therein. For hymselfe saith h the hystoricall sayth goeth fyrst, and the feeling sayth cometh after. Therfoze at the least wyse in that tyme, why shoulde he not aswell belieue the church when it sayde: This thing God by saynt Paule did tell, as when it said: This thing god by saynt Paule did wryte.

And in lykewyse for the bookes of the wrytten woordes of scripture, of whiche these heretykes receiue such as lyke the, & refuse such as they list, sith that in the beginning sauing for h catholike church they neither knew the tone nor h tother: why shoulde they not belieue thesame church, aswell in the tone as the tother.

And as concerning the bookes of scripture whiche they themselpe receiue, sith the debate betwene the church & these heretykes standeth not vpon the woordes but vpon the sentence, if Tyndall wer a Turke bozne (because he layeth so often the Turkes for his part agaynst vs) they woulde and well they might reken hym but for a proude soile, if he would nowe beginne to construe them their Alcharon in great and necessarye poyntes of they sayth, agaynst h consent and agreement of all the old expositours of they owne, and the belief of all the people from the death of Mahomet vnto Tyndalls birth.

If Tyndall would nowe refute mine obieccion of the Turkes and their Alcharon. with obiectyng in lykewyse agaynst me the Jewes, and the olde testament, which Chryst and his apostles taught the to construe contrary to the olde vnderstanding fro Moses dayes to they owne, & that the church of Chryst doth euen thesame still, and wil therfoze say that so may hymselfe and his maister Martine, and Hnskin, and Swnglus, teache the church of Chryste in lykewyse to construe the scripture of the newe testament in necessarye poyntes of faith, contrary to the consent of al the olde expositours and the common sayth of all chrystien nations, sith the tyme of Chrystes death & his blessed apostles vnto our owne dayes, as Chryst & his apostles & the catholike church teache h Jewes to construe their owne scripture of h

A olde testament, that they had hadde and taught so long befoze: I aunswer Tyndall thereunto, lettynge passe other aunsweres for this tyme, that Chryste and hys apostles and the catholyque church ever synce, haue prooued and yet proue the authoritie of theyr doctrine to be aboue the Jewes in y construing of theyr owne scriptures deliuered by Moyses & the Propheetes, by that it hath pleased god for the testificacion thereof, to shew by Chryste and his apostles, and his catholyque churche, continuallye to thys daye manye meruaylous miracles, and withdralwe them all from the Jewes.

B Now let Tyndall, and Luther, and Huskin, and Swinglius, do the like against the catholyke church, and then let them come and teache it to construe the scripture of Chryst contrarye to all the olde. But till they haue the miracles among them & the catholyke church leseth them, if Tyndall and his fond felowes will in the meane whyle goe nowe aboute to teache the churche to construe the scripture of Chryst, contrarye to the continual faith fro the apostles dayes vnto their owne, we maye muche better call them proud presumptuous fooles, then might the Turkes for teaching them a contrarye construction of their Alcharon.

Wesydres thys, hys ensaunple of the Jewes will not helpe hym for another cause. For the olde expositours of theyr scriptures both of Moyses and of the propheetes, wer vpon the part of Chryst and his apostles, and consequently of the catholyke church continuallye agaynst the false scribbs and phariseis, and the false doctours synce, in such necessary poyntes as they and we varye for, as appeareth wel by diuers of their bookes, which bee daylye broughte foorthe and alledged by menne at thys daye learned in theyr own tongue, and also by that substaunciall wel learned man Lyze in his exposition 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 y by their exposition it myght appeare y the scripture of Chryst appeareth it for lawfull & not abhorreth it as a thing abominable, y freres shold wedde nanes: I wil agree with Tyndall to geue ouer all y matter.

And thus ye see good readers, that as concerning the scripture which Tyndall here teacheth hys dysciple to saye, that they alledge elder then any churche this

xliij. C. yere. sith the debate and variace is not in the woordes wherein they & we both agree but in the sentence, wherein not onely the comon continued sayth of al chrysten naciõs, but also all y olde holy doctours & saintes ever since the same scripture wyrtten agreeth with y catholyke 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 ail, and when he aske wherefoze he belieueth either this or that, sayn must he be to holde hym onely to hys feeling sayth, and as Tyndalle for a shorter anchor teacheth hym, saye y he belieueth it only because he feleth it wyrtten in his heart without any reasonable outward cause wherfoze he first beleued it with a stoyr sayth, wherof as ye haue heard, he can for his heresies proue vs none at all.

Then sith he is cummen to that point, that without any god outward cause, he must defend his sayth by his onely feeling, maye not the Turkes & the Jewes bothe, whome he layeth so soze agaynst vs, defende their saythes agaynst 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 every man that will aske vs wherefoze we hope so. And therfore leauting saynt Peter his way, lette every man folowe Tyndall and beliene what he lyffe, and say he feleth it wyrtten in his own heart with Goddes own hand.

Wenne saye that he which hath been once at Hierusalem maye lye by authority, because he shalbe sure seldome to meete anye manne that hath bee there, by whome hys tale might be controlled. But Tyndalle hath here to lye withoute controllemente, with lesse labour soughte out a shorter waye, and as himselfe thynketh a surer too. For he geeth not once oute a dooze therfore, but saye what he lyffe, and tell vs that he feleth it true, and syndeth it wyrtten wythin hys owne hearte, by hym that can not wytte false the spirit of god himself. And there he weneth hymself surer, then if he wet twice to Hierusalem, & twice 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 w^{it}-
ten within hys owne hearte, he weneth
himselfe verie sure. For he thinketh be-
relpe there can no man looke in there to
cotrolle hym & see whether he lye or not.

But yet as w^{yl}ve as that inuencion
was, Tindal is therein begyled, and god
hath gone beyonde hym, and made hys
w^{yl}ve folye founden out moze playnlye
then of late appered & came to contro-
lement the selfsame w^{yl}ve foly in Richard
Webbe. This Webbe whyle I was
chauncellour to the kynges highnesse,
was by dyuers heretikes deteced vnto
me, that he had sold and vsed continual-
ly to sell many of these heretikes booke,
forboden by the kynges gracypous pro-
clamacon to be brought into the realme,
And farther, I was by god and honest
menne enourmed, that in Wyllowe
where he then dwelled, there were of
those pestilent bookes some thowen in
the strcte and leste at mennes dozes by
nyghte, that where they durst not offer
theyr poplon to sell, they would of theyr
charitie poplon men for naught.

Now being thus enourmed of hym,
and hauing verie sure knowldege that
he was a great medler in such vngraci-
ous matters, and bittering of suche pop-
soned bookes, of which I had a dossier de-
liuered into my hādes by Michael Lob-
ley, whome I had attached for like mat-
ters, and whyche hadde receyued the
same dossier and bookes of Webbe, and
afterward abiured his heresies. I gaue
oute a commission to certayne good wor-
thyppesull folke at Wyllow to attache
Richard Webbe. Whereupō after sar-
cies 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 Ro-
bert Hecton, to whome he hadde vtte-
red of hys bookes before, and fell in a se-
crete agreement with him what eche of
them shoulde say therein 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 thre w^{yl}ve begyled,
for yet ere he came at me, Hectō fearing
that Webbe might hap to tel the truely,
thought he wolde himself be before him,
and sente me woorde in greate halfe 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 moztow,
first of dyuers other thinges aunswere

on his othe manye a false aunswere, as
I very well perceiued, sauing the salue
of hys remembraunce. For euer for the
moze parte, he referred and restrayned
all to hys remembraunce. And when he
hadde al done, and saw that I found no
faulte, nor nothing objected agaynst his
aunsweres, but so used my self as though
I beleued them, then he beganne to loke
pitteouslye vpon me, and sayde that he
had euer hearde, that who so wer in hys
examinacion true and playne vnto me,
had been alway went to find me good &
faourable, and said that for that cause
he had himselfe shewed me all that euer
was in his stomake, as playnelye as he
knewe it himselfe byon hys sayth to his
remembraunce. Whereupon I shewed
him that if I found him true, he shoulde
fynde me faourable, but I feared y^t his
aunsweres wer not all true. So y^t (q^d he)
if ye fynde anye one false, neuer be good
lozbe 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 s^{yr} Nicholas, to whom he had au-
swered me before that he neuer sold any
such bookes, but that y^e priest had he saide
offered hym suche bookes to sell, but he
would none bye, and that he hadde not
scen the priest this half yere, and the last
time he sawe hym was at Wyllowe.
And when he styll abode therby vpon
hys othe that thys was true, and elles
woulde I shoulde neuer beleue hym in
any thing, nor shewe him anye faour:
then I asked him whither Wyllow wer
in Holbozn, and whether. vi. weekes wer
halfe a yere.

And when he perceiued by those que-
stions that I knewe of a certayn assem-
ble of theirs in Holbozne within. vi. we-
kes before, then he cast down the head &
said he had forgote it. And whan I layd
vnto him his periurpe, he saide he sware
for no farther then he remembred. But
when he could not make me belieue y^t he
had forgote it, then down he fel vpon his
maribones, & pitteouslye prayd me to for-
geue him y^e one lye, in which the deuil he
sayde, ought hym a shame. For in good
faich s^{yr} ther is not in al mine aunswers,
any one thyng vnture but y^e. Well Web-
quod I, in sayth if that be true, then wil
I winke at thys one and lette it goe for
none. But nowe if ther be any mee lies,
call them agayn betime, and I wil then
take your first tale for vntolde. Say s^{yr}
(q^d he) y^e find any one moze, then neuer
belieue

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 þe false periured knaues in þe realme. Well sayd I, by likelihod the remenant he well tryed trouthes, ye would not els Webbe make so large an offer. So in faith syz 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 foolishly. Well quod I, when sawe you Robert Pecton then? Now by my soule syz, as I haue the wedd your lordship bypon myne othe, I saw him not this half 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 they wer with him at Saynt Catherins or he with you at byrskowe, or that ye mette by chaunce 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: Pay in sayth, 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. Well Webbe quod I, let that passe then, and tell me another thing. Was yesterdaye halfe yere agoe? And wer ye not yesterd day 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 mabled because I saide he was forsworne, as though I coulde not looke into his breste to see whether he remembred it or no. He woulde haue seemed not to remember suche a poynt syn yesterd day. But he made me therwith remember a like matter of a man of myne done. vij. yere agoe, one Daup a douche mā which had ben married in England, and saying that his wyfe was dead and buried at Worcester two yere before, whyle he was in his countreye, and getting her much praise, and often tellyng vs how soz 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 Bynges in þe kinges busines, to marrye there an honeste widowes daughter. And so happed it that even bypon the day when they should haue been made handefaste and ensured together, was I aduertised from London by my wiues letter, that Davids wyfe was aliue, and hadde been at my house to seke

him. Whereupon I called him before me and other, and readde the letter to hym. Mary maister quod he, that letter saith me thinke þe my wyfe is aliue. Pea beast quod I that the is. Mary quod he then I am well apayde, for she is a good woman. Pea quod I, but why art thou such a naughtye wretched manne, that thou wouldest here wedde another? Didst not thou say she was dead? Pes mary quod he, men of Worcester tolde me so. Why quod I thou false beast, diddest not thou tell mee and all my house that thou wer at her graue thy selfe? Pes mary maister quod he so I was, but I could not looke in ye wote well.

And as Daup thought himselfe safely defended agaynst falsheed, by that he coulde not loke into his wiues graue to see whether she wer in it or no: so thought Webbe himselfe surely defended fro any reprose of periury, because I could not loke into hysse to see whether he remembred the counsayl so studiously taken with Pecton the day before or no.

And in like maner hopeth Tindall himselfe sure with his feeling sayth agaynst all redargucion of hys false heresies, because he seeth that no man can loke into his owne breste but himselfe, and finde what he feleth wrytten there.

But now as Daup my man was bewrayed by my wiues letter, and as webbe was bewrayed by Robert Pecton: so is Tindall much moze clerclly bewrayed, and his counsayle vttered by almighty God hymselfe. For whereas Tindalle woulde haue vs wene, that he feeleth it wrytten in his own heart with the very hand of God, that freres may lawefully wedde nūnes, god hath himselfe so plainly told the contrary to all the olde holpe sayntes this. xv. hundred yere before, & by all thesame space to all christen people beside, that now there is no good mā in all christendom, but he feleth and findeth wrytten by gods hand in his owne heart, that Tindall feleth not that foule filthy heresie wrytten in his heart by the hande of God. But if he feele it wrytten there in dede as he saith he doth, then he feleth it scribled and scraped in his hert by the croked clouē clawes of the deuill.

But yet if the feeling of all good men will not aunswere Tindall, but that he feeleth alwaye still wrytten with Gods own hande in his own holpe heart, that the sayth of the catholike churche is but an historycall saythe in anve thing that aughte is, and that it is full of heresies 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 saith the very church. And then sith al thei be by him the very church, al thei must by his disinction of the very church be needes very electes, and haue by hys owne disinction also þe feling faith witten in their heartes by goddes owne hande: I demaunde and aske of Tindall therfore howe it hap-

Ppeneth that his holy electes & faithfull feling folke gone out fro the catholique church, feele not all one sayth, but in great necessary poyntes of saythe feele eche of them so contrary sayth to other, that eche of theim feleth other, and eche of them calleth other false fumbling heretikes, and though the false thewes conspire and agree together agaynst the true catholique church, yet for theyr contrary sectes so vary betwene theimself, that Lutheranes, Anabaptistes, Huilkins, or Swinglianens with many sectes moe, woulde one byte of a nothers nose. And whereas thei complaine that

Cheretiques 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 dissonant among themself, so contrariouse and repugnant, be not witten in their hartes as Tindal saith by the hande of god, whose spirite is the inspirer of vniyte, concord, and peace, but is as I told you before, bred and blowen into the brothels brestes, by the spirite of discorde, beate, and dissencio the deuill. And yet for the better perceyuing of Tindalles doctrine concerning faith: consider ones againe good readers that he putteth twoo kindes of faith, an historிக்கal sayth, and a feling sayth, so that euerye person that hath any sayth, it cannot be by Tindal but one of these twoo kyndes, eyther historிக்கal faith or feling faith.

Pow historிக்கal faith in the articles of faith, he putteth to be a beleuinge of a necessary trueth, attayned and gottē by an outwarde meane, as by hearing the thing preached or reading it witten, & thys sayth he calleth saynte and feble, vnable either to last & endure or to worke well, and for conclusio the deuils faith.

Pow historிக்கal faith in the articles of faith, he putteth to be a beleuinge of a necessary trueth, attayned and gottē by an outwarde meane, as by hearing the thing preached or reading it witten, & thys sayth he calleth saynte and feble, vnable either to last & endure or to worke well, and for conclusio the deuils faith.

The tother kinde of faith, that is to witte the feling sayth he sayeth is that sayth that Goode writeth hymselfe in mannes hearte, and therfore that is

a feling sayth. For he that hath it in his hart of goddes own wzing, he hath it so that it ca neuer be washed out, but must of necessitie dwell and abide with him, & can neuer sayle but he shal feele it in his hearte, and that feling thereof shall of necessitie make hym loue God euer, and euer worke wel and neuer do deadly sinne, though he do neuer so many deuillish dedes through þe frute of sin remaining in his fleshe & breaking oute at hys fraile members.

Pow good readers lette vs begyn at his scozay sayth, and sith he saith it can neither endure noz worke wel: I would wit of him whether if the man die scozay with as sone as he hath it, with a good purpose to be baptised and to worke wel if he lyued therto, in such minde as many martirs died before their chryssendome, should he be saued with such historிக்கal faith without any other ferther feling faith or not. If he shall, thei maye the historிக்கal faith be sufficient for saluacion, ye and though it bee so faint that it may faile yet maye it percase laste longe and not sayle, and a man may with it worke in praier, fasting, and almouise deede, as well at the lesse wyle 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 repentance of his sinne and such historிக்கal sayth, and such working without any farther feling, woulde he not be saued? If Tindal say yes, then sayeth he somewhat moze for historிக்கal sayth the wyl stand with his wordes before.

Pow if he say nay, then sith the man can do no moze for his part, but beleue well and doe well, and the feling sayth that Tindal speaketh of must be by god infounded, toward the geating wherof the man can himselfe sayth Tindal no moze 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.

Pow if Tindal say that in all suche cases god doth vnto him that beleueth ones wyth a scozay saythe, infounde the feling faith therto, except the man haue on his owne parte some other let and impedement of sinne: then saye I þe therby confelleth he that the manes endeuour inclining his vnderstanding to the seruice of historிக்கal faith, hath yet at the lessewise somewhat moze done in

Historikkal sayth.

Feling sayth.

Actes. 16

A him towarde the geatpng of the felinge saythe: which onely sayth Tindal calleth the right saythe, then the childe can doe to the geating of his owne father. And so lieth Tyndalles tale in hys duffe.

I saye also that it should seeme farther by Tyndall, that the hystorycall faith ones gotten, God should not let of good congruence any more to infound the feling faith into him, notwithstanding anye other synnes into whiche the man is going, caried forth in his frailtye by the rage of concupiscence reigning and ruling his weake sickly members, then he letteth to kepe stil without any failing at any time hys feling sayth in al the y ones haue it, notwithstandinge all the horrible & abhominable dedes that euer they can doe after. And so shoulde it appere by thys, that who so geate ones the hystorycall sayth, 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 greates horrible mischiefe, so that he fall thereto for frailty. And then shall walacke no feling faith full wretches, but ye shall finde ynough.

I say also that if to hys hystorycall faith gotten by man, wth 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 hys imbecillite and lacke of power vpon the mannes parte toward atteining of his own saluacio, being the great high gift of god so farre aboue the propozicion of mannes natural state: then is I saye lost and destroyed the effecte of all Tindalles deuision betwene hystorycall faith and feling faith.

For then enery mā that ones hath well the tone, is by and by fare of the tother, without whiche his good workes were toward hys reward al wrough in vaine, whiche thyng the liberall goodnesse of God coule not of congruence for anye lacke vpon hys owne parte suffre.

And thus for the tone halfe of hys vnytyō, that is to wit the hystorycall faith, ye se now good readers to what poynt Tindall is brought. And now consider y I speake here of hystorycall faith, as of the faith in necessary pointes of hys belife, attained and gotten by man, by outward meanes only not that I think mine owne selfe that hystorycall sayth so attained without the inward working of God, but because Tyndal so putteth it, therefore I thus reason it, to thentent

ye should therby se what thing hys trouthe would worke vpon Tyndalles vntreue position. I haue also for bozme in all this whyle to speake anye thyng of the sacrament of baptisme, because that Tyndall here in all his matter of sayth bothe hystorycall saythe and selynge sayth, neuer maketh mention thereof, as though the sacrament had no parte in this plate. Whych obstinate silence men may as well perceiue what he meyneth, as though he spake it out. But yet to make hym somewhat say therein, we shall in the seconde parte of his deuissio, that is to wit in the consydering of hys feling faith, a litle appose him therein.

I aske hym therefore at such time as in the beginninge there turned together to the sayth two or thre thousande at ones, as byd at the preaching of saynt Peter as appereth in the seconde chap. of the Actes, and therupon were christened, what toke thei by their baptisme: had thei therby beside hys hystorycall faith, gotten by pching any new kind of faith, or newe feling of their former faith in founde by god in theyr baptisme or not? If not the as touching sayth & belife, the hystorycall faith gotten by that outward meane, is as good and as full as hys faith by god in founde inwardly. For I trust that Tindall dothe 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 vpon their baptisme decced.

Now yf Tyndal take the tother pt, and aunswere mee that in the baptisme they had the feling faith in founde, the foloweth it I saye that enery mā of age and discrecion whych duely commeth to baptisme, hath hys selynge sayth to, such that he hath by baptisme the ryght faith and the saythe sufficient for saluacion, whiche 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 Tyndalles tale and hys mayster Martyns added vnto yt, that yf he come to baptisme vnduely that is to wpt walkyng outward, yet in way toward aduoury, sacrilege, or murder, so he byng w him belife, hys baptisme perfiteth all. For by Tyndalles graunting that God in foundeth suffycient perfection of sayth in the baptisme, & affirming that after the perfayte sayth had, the hauer therof may do such horrible dedes and for all that