

A the sacrifice of Abell, or the sacramente of circumcisiō with the sygne of y^e raine-bowe, is almost as well likened as to liken the matters that mē sing at church, or the blessed sacrament at the masse, to the sygne of the Sarasons head.

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

Cwhere findeth Tindall y^e god taught Abraham, what thing the circumcisiō shoulde signify, or wherfoze he shoulde do it, other thē that he would haue him and all his do it, what moral vertue he shold vnderstand therby, as the cuttinge of & casting away of all superfluous carnal thynges, or any such other thyng, what did he teache him, or where fyndeth he that to the people was any suche thyng preached therby, when the circumcisiō was geuen and commaūded. In the sacrifice of Abell in killyng and offeryng the beastes, where fyndeth Tyndal that there was taughte vnto Abell or anye manne els, that it shoulde signifye y^e kyllyng of fleshy lustes, or any suche other thynges, sauing thāt they shoulde serue god in that maner, which yet we rather gather by reason then fynde it writte in scripture.

Dwhere findeth he that Abraham was taught, that in offeryng by his sonne Isaac, and then the shepe in his stede, it shoulde signify the offeryng of Christ vpon the crosse, or any thing els, but hys thankfull obedyence and prooue of hys fast faith and hope in god.

And though it may appere in euery sacrifice and in euery prayer vnto God, y^e men shoulde loue god aboue al thing: yet in what sacrifice wer thei lerned to loue their neighbour: This is a vaine tale of Tindal which he shal neuer prouewhile he liueth. And yet the better he proueth it yf he coulde proue it, the worse shoulde he make his māter. For yf sacramentes were with them in all that tyme able to be profitable without scripture: then so may ours be now profitable wout scripture, excepte he fynde therfoze a prohibition in scripture, which neither he nor

none of his selowes euer found yet, nor neuer shal fynde whyle they lue. For where as they laye for a prohibition the wordes of Moyses in the Deuteronomy, commaūdyng that no man shal adde nor minishe: thei that laye that text for a prohibition of our sacramentes vnwriten, be as I shal shewe you afterwarde surely to mad to lue.

Pow seeth Tyndall this to be verye trouth hymself, that if sacramentes wer without scripture profitable vnto them, and stode them in y^e stede of scripture: it myght be by the same reaso in lykewyse profitable to vs, & stād vs in stede, which thing destroueth all his whole purpose. And therfoze to answer y^e w^o all, he sayth that so it might in dede, yf y^e the wycked Pope had not taken away the significacions of our sacramentes from vs, as he hath robbed vs (saith Tindal) of the true sence of all the scripture.

Tyndal must here tel vs which Pope hath taken from vs the significacion of the sacramentes, and robbed from vs y^e true sence of the scripture. If anye Pope this, viii. hundred yere (by al which time Tindal saith they haue bene al nought) haue done any thyng therein contrary to the olde Popes y^e wer by the space of. vii. hundred yere next befoze y^e, which Popes he denieth not for good, nor can not denye: let hym tel which, and where in, & whereby he can proue it. But that am I sure he shal neuer shew whyle he liueth. For I wote well that the olde holy wordes that haue bene made, as wel by olde holy Popes, as saint Gregoꝝ, saint Leo, and other, as by y^e olde holy doctours, as saint Hierom, saint Austeyn, and other, concernyng as well the significacions of sacramentes, as y^e true sence of scripture do cōsent & agree together against Tindal & Luther & frere Huskin, & all theyr sonde selowes. And if Tindal saye nay: let hym shew me which olde holy Popes were they, y^e euer hild that y^e sacramentes of the auter is suche a bare simple signe, and sette but onely to signify the memoriall of Christs passion, and vnitie of hym and vs, with loue and concoꝝde among our self, and y^e it wer sin to thinke it wer not brede styll as Luther sayeth, or to think it wer any thing els, as Tindal and frere Huskin saith, & great syn to woꝝhippe it, as Luther, Huskin, and Tindal saye. And as concernyng the true sence of scripture, whiche he sayeth the Pope hath robbed frō vs, & maneth y^e Popes of eight hundred yere last passed, which

A which true sence Tindal now byngeth agayn: let hym shew then which Popes of the tother seven hundred yere befoze, or which holy doctours of all that longe time befoze, dyd constre the scripture so, that any of them woulde saye y a monke might wedde a nunne. And loe thus ye see good readers in what woꝛthippesfull wyse Tindall proueth all hys purpose. But nowe wyl we goe farther.

Tindall.

But in the tyme of Moyses when the congregaciō was increased, y thei must haue many prechers and also rulers tēporall: then all was recepued in scripture.

More.

Here is his whole ground whereupō he wyl anon conclude, that syth al was then recepued in scripture amonge the Jewes, so muste it folow that al was receiued by scripture amonge chrysten mē. Whiche foloweth not as I wyl after shewe you, though he sayde true, in that he sayeth that in the tyme of Moyses all was receiued in scripture.

CBut sythe that thereupon is all hys whole matter grounded: let him proue you that poynt fyrst. For ye cōsider wel that it is not ynough to hym y they then receiued scripture, but he muste proue y then they receiued all in scripture, and that euery thing that thei shoulde dooe or beleue, was thē deliuered thē in scripture. And therfoze sith y this is the point and the thynge that he sayth and proueth not: let him proue you this well fyrst, & then goe further in goddes name. What proueth he byngeth ye shall see, and how true it is ye shall soone iudge. Thus he sayeth.

Tindall

D Al was then receiued in scripture, in so muche that Chryste and hys Apostles might not haue been belieued withoute scripture for all theyꝛ miracles.

More.

Loe this is all the whole proueth that euer he byngeth foorth for this poynte, wherupon his whole purpose hangeth. And in dede it were somewhat, yf it wer as trewe as it is false. For he neyther hath anye scripture to proue it, and al reason is quyte agaynst it. First as for scripture, though Chryste shewed to y Jewes as the trouthe was, that the scripture made mencion of hym: yet he neuer sayde vnto them as Tindall sayth, that

he might not bee belieued elles, nor no scripture so sayeth. He sayth no moze of scripture then of saynte John the Baptist. For he sayth that the scripture beareth witnesse of hym, and so sayeth he of saint John too.

But because Tindall compareth the scripture with myꝛacles, and setteth so litle by goddes woꝛd vnwritten: Chryste sayde somewhat moze by myꝛacles and by his owne woꝛde at that time vnwritten, then he sayde eyther by sainte John or by the scripture eyther. For he sayde of those twayne, that yf eyther of bothe had lacked, they had not bene in y synne of infidelitie. And he sayth not so muche of sainte John, nor of the scripture neyther.

Nowe reason is clere agaynst Tindal in that he sayth that Chryste and his apostles could not be belieued for all the myꝛacles. For though God had neuer geue warnyng by Moyses, that there shoulde come another prophete: yet excepte God had expꝛessely sayd that he woulde neuer sende moꝛe (which he saide not) what shoulde let Chryste to be belieued commyng with myꝛacles, and though he woulde teache in the beleife, not contrarye articles to those that were befoze taught, but other reuelacions farther y were not taughte befoze, & in woꝛkes make what chaunge that god list to commaūde. Gods woꝛde when it was brought vnto the people by Moyses, was it belieued for Gods sake or for Moyses sake? If for goddes sake, then though Chryste had not bene God as he was: yet sith god set hym with myꝛacles as he sent Moyses, what shoulde let hym to be belieued as wel as Moyses, though he had neuer be spoken of befoze? Nowe yf for Moyses sake, Chryste was as good as Moyses was, all had he not bene god, and incomparablye better sythe he was God. Why could he not then haue been belieued without the witnesse of Moyses coming w myꝛacles moꝛe thē euer Moyses did or al y prophetes beside, and namely doing so manye in his owne name. And because that in the credence geuen vnto Chryste, Tindal geueth so great pꝛeemynence to the scripture aboute the myꝛacles of Chryste, that is to say to the woꝛd of God wyꝛtten aboute wonderful woꝛkes of God done: let Tindal vnderstand y the cause why the witnesse of scripture holpe vnto y credence of Chryste, was by reason of miracle, y is to wyte because it prophecied of hym. Which thing y shall come so longe after, is a great myꝛacle.

And

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

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

Tyndall.

Wherfore, forasmuche as Christes congregacion is spredde abrode into all the worlde, much broder then Poples, & in as much as we haue not y olde testamēt onely, but also y new, wherein al thinges are opened so richely, & all fulfilled that befoze was promised: & in so muche that ther is no promise behind of ought to be shewed moze, saue the resurreccid, yea & seing that Christ & al the apostles, with all the angels of heauen if they wer here, could preache no moze then is preached of necessitie to our soules: how thē shold we receiue a newe article of oure faythe withoute scripture? as profitable vnto my soule, as smoke for soze soze eyes?

More.

Here Tindall maketh hys conclusiōn, that sith Poples, because the people was encreased, so fully receiued al thinges necessary to be believed in scripture that Christe hymselfe mighte not haue be believed withoute scripture, (whiche thyng is verpe false) therefore it foloweth that Christes congregacion hath all thynges necessary to be believed, witten in scripture, which thing is as false, and reaso it is that it be false, whē he concludeth it vpon false. But Tynball perceiuing well himself howe false his foundation is, and howe sicke hys building is that he setteth therupō: hath therfore to make it stand y surer, vnderthozen, & vnderpropped it with certayn other strong postes made of rotte reder.

One is, that all thinges be no we besyde the olde testamēt, opened richely in the newe testamēt, that befoze wer promised. This vnderpropper is not verp proper for to beare vp his bilding, for it is the selfe same thyng that is in questyon. For we saye, that if he take the

newe Testamēt for the booke of that scripture wrytten: he must not onelye saye, but also prouue, that euery thing is opened therein, that of necessitie for oure soule health, is to be believed, or done, and thys is the thing selfe that is in debate. And therfore, while he doth but tel vs and proue it not, and so vnderproppeth his assercion to it self: he sheweth himself as wise, as one that lest hys rotten house should fall, wold go about to take down y rose, & pull vp y groundsel to vnderthoze the sides with the same.

Then setteth he to it another thozor, that all thinge is in the newe testamēt fulfilled that was promised befoze, and also that there is no promise behynde of ought to be shewed moze, saue the resurrection. Howe thys thozor is so surely sette, that it is shortly blowen downe quite, if a man saye no moze but what than. For besides that, as there lay moe promises in the olde testamēt then euery man well vnderstode, so may ther yet peradventure lye moe promises vperceiued yet, either by Tindall or me, both in the olde and in the newe. But I save besydes this, and besyde thys also that Tindall saith here vntreue (for beside the resurrection ther are yet vnfulfilled, as well diuers promises of tokens & thynges that shal come befoze the resurrection, and all those thinges perdy that are promised to come after, as the iudgemēt it self, and blisse or payne euerlasting to the iudged bodics) but yet I saye besyde all this: what if all the promises be fulfilled sauing the resurrection: doeth that proue that there could be nothing of necessitie believed withoute scripture? Is there nothyng to be believed but promises? If God tell me a thing, or bydde me doe a thing, am I not bounde to believe the same nor to dooe the tother, because they be no promises? If Tynball speake wpselpe in thys, I must nedes confesse my folpe, for in god saythe I can see no witte therein.

But finallpe he setteth too a myghty strong poasse hable to beare downe all, when he saith that Christ, and all his apostles, and al the aungelles of heauen, could preache no moze then is preached of necessitie to our soules. And therfore, and for al the wyle and well scamed reasons whiche I haue reprocud, and proued vntreasonnable befoze: he sayeth that to receiue a newe article of fayth without scripture, were as profitable for our soules, as smoke for soze eyes.

hh. j. This

A This is a substantiall shoye loe, and very surely let I assure you. For first I might agree all that he sayeth, and hys purpose neuer the more prooued. For where he sayeth that all is already preached that is necessary or can be necessary to the soule: if I would aunswer and say, that is very true, all such thinges is already preached, but all such preaching is not wittē: where wer now Tyndales conclusion: But I will not be so madde to graunt him that all is either wittē or preached epyther, that can be of necessitie to mannes soule. For who would be so madde to thinke that god knoweth

B not many thinges that we knowe not, and that he can if it please him, reuele & shewe vs any of those, and commaunde vs to belieue them whensoever he lyst. And when he so would dooe, then were they of necessitie to our soules saluaciō to be believed. And he may whē it please him commaunde vs to dooe some other thynges that he hath not commaunded yet, and then should we be bound to doe them. And he may commaunde to leaue vndone some thinges that he hath before commaunded to be done, & then should we bee bounden to leaue them vndone.

C And this is so playn and euident to euery man, that hath any sparke of reaso in his head, that I wonder where Tyndall had leftē his witte when he wzote thys.

And this was also a wise temperance of the matter that he sayth for these wise causes, that it were as holesome for our soules, as smoke for soze eyes, if we receued any newe articles of sayth without scrpyture. If the euen of hys soule wer not soze bled, or starke blind with the smoke of the smokye fyre of helle: he woulde soone haue scene with hys two

D eyen, his two folies in these fewe woordes. For he sayth, if we receued a newe article without scripture, wherby he cōfesseth, that if God will geue vs a newe article in scripture, as he gaue Moyses: it were not vnholesome. And what can he then say but if God geue it withoute scrpyture, he must bee believed, but if Tyndall dare say that the trueth of god doe depend vpon his wryting, & that his woꝝd be naught woꝝth til it bee wꝝiten: Another folly is thys, that he sayth if we receyue a newe article, and then all the saumples that he putteth be old, and we shall put him some other as olde.

Tyndall.

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

More.

If this be a newe belieued article, lette Tyndall tell when this belief beganne, & he shall fynd that it hath been thus belieued euen frō the tyme of her decease. And now the thing y almost .xv. C. yere hath been belieued, &c. calleth a newe article. But now howe like is this belief of this newe article of .xv. C. yere olde, vnto hys enfaumple of smoke and soze eyes. For first if it holp him not: yet at y lesse it hurted hi not as smoke doth soze eyes. But sith it is true, and taught vnto the churche by the spirite of god, whych leadeth the churche into euery trowth, and the church growen into the consent and agreement therof, by the same spirite of conoord and agreement, which maketh all the house of one mynde, and though the the beliefe thereof were very new: yet it helpeth hym, and doeth hym god to belieue it, as it helpeth hym, and doth hym god if he belieue other trowthes whiche God hath reueled & shewed by wryting before, except Tyndalle truste not God vpon hys woꝝde, but if he geue him hys wryting thereupon, and hys letters patentes vnder his greate scale. For elles why should it not helpe him as much to belieue that our ladies bodye and soule is in heauen, sith God hath taughte hys churche so to belieue, as it helpeth hym to belieue that Enoch or Hely, is body & soule in paradise. (sith he may do the tone that doth the tother. And he sayth y tone that sayth the tother, though he saye the not bothe in one maner, but the tone by wryting, the tother by mouth. For y inward inspiration of hys spirite, is hys mouth, vnto hys reasonable creatures.

Howe be it, he sayeth and speaketh in dede the tone thyng and the tother, both of one fashon. For if he speake, he but inspireth his woꝝd into some creature y speaketh it oute. And as he speaketh, he wryteth. And therfore who so better belieueh y woꝝde of god wꝝiten, then the woꝝd of god vnwꝝitē, y is to wit y scripture, then y inspiraciō: he belieueh better the creature that wzote it, then God hymselfe that inspyred it.

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

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

J

C

Gene. 5.
4. Reg. 2.

Aliench it as the woorde, not of men, but of God. Then aunswer we agayn, that they that tell me the tother of our ladye, were inspired of god, and therfore it helpeth him to belieue it as the woord, not of men but of god. If he aske howe shall he knowe that God inspired the men that tell hym the tale of our ladye: we muste aske hym agayne: how knoweth he that god inspired them that wrote the tale of Enoch or Hely. If he say that he knoweth it because it is holy scripture: we the shall aske hym farther how he knoweth that it is holpe scripture. And then is he driuen to the poynt, that when he hath all doone, he must be sayne to flee to the churche, and saye that he knoweth it by the churche. And when he shall shew you by which churche he knoweth it: he must nedes shew you some churche which himselfe may knowe, for elles how shoulde any suche churche tell it hym as himselfe knoweth not? And when he sheweth you any knowen churche, he is double confounded. For bothe he destroyceth hys heresie, that no churche shoulde be believed but electes, and also shall be driuen to confesse, that he knoweth the scripture by our churche, that is to wit, Chrystes catholyque churche which he refuseth. And then shall we farther tell hym for his thid confusion, that by the same selfe churche doth he know that god hath inspired that other article of oure ladye. And yet for his sowerth confusion we shall tell him farther, y the selfesame scripture, whiche himselfe by the meane of the churches teaching belieueth to be the woorde of God, teacheth him also to belicue, that this thyng whiche it belieueth of our ladye, is either god to belieue or at the leasse wyse not cuyll, nor lyke smoke to fore eyes, syth our sauour him selfe in the same scripture sayth, that the spirite of god shall teache the all trowth, and leade them into euery trowth, & that for euer, sith himselfe there promisseth y he wil not leaue them, but be with them for euer vnto the woorldes ende.

John. 14. 16.

And thus good chrysten readers, ye see to what woorthypfull conclusion, with a fowre folde confusion, Wyndalle hath brought hymselfe, with laying thys article, wherby he woulde mynythe the woorthyppe of oure moste blessed ladye.

But likewise as he speaketh here of h assumption of our ladye, the beliefe wherof, he woulde shoulde seeme to serue of nought: the same sayth he in dyuers places of the beliefe of the perpetuall birgth

nitte of our ladye, sayinge that it is not thyng peccaynyng to the saluacion of our soule. But I say that the catholyke churche of Chryste belieueth, that the beliefe thereof beyng (as it is, and from the begynnynge hath been) taughte by the holyc gosse, so peccayneth to the saluacion of our soules, that the contrarye beliefe peccayneth to the damnacion of our soules, if heresye be damnabic.

And that thys is no newe article, wel appeareth by that that the olde holy doctor saint Hierome so far furth rekened it for heresye, that he wrote an hole booke agaynst the olde heretike Heluidius, for y confutation of that heresye. In whiche vertuous booke, saynt Hierome neither proueth, nor goeth aboute to proue her perpetuall byrginitie by scripture, but onclye proueth that the places of scripture whiche Heluidius broughte furth for the contrarye, were not effectuall to proue his malicious purpose, agaynst the common receiued sayth of Chrystes catholyque churche. Agaynst whiche we maye be verie sure, that the scripture neuer speaketh in dede, howe apparante so euer an heretyke make it seme.

For lyke wyse as though a sophyster woulde with a sonde argumente, proue vnto a simple soule, that two egges wer thre, because that there is one, and there be twayne, and one and twayne make thre: y simple vnlearned man, though he lacke learnyng to soyle hys sond argument: hath yet wit ynough to laugh thereat, & to eate the two egges himselfe, and byd the sophyster take and eate the thyrde. So is euery saythefull man as sure in the sight of hys soule, how apparantly soeuer an heretike argue by scripture to the contrary, that y comon sayth of Chrystes catholyque church is out of question true, and that the scripture vnderstanden ryghte, is neuer therto contrarye, sith he woteth well bothe by hys sayth & by the scripture, that the church is taughte hys saythe by God, and hys holyc spiryte, accorpyng to Chrystes promise that can neuer be false, and woteth well also, that God neuer teacheth agaynst the trowth, nor writeth agaynst hys woord, but that the contrarietie that semeth, aryseth of heretykes malicious subteltie, or as holy saint Austain saith, for lack of well vnderstandyng. Which misse vnderstandyng, may soone misleade that man, whiche lyst to leaue the sayth of Chrystes catholyque churche, and leane to the doctryne of a false heresye.

hh. ij. tique

A tyque, or to the lpyking hys owne witte.

But for because Tyndalle will when we haue all sayde, stycke stycke at one poynte, and aske vs what shall profite hys soule to belieue that our ladie is in heauen bodye and soule, (of whiche he playnely belieneth the contrarye, both for her bodye and her soule, for he belieueth with Luther, that all soules slepe, and slepe shall till the day of dome) and will aske vs also what shall profite hym to belieue that our ladie was a perpetuall vyrgine, and neuer hadde chyldre but Chryste, syth none of those both articles

sonde optison.

is proued by playne scrypture, and we myght bee saued well ynoughe, though our ladies bodie came not in heauen till domes day, and also though she had mo sonnes then one and moe husbandes to: I will aske him then again, what profiteh him to belieue that our sauour him self dyed a virgine, and neuer had wyse nor chyldre, syth that article is not proued by verve playne scrypture neyther: & he might by his passion haue wrought our redemption, although he had wedded and gotten chyldren too. And in good sayth, I wene we shal see those folke fall

so frantlike once, that they shal not let at last, to say he did so too, and byd vs goe proue the contrary by scrypture, or elles they be at their angelicall libertie to belieue whiche waye they list. But now come we to Tyndalles other example that he putteth of purgatozpe.

¶ Tyndall.

What am I the better for the beliese of purgatozpe?

¶ More.

In good sayth not y better of an halfe peny, whyle ye belieue it no better then ye doe. But surely if ye believed it well, ye might be both the better for purgatozpe and the farther from hell.

¶ Tyndall.

To feare men with thou wilt say.

¶ More.

He maketh men aunswere as it pleaseth himselfe. But we will not saye so, for it were a foolish saying to say, Tyndalle is the better for the beliese of purgatozpe to feare men with. What foole wold say so but Tyndall? For Tyndales beliese cannot feare folke, no moze then other mennes beliese feareth Tyndall, nor Tyndall is not the better though other men be asfearde. And therefore that questyon as he foolishly frameth it, so

he foolishly aunswereth it. But I saye that purgatozpe is ordeyned for the punishment of such sinnes, as were either ventall in the begynnynge, or from moztall tourned to veniall by the forgenesse of the moztalitie.

¶

why purgatozpe is ordeined

And I saye that the beliese therof profiteh two manner of wyse. One wyse, in that it maketh a man to be preserued thence, or to bee the lesse whyle there, by that it maketh hym dooe penance and good woorkes here: of which two thynges Tyndall abhorreth to heare.

The belief of purgatozpe doeth profite vs. ii. wayes.

Another waye the belief therof profiteh, in that as for so farre forth it keepeth the belieuer from hell, into the fire whereof, for the contrarye beliese and heresie holden agaynst it, he shoulde elles fall headlong downe, belieued he neuer so well, and liued he neuer so well also besyde. And therefore of the beliese of purgatozpe there cummeth these profite to other folke, though Tyndall be neuer the better for the beliese thereof, whiche belieneth it not.

¶ Tyndall.

Christ and his apostles thoughte hell ynough. And yet besides that, the fleshy ymagynacions maye not stande with goddes word. What gret feare can there be of y terrible fyre, which thou mayest quenche almost for thre halfe pence.

More.

Maye surely, that fyre is not so lightly quenched, that folke shoulde vpon the boldenelle of pardones, stande oute of the feare of purgatozpe. For likewise as though the sacrament of penance be able to put away the eternalitie of the payne: yet hathe the partie for all that, cause to feare both purgatozpe and hell too, lest some defaulte vpon hys owne parte, letted God in the sacramente to worke suche grace in hym, as shoulde serue therfore: so though the pardon be

hable to dyscharge a man of purgatozpe, yet may ther be such defaulte in y party to whom the pardone is graunted, that

Pardones dyscharge do stis purgatozpe.

though he gene for thre half pence thre hundred pounce, yet shall he receyue no pardone at all. And therefore can he not bee for thre halfe pence oute of feare of purgatozpe, but euer hath cause to feare it. For no man excepte reuelacion, can bee sure whether he bee partener of the pardone or not, though he maye haue and ought to haue, both in that and euery good thyng, good hope.

And if the feare of purgatozpe wet so cleare

A cleare gone, because it myghte be queried with the cosse of thzee halfe pencet then were the feare of helle gone too, by Tyndalles teachyng, syth bare saythe, and slepyht repentyng putteth oute that fyre cleane, without the cost of a penpe.

And where he sayeth that Chyyst and hys Apostles thoughte helle ynoughe: I aske hym howe he pzeueth that. For we see well by experience, that hell and purgatozpe too, bee scante ynoughe betwene them both, to refrayn folke from sinne. We see also, that both Chyist and hys Apostles, haue shewed vs that ther is purgatozpe. And that haue they shewed vs, not onely by mouth, whiche woere sufficient to faithful folke, but by scripture too. And yet both twayne be not ynough to Tyndall. For his felowes and he will not vnderstande those places of scripture, but after their owne fashon.

And therfore now, whereas he calleth as vnprofitable to the soule as smoke to soze eyes, all thynges that be not epyther wyrtien in scripture oz deduced thereupon, and putte the ensamples of the assumption of our lady, and purgatozpe: he must adde vnto them as many thynges moze, as himselfe putteth in the same case. And so therby ye see that he sayeth now, that a chyld to be confirmed oz to be chrystened epyther, if it be chrystened in latine, oz a man to shypue himselfe of his sinnes, oz to doe penance, oz to doe any good woorkes toward heauenward, oz to be aneled, oz to praye to sayntes, oz to beliene in the holpe sacrament of the altare, & blessed body & bloud of Chyist, oz to doe anye honour vnto it: All these thynges be by Tyndall as profitable for h soule, as smoke is for soze eyes. But I pray God that the soze eyes of hys sicke soule may once loke vp better, lest he finally fall into the sowle smoke of hell, where he shall neuer see after.

¶ Tyndall.

And that the Apostles shoulde teache ought by mouth, that they woulde not wyrite, I pray you for what purpose.

¶ More.

Now haue ye heard already by what high reasons Tyndall hath proued you the thyng that he affyrmeth, that is to wit that the Apostles wyrote and lefte in wyrtynge enery thyng that is of necessitie for the soule, either to be done oz to be believed. But sith he seeth hymself, that in his reasons for his own part there is so little pith, and that he can neuer proue

no2 no man els, the thynges that Tyndall must proue, oz els proue himself a foole, for falling from the saythe of Chyristes church, & is to say, that the apostles lefte all such necessary poyntes of the faith in wyrtynge: he leaueth of now his part him self, and asketh vs why they lefte aughte vnwyrtten as though if I that neuer was of counsayle with them, can not tell vnto Tyndall playnly wherfore and why the apostles lefte aughte vnwyrtten, he myghte thereupon conclude, that they wyrote all together. Is not thys a wyle and a woddyshyppefull reason?

Thys maner is much like as Tyndall would affyirme that at the lawes of England be wyrtten, and whatsoener wer vnwyrtten were no lawe. And when he had long wrestled therewith, and could not proue it: woulde then aske me: hath the realme of England any lawes that be not wyrtten to what purpose I pray you, should they be lefte vnwyrtten? And then if I could not gene him an answer thereto, such as coulde contente hym: he myght therfore with good reason take hys parte for proued, and well and woodyshyppefully conclude, that all that cuer are vnwyrtten, are no lawes. But nowe in my name he answereth his question, and then confuteth that aunswer.

¶ Tyndall.

Because they shoulde not come to the handes of the heathen for mockyng, saith maister More: I praye you what thyng moze to be mocked of the heathen, coulde they teache, then the resurreccyon, and that Chyriste was God and man, and dyed betwene two theues, and for hys deathes sake, all that repent and beliene therein, shoulde haue theyr sinnes forgiven them. Yea and if the Apostles vnderstode thereby as we doe: what manner thyng vnto heathen people coulde they haue taughte, then that breadde is Chyristes body and wine his bloud. And yet all these thynges they wyrote. And agayn purgatozpe, confession in the eare, penance, & satisfaccion for sinne to godward, with holy dedes and praying to sayntes, with such like, as dome sacramentes & ceremonies: are meruaylous agreable vnto the supersticio of the heathen people, so that they neded not to abstain from wyrtynge of them, for feare lest the heathen shoulde haue mocked them.

¶ More.

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

B But nowe if I woulde be content to ſaye, that I was ouerſeen in ſo ſaying, and that I canne not defende my woordes that they forbare to wryte anye manner thing for anye ſuche cauſe, and that alſo I canot tel why noꝝ for what cauſe the apoſtles wrote ſome neceſſary thynges, and leſte ſome neceſſarye thynges vnwrytten, no more then I can tell why that euerye Euangeliffe wryteth many thynges that his ſeloues haue, and yet leaueſt out ſome as great and as neceſſarye as ſome that he wryteth in: if I woulde for Tyndalles pleaſure ſay this (whiche if I didde, I neded not much to force, for any great harme that my part coulde take thereby, for the thyng were in it ſelfe neuertheleſſe true that the Apoſtles ſo didde in dede, though I could not telle why) then hadde I taken away quite all Tyndalles pleaſure in his preſent babling, and leſt him onely to thoſe reaſons that he hath layde befoze. in all whiche, he is as ye ſee, too ſhamefullye founded. But yet if it lyke you,

C god readers, to reade nyne owne woordes as I wrote them, which ye ſhal find in the firſt boke of my dialogue the. xrb. Chapter: there ſhal ye perceiue it, that it is not fully ſo farre from al reaſon, as Tyndall wold haue it ſeme. For I ſet there that the apoſtles did more playnly ſpeake, and more openly declared many thynges by mouthe among the chriſten folke, becauſe their audience was more mete whyle they wer onely among theſelfe, then they didde by their wryting; whiche myghte percaſe come into the handes of heathen menne, that woulde laughe ſome ſuche thynges to ſkozne. Now cometh Tyndall and ſetweth that this is ſondely ſayde, ſyth the Apoſtles letted not to wryte the thing that the heathen woulde moſt mocke of all, and that purgatoꝝve and the ſacramentes were leaſt lykely to be mocked among them, for y they wer moſt agreable vnto their

owne ſuperſticyon. But nowe leſt he ſhoulde haue cumbzed hymſelfe ſome what with the aunſwere, and haue defaced therewith the beawtie of his own tale: he leaueſt out here al ſuch thynges as I layde in that place for the prooſe. Howbeit, thoſe thynges will yet I truſt ſerue me ſufficientlye agaynſte al Tyndalles ſkoffes. Amonge whyche, yet where he weneth he ſpeaketh wyſeſt, he helpeth me ſummewhat hymſelfe, euen here vnware. For ſyth, though I could not telle why they wrote ſummewhat that the heathen menne will mocke, and yet leaue out ſomewhat leſt they ſhould mocke, though I coulde not, I ſay, tell why they didde this: yet is it ynough if I proue that they ſo didde in dede. For the proſe wherof I may lay, and ſo didde in my dialogue (whiche Tyndall here leaueſt out) that not onely ſaynt Peter ſo did, in the ſecond Chapter of the Actes, where he forbare to call Chryſte God, Actuum. 2. leſt it ſhoulde haue hindered the faith in that audience, but that our ſauour did theſame hymſelfe in the manifeſte preachinge of hys Godhead, as appeareth in the. x. Chapter of ſaynt John. Now ſyth ye ſee that thus they didde in dede, what nedeth me to care for al Tyndalls whies: why they forbare thys where was leſſe cauſe to feare, and why they wrote this where was more cauſe to feare: ſyth he cannot ſay naye, but that they ſo didde: am I bounden to gene the reckenyng why and wherfoze they ſo didde: This dare I be bolde to ſaye; that they neuer taughte thing of difficultie by wryting, but that they taught it more playnly by mouth, by which explanaciõs by mouth the people came into y vnboundet trowth and ſaythe of the matter, were the wryting neuer ſo full of doubt.

For the proſe wherof, Tyndall hath here, as I ſayd befoze, by reaſon of hys herelye wyth falſe vnderſtandyng of ſaynt Paule, brought furth a right god ſauple. For thus he ſayeth.

Tyndall.

Yea & if the apoſtles vnderſode ther by as we doe: what madder thyng vnto y heathen people could they haue taught, then that bread is Chriſtes bodye, and wyne his blood, and yet all theſe thynges they wrote.

More.

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

A meane not as **T**indall doeth, that bread is Christs bodye, and wine hys blood, so that the bread and wine still remain as **T**yndalle sayeth that the Apostles wrote, but that the bread and wine is converted and chaunged into Christs body and blood, and that by what wordes soener the apostles wrote it, yet that is the thing that they meane, and that al be it that they haue written it playne enough in scripture, yet both Christ and they with manye wordes so clearelye didde declare it by mouth, that in that article, neyther then, nor neuer after, was there anye doubt aroise, till that these heretikes here nowe of late yeres make doubtes vpon the writinge contrary to the declaracion made by Christ and his apostles, and well and surelye written in mennes hartes fourtene hundred yere before. Such perill is it loe, to fall from the vndoubted sayth, vnto the despicious of the scripture, which by the sayth is vnderstanden as the scripture it selfe. For lykeloofe as it sayth plainly

1hon. 5.

*seruati in scripturas, searche ye in scripture: so sayeth it as plainly, misericorditer non intelligitis, but if ye belieue, ye shall not vnderstande. And here ye see, that though **T**indalle will not confesse that the apostles left any thing vnto written, nor that they wrote any thing the more couertly for the mocking of hys heathen, yet he saith himself that y apostle wrote so that men might dout what they meant. And that I dare well say, that in the christe flocke they presently so farre furth declared it, that they left no such doute therein. And also dare I say that they taught thinges by mouth which they wrote not, part for the cause aforesaid, part for that it neded not, and this I saye boldly. For though **T**indalle say nay: yet saynt Paule sayde yes himselfe, when he wrote vnto y Corinthians, *cetera quum venero ipse disponam*: the other thinges I wil dispose of order when I come myself. But the sacramentes so sore grieue **T**indalles sore eyes, that he may not abide the syght of them, and therfore he goeth on agaynst them styl.*

1. Cor. 11.

Tyndalle.

Moreouer, what is it that the apostles taughte by mouth, and durst not write, the sacramentes? As for baptisme, and the sacrament of the bodie and blood of Christ, they wrote, & it is expessed what is signified by them. And also all the ceremonies and sacramentes that were from Adam to Christ, hadde signifi-

racions, and all that are made mention of in the newe testament. Wherefore in as muche as the sacramentes of the olde testament haue significacions, and in as muche as the sacramentes of the new testament (of whiche, mention is made that they wer deliuered vnto vs by the verpe Apostles at Christs commaundement) haue also significacions, and in as muche as the office of an apostle is to edify in Christ, and in as much as diuine ceremonie edifyeth not, but hurteth altogether (for if it preache not vnto me, then I cannot but putte confidence therein, that the dede it selfe iustifieth me, whiche is the denying of Christs blood) and in as muche as no mention is made of them as well as of other, nor is knowen what is meant by them: therefore it appeareth that the apostles taughte them not, but that they be false marchandise of toylie hypocrites.

More.

If a man reade ouer these wordes, and examine them not, he maye be sore abused. But whoso well waye them, and consider euery parte, shall soone perceue that thys processe is fylled vpp with malice, falsed, and folie. For he woulde, that because the Apostles haue written the two sacramentes, that is to witte, baptisme, and the sacramente of the altare, and the significacions of them, and of the tother. v. as he sayeth, haue not written: he would I saye therefore, that we shoulde take it as proued, that the other fyue were no diuine sacramentes, nor deliuered to the church by Christ nor his apostles. Nowe is this argumente, though hys antecedent were true, yet as wylfelye concluded, as this is of the lawes of Englande: Men haue written some, ergo they haue written all.

By the tytle of his Chapter he taketh in hand to proue, that the apostles haue left no necessary thing vnto written. And notwe he proueth it, by that y they haue written some. For of his reason, yea and of all his reasons in conclusion, this is the whole sume. Whiche sume, what effecte it hath, euery soyle may see, but if **T**indalle proue me farther y the apostles promised y they would write all, wherof saynt John professeth playne the contrarye, and so dooeth saynt Paule to.

Now yet in thys reaso of his, as saynt and as feble as yt is, he is sayne to presuppose false. For he presupposeth that

h. iiii. of any

A of any of the remenant, the apostles haue not written. Which is so playn false, yf it ther were any shame in him, he might not so shame sake it. Of confirmation writeth saint Luke in the Actes playnly, and saynt Paule to the Hebrewes as plainly. Of matrimonie and priesthod, saynt Paule manifestly, the tone to the Ephelies, the tother to Tymothe. Aneling, saynt James, & saynt Marke in the gospell alio. And of penaunce and the partes therof, euery man almost in euery part of scripture. And this thing Lindall so well knoweth, & that it hath been so often so playnly proued vnto them, yf

B they coulde neuer yet, nor neuer shall while they liue, be able to withstand it, neither with scripture nor with reason, but with raplyng & babling. And therefore as I saye, thys knoweth Lindall so well, that it is more then shame for him now so to wypte, as though the apostles hadde neuer written of them. Which if they neuer hadde done in dede, yet were the sacramentes sure ynoughe, whiche hang vpon goddes worde as sure as all their wyptyng, and of which vnwritten worde we be certayn and sure by the self same meanes, by which we knowe the

C bookes for holy wyptyng, that is to wit, by the relation of the catholique church of Chryste, and by the spirite of god that leadeth the church into the beliefe of the trouthe, and leadeth euery well willing person a parte, into the belieuing of the catholique church, and by the belieuing of the church, into the right beliefe of euery necessary trouthe, & by the groundes therof first had, into the right vnderstanding of holy scripture, wherby the saythe before had, is more & more fastly confirmed, and withoute whiche sayth before had, the wit of man mighte abuse the scripture to the occasion of infidelitie and vnfaithfulnesse.

B But yet because I would be loth that Tyndalle mighte saye that I myll take him in anye thinge, and then grounde my reason agaynst hym vpon my own mistakynge of his wordes: I will yet a lyttle examine hys wordes better, when he sayth that the remenant of the sacramentes beside baptism and the sacrament of the aultare, be no profitable sacramentes, nor haue no promyse of grace, because the apostles wrote not of anye of them as they didde of the tother wayne. I woulde witte of Tyndalle whether he meane that of any of the tother, v. the apostles wrote nothing at al,

or elles that they wrote not of any grace promised vnto any of them, or elles yf of none of them the Apostles wrote anye proper significacions of their outward signes, as saynt Paule did of baptism, when he resembled it vnto Chrystes buryng and resurreccyon, and of the sacrament of the aultare, when he teacheth the Cozynthies that one lofe is made of manye grapes of cozne, and the wyne of many grapes, and that chrysten men shoulde in likewyse being many in person, be made one in loue and concoorde, and as it wer, made all one body, in and with our sauoute Chryste himselfe. If he meane the first way, that is to wit, yf of any of the sayde syue sacramentes the apostle wrote nothing at all, then shall he shewe himselfe too shamelesse. For the wordes be cleare both of confirmation, priesthod, aneling, and bothe the other twayne. If he meane of the seconde manner, his sayinge shalbe as shamelesse as in the firste. For it is euident in all the thre before remembred, that the apostles wrote of grace geuen, with the puttyng vpon of the handes. And therein when Tyndall seeketh an euasion in his booke of obedience, saying that the puttyng of the handes was but a maner of menne in that countre, as it was to stretche oute the arme in preaching, or to laye an hand vpon a boyes heade and call him god sonne: thys euasion was none euasion. For in the sixth Chapter of S. Paule vnto the Hebrewes, saint Paule woulde not haue made so serious and earnest remembrance of the puttyng vpon of the handes (whiche he rehearseth as earnestly as baptism) if it were but such customable maner that men maye doe and leaue vndone as they list. For if it wer but such a thing: he would not so expressely saye to Tymothe, that he had grace geue vnto him by the puttyng of his handes vpon him. These places of scripture, and manye moe too, be for this matter so playn agaynst Tyndall, and so euident, that when he wrestleth with them, and would sayn scape away with some gay glose of his own deuyle: he fareth lyke a butter flye fallen on a lime twigge, whiche the more it striueth and flotereth, euer the faster it hangeth.

Now if he meane in the third fashon, that is to witte, that the apostles of those syue sacramentes, doe not besyde the common significacyon of grace, wypte anye specyall and proper significacyons of the outward tokens, to whiche signifi-

Actuum. 8.
Heb. 6.
Ephel. 5.
1. Timo. 4.
Iacobi. 5.
Mar. 6.

Ad Colos. 2.

f

G

H

1. Tim. 4.

ficaci.

Significacions, the same outward tokens hadde such resemblance and likeness, that they were therefore appoynted vnto them, as water in baptisme hath by the washing of the body a resemblance vnto the cleansing of the soule, if Tyndalle meane in this manner, as it seemeth that he dooeth (for when Luther and he, and all the sorte of them: hadde longe laboured agaynst the blessed sacramentes, and hadde spysse assayed to saye that these of them were not in scripture spoken of at all, and whan that would not be bydden by, then that there was at the leaste wyse no grace promised with them, when they see themselves shamefully convicted and reprovved in that point too: then fell they finally to the thyrd point, and would notwithstandinge that the scripture make mention of them, and of grace also graunted with them, yet wold the wise men make vs so madde as to take the al for naught but if we fynde in scripture what other speciall significacion euerye outward token hath, and preache that significacion to the people, as the speciall thing and the whole effecte of the sacramente lettynge the grace goe by, whiche these menne would were cleane forgotten, & in no wyse belueued. But whereas in all their wrytinges they rayle vpon allegories, & crye out vpon such holy doctours as preache them: yet the holy sacramentes selfe they would should serue for allegories only, and for nothyng elles.)

Now then I saye, sith Tyndalle meane in this wyse, and therefore sayeth in his wordes afore remembred, that other wise preached they doe no good but hurt altogether. For it maketh he sayeth, the audience to putte confidence therein, & the dede it selfe iustifyeth a man, which is the denyng of Chrystes bloude, sith Tyndalle I saye, sayeth thus: I woulde witte of Tyndalle, whether the sacramentes and the ceremonies of the olde lawe were by God prouyded to be well, and with their profyfte deliuered and taughte by Moyses vnto the Jewes. I thinke that Tyndalle wil not be so madde to saye, that God byd by Moyses teache them to serue him with those sacramentes, sacrifices, and ceremonies, displeasunt to himselfe, thankles toward himselfe, & also to their hurte. Wherfore if he haue either wit or grace, he must nedes graunt & agree, that they wer by Moyses taught vnto the Jewes, very wel and agreeable to gods pleasure & their wealth.

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

Now if Tyndalle will at this clappe turne his cheke aside, & say, that because that els al their seruice to god done with those sacramentes and ceremonies, had been damnable, therefore it appeareth well that all the significacions of them wer taught them, & so the minoz of mine argument false: yet in turning the tone cheke frome me, he turneth the tother very saye to me, so that he will haue a clappe on the tone cheke or the tother, make what sayste he can. For then saye I, this vnto him, that if the knoweledge of all these significacions was so necessarye to them, that withoute that knoweledge, the doyng of those thynges which without sinne they might not leaue vndone, were synne as ofte as they dydde them, and that therfore lest we should be so wretched, to wene god had on enery side so bewzapped his people in sinne himselfe, by his own speciall prouision, that they could not by no meane escape: we must nedes perceyue that God caused the to be by Moyses taught all those significacions. Then saye I, that sith they were not wrytten vnto them in the scripture, they wer if Tyndalle tolde vs true, taughte them but onely by mouth, and so fro mouth to mouthe taught and continued among them, till menne by theyr folie and slough fell to forgeatte them, or little to force of them, and then to not believe them as these heretiques fare by the right sayth at this daye.

And then saye I, that therupon it very well foloweth farther, that Tyndalle, sayng that Moyses receiued all necessarye thynges in wrytyng, sayde verely false and like a very foole, for the knoweledge and vnderstanding of those significacions of all their sacrifices and ceremonies, he confelleth to be necessarye vpon peryll of their soules, and yet he confelleth that they were not wrytten in the scripture.

A And if Lindalle were to wype aside and scape, by that he sayeth that those sacramentes and ceremonies serued them for booke, and that they read all the significacions in them, as in booke: I aske him whether the ceremonyes were tokens so lyke the sygnificacions, that they were hable to teache the significacions, and kepe them by the beholding of the ceremonies or not. If they were, they hadde not been forgotten. If they were not, and yet the significacions so necessary, then yet agayne was not euery thyng necessary deliuered Moyses in wytyng.

B But letting Lindalle with his folpe passe, the trowth is y the Jewes had necessary thinges taught them beside the wytyng, & had an expectacion of Christ, and of redempcion by him before the lawe wyritten, & in that tyme, and after, & the Jewes loke for it yet, & they knowe that without him al their sacramentes could not for their finall saluacion serue them. But when they began little and little to fall from that faith, and began to trust in the law & the woorkes of the law alone leuving of this poynt of faith which was of the law, sacramentes, & ceremonies, and al their bodily woorkes of the soule: then went they wrong. And that is the thing whiche saint Paule so sore reproveth, in their trust & confidence to be saved by the woorkes of the law, whereas if they had not leste of the force & strength of faith, both woorkes of the law & the ceremonies too, had stand them in stede of heauen. And therefore this nothing toucheth the churche of Christe when they put trust in the sacramentes, for they do it not without the faith, that al the force and strength of them cummeth of Christes passion, for thys they beleeue, and this they teache. And it is no doubt

Notte **D** but that the Jewes neuer knew y speciall significacions of al their sacramentes, sacrifices, & ceremonies, other the grace and remission of synnes, or peradventure that they were figures & tokens of thinges that should fall, not yet perceyued by them, as we know our sacramentes be effectual signes of grace. And it is vndoubted, that both they & we which in faith, hope, & charitie, do any such thing as god commaundeth, & serue him in such fashion as he biddeth vs, although we know not why he will be serued in such wyse, no moze then Abraham knewe why God bade hym to serue him with the sacrificyng of his owne sonne: yet

is that dooing of that dede done in that wyse, pleasaunte and acceptable to god, and profit to mannes soule, whatsoener Tyndalle tell vs, and his maister Martine too, and frere Huskin also, and take their wife wines with them. And therefore all thys tale of Lindalle agaynste the sacrament, is not woorth the leaste fetter of a wilde gose wyng. But yet consider one thing by the waye, that ye misse take him not, nor be not by a fayre woorde leade out of your way. He calleth the sacrament of the aultare, the sacrament of the bodie & blood of Christ, in whiche woordes he calleth it well, but yet meaneth he not so well thereby, as good christen manne doe, nor as himself would seme to doe. For he meaneth not that there is the very body and blood of Christ in dede though he say there is the sacrament therof. For by that meaneth he nothing elles, but onely a bare signe, and token, and a memoriall thereof. For the great heretique Tyborge in hys examination, calleth the sacrament a right, and by the same name that Lindal now doeth: so that a man wold at the first hearing find no fault therein, but misse take him for a good christen man. But afterward he declareth himself wel & clerely, that he meaneth like a naughty heretike as Lindalle doeth also in sondry places of his booke. For he sayth that sacrament, signe, and token, be but thre names of one thing, & that the sacrament of the aultare is very bread still. And he mocketh at them that teache it to be the very body of our sauour himself, and he is woode with them that doe it any honour. And so in this poynt concerninge the blessed sacramente of the aultare, Tyndalle is yet a muche moze heretique then Luther is hymselfe in hys wytyng, although in dede it appereth well that he mcant as muche in the begynnyng, till he withdrew himselfe for enuye of other, that halted forward and set forth that heresye before him. And of trowth I am right credibly enfourmed by a very vertuous man, whom god hath of his goodnesse illumyned and called home agayn, oute of the darke Egypt of their blinde heresyes, that at suche tyme as frere Barons, and Lindalle fyist mette, and talked together beyonde the sea, after that he fledde out of the freres, where he was enioyned to tarrye for hys penance, after he hadde borne his sagot: Tyndalle and he were of sondry sectes. For frere Barons was of Zwinglius

frere Barons

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

¶ Tyndall.

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

¶ More.

¶ Upon this he concludeth after, that except baptyisme and the sacrament of the altare, al the remenant be no true sacramentes for lack of significacions. But ere he canne so conclude: he must proue, not onely that all the sacramentes & ceremonies from Adam to Chryst hadde significacions, but also that al those significacions were then to the people knowne and vnderstanden. For elles though God dydde sette thynges to signifye and to bee doone: yet if he commaunded them to doe it, and tolde them not the significacions, but would leane them to be shewed and dysclofed at suche tyme afterwarde as it shoulde like hymselfe, it was no synne for them in the meane whyle to doe the thynges that god hode them doe, but gret merite to them, though they vnderstoode not what the thynges signified that they did, no moze then my seruaunte that can no moze but wyte, is woorthye rebuke and blame in the wytyng of a latine booke at my bydding, whereof he wotteth not what any one word meaneth. Now that all the significacions of all the sacramentes and ceremonies from Adam to Chryst, were vnderstanden of the people: that shall not Tyndalle proue me, though he shoulde lyue as manye yerres as were betwene the creacion of Adam

and the byrthe of Chryste. And therefore as many yerres must he nedes haue also, ere he make hys conclusion folowe, and hys argumente good. For if God gaue them ceremonies & sacramentes, wherof he gaue them not the significacions: then so myghte he lykewyle geue vs, if it so please hym to dooe. And farther, if they by y doynge of those not vnderstanden ceremonies and sacramentes in obedience of his bydding, dydde not synne, but deserued thanke, all suche I saye, as dydde them in dewe sayth of saluacion by Chryste that was to come: then maye we also by the obseruyng of sacramentes and ceremonies, haunge some significacions farther then we perceyue. (for one generall significacion of them all we knowe, that they be all good tokens and significacions of grace, in that they be taught by God and hys spryte, that in suche thynges dooeth instructe hys churche) we maye lykewyle I saye, obserue them without synne, and not withoute thanke of God. And so Tyndalles argumente goeth to grounde quyte, althoughe oure sacramentes and ceremonies were not good in dede. For they may be good for anye reason that he maketh to the contrary.

But nowe that they bee good in dede, and deliuered vnto Chrystes catholyke churche by hymselfe and his holy sprite sent by hymselfe to dwell therein, to teache it all necessary truth, and therby necessarily to preserue it from all damnable vntueth, false beliefe, and ydolatrie (as the sacramentes & the ceremonies were if they wer false): thys haue I proued to Tyndall, after I trowe then. xv. tymes, to whiche in xv. hundred yere, he shall, I am sure, neuer make one good answer.

¶ Tyndall.

¶ Therefore, in as muche as the sacramentes of the olde testamente, haue significacions, and in as muche as the sacramentes of the newe testamente (of whiche mencyon is made that they wer deliuered vnto vs by the verve apostles, at Chrystes commaundement) haue also significacions, and in as muche as the offyce of an Apostle is to edifye in Chryst, and in as muche as a dumme ceremonye edifyeth not, but hurteth altogether (for if it preache not vnto me, then I cannot but put confidence therein, that the dede it self iustifyeth me, which is the denyng of Chrystes blood) and in as muche as no mencion is made of them, aswel as of other, noz is knowe what is meant

Ament of them: therefore it appeareth that the Apostles taughte them not, but that they be the false marchandise of wylpe hypocrites.

More,

He repeteth here and hepeth by all his proues together, whiche proues I haue repproued piece mele altogether, and so his conclusion which he deduceth vpon them, is alreadye repproued altogether. But yet for hys double confusion can I not forbear to touche one piece agayn, which in his repeticio here he seemeth to let out moze ope and moze clerely to be clare. This piece is, where he sayeth v

B all the sacramentes of the new testamēt haue significationes also, and then expownereth whiche all he meaneth, saying all of which mencion is made that they wer deliuered vnto vs by the very apostles at Chrystes commaundement. It is to me moze then woonder what this man meaneth. First it must nedes be that he accompteth among such as he sayeth, ther is no mencion made of their deliuerie by the very apostles, all those syue whiche he so often and so fully resuseth to take for sacramentes, that is to wit, confyrmacion, penauce, wedlocke, holy order, and anelling. For he sayeth alway that the tother two, that is baptysme, and the sacrament of the aultare haue significationes, and that these haue none, & by this reaso he wolde now conclude that onely those two be very sacramentes, and none of all these syue.

C But now his wordes wil rather proue that these syue haue significationes to. For he sayeth that all haue significationes, wherof mencyon is made that they were deliuered vnto vs by the very apostles. Wherfore Tyndall doeth here, epyther confesse that these syue haue significationes also, and then confelleth his wordes false, by which he so often sayth they be no sacramentes, because they haue no significationes, for lacke wherof, he calleth them dumme ceremonies: or elles he sayeth here, that there is no mencio made that any of these syue wer deliuered vs by the very Apostles, and then is he therein to playnely proued false. For euery man seeth, that there is none of all these syue, but that as I haue often shewed, mencyon is made of them by the euangelistes, and the other of the Apostles, if they be the very Apostles whom he and we both call the Apostles, Saynt Peter, saynt Paule, Saynt James and the other selowes. So that I won-

Cder what the mad mā meaneth to speake in this matter so solemnely, and handle it so madlye. For when they make mencion of them: the wylpe manne may well wit that they did not begyn by any wylly fore after, but by Chyrist himselfe that taughte those thinges to them, and they furth to his churche.

Tyndale.

And therto priesthod was in the tyme of the apostles an offyce, whiche if they would doe trulye, it would moze profite then all the sacramentes of the worlde.

More.

Is not here another madde reason? Hys purpose is to proue that the apostles left no necessarye thyng vnwritten, and Tyndal proueth it thus. In the apostles tyme priesthod was an offyce, whiche if the priestes would doe it trulye, would moze profite then all the sacramentes in the worlde. Nowe ye wote well his conclusion must nedes be this: And therfore it foloweth the apostles left no necessarye thyng vnwritten. Is not this a madde concluded argument? And yet are there in his wordes moe folies the one beside. For graunte that priesthod was an offyce: yet might that officer bee consecrated with a sacrament, & so was in dede. And a parte of his offyce was also to minister the sacramentes to the people.

C Nowe if that offyce well occupied, were moze profitable then all the sacramentes besydes: what letteth that the other sacramentes to be good and necessarye to saluacion. Were this a wise argument: Better is it to forbere sinne then to doe penauce for sinne. Ergo to doe penance for sinne is not necessarye. Nowe after this goodly argument goeth he to another as gay, and sayth.

Tindall.

And agayn, goddes holynesses sryue not one agaynst another, nor desple one another. They sacramentes desple one another. For wedlocke despleth priesthod moze then whozedome, theft, murder, or any sinne agaynst nature.

More.

Here is but one argument, & that but shorte: but here be two lyes, longe and lowd ynough. For first, where he groveth hymselfe vpon this, that Goddes holynesses sryue not one agaynst another, nor desple one another: he sayeth playne false, and against holy scripture quite.

Aquyte. For the burping of dead men, euer was and is an holy dede and wel allowed with god, and yet woulde he not suffer the bishop to burpe any man, and though he were hys father. And also if Tindal wil abide by this: ether he must say that perpetuall birginitie is naught and not holy, contrary to saynt Paule, and our sauour himselte, who take it & teache it for holy, and preferre it before wedlocke with hys woork, or elles he must say that wedlocke with hys woork is naught and not holy, which god himselte bothe blessed, and commaunded in paradysse, and whiche holpe scrypture commendeth, where it sayeth that wedlocke is honourable where the bedde is vndefyled with aduonty. And this he must he confesse also, that hys owne maister Martin Luther (if the woork of wedlocke be fowle and sinful) hath sinfullpe double defiled himself with wedding of hys nunne. Or elles finally must he confesse hymself for a foole, in saying that gods holinelle tryue not one agaynst another, but if he saue hymselfe and saye, that perpetual birginitie, and the woork of wedlocke, be not repugnant the one to the tother, and then he shall not neede to confesse himself a foole, for the whole worlde will confesse it for hym.

Howc maketh he another lye, where he sayeth that wedlocke defyleth priesthod more then whozedom, theft, murder, or anye synne agaynst nature. For if he saye this as of himself, it is a foolish lye. But if he saye it, as he doeth, in the persone of the catholique churche, to make menne belicue that the churche teacheth so: then is it a verpe malicious lye. For it is not true, nor h church teacheth not so. For the church plainly teacheth that whozedom, theft, murder, & sinne agaynst nature, coulde neuer be lawfull neither to priest nor lay mā. But the churche bothe knoweth & confelleth, that wedlocke & priesthod be not repugnant but copatible of their nature, and that wedded men haue been made priestes and kept thyll theyr wiues. But sith perpetuall chastitie, and the forbearing of the woork of wedlock, is more acceptable to god then the woork of wedlocke in matrimony: therefore h church taketh none to be priestes but such as promise & professe nener to be married, but kepe perpetuall chastitie. And the doth marriage after that promise made, not by reason of the priesthod taken vpon them, but by reason of the promise made vnto God,

and broken: defyle the priest, I will not dispute whether as much as theft, murder, or h synne agaynst nature, but I am sure as muche as whozedom doth. For sith the marriage is no marriage, it is but whozedom it self. And I am sure also that it defileth h priest more then double and treble whozedom, sith hys marriage being as it is, vnlawfull, & ther by none other but whozedom, doth openly rebuke & shame two sacramentes there at once, h is both priesthod & matrimonye, & besides that, not onelye commytteth whozedom, but also sayth openly that he will committe whozedom, and as a bold beast and a shamelesse whozemaister, playnely profelleth afoze the face of God, and all chryssen people, that in frede and despyghte of hys professed chastitie, he cometh there to bynde himself to shameles perpetual whozedom. And thus god chryssen readers ye see, howe well thys wyse argument scrueth hym. And nowe putteth he after it his great solemne questyon, where he findeth in scripture h woomen may chryste child: which ioyneth to his wordes befoze, nere inough in the boke, but in reaso as farre of as h scripture that he layeth therefore, is farre of fro h matter, as I haue touched befoze.

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

¶ Tindall.

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

1 Cor. 7.

1 Cor. 7.

¶

¶

¶

Whiche promise perpetuall chastitie.

A to doe or beliene therby, or elles putte it downe. For it is impossible to obserue a sacrament without significaciō, but to our dānacion. If we kepe þe sayth purely, and the law of loue vndefiled, which are the significacions of al ceremonies: there is no iopardie to alter or change the fashjon of the ceremonie, or to putte it downe if neede be.

¶ More,

Loe god readers, here ye see finally, how well & how wisely, and ther to how vertuouly Tyndall finisheth this Chapter. For the hole effect of al these woꝝdes is in thys woꝝde nothing elles but that if god bid you doe a thyng, & he tell you not what he meneth therby, and for what cause he will haue you dooe it: ye must nedes leaue it vndone & bid him do it himself. Woulde Tyndall (wene you) be wel content with his own seruaunt, that would serue him of the same fashjon: not doe what he byddeth hym tyll he tel him why he biddeth him: wold it not haue becomee Adā wel when god forbode him þe tree of knowledge, to haue asked god agayn why he did so, & saue, tell me god lord wherfore, and what thou meanest therby, and why should I moze dye for eating thereof, then of another tree? tell me this god lord ere thou go, for els be thy backe turned once, I will eate thereof whether thou wilt or no. When God taughte Moyse the making of the tabernacle, the temple, and all thynges belonging therunto: woulde it not haue done wel in Moyse mouth to haue sayd vnto god: Tell me what it meaneth that thou wilt haue þe tabernacle made of this maner, or els it shal lye vnmade for me.

When our sauour himselfe sent oute hys disciples, and bade them in the confirmacyon of their doctrine, laye theyꝝ handes vpon sicke folke, and thei should be whole, and that they should anoynte some with oyle: woulde it not (wene ye) haue done verpe well, that they shoulde haue sayd nay, but if he would tell them why lay their handes moze then speake their bare woꝝd, & why anoynt the with oyle rather then smere them with butter. Surely the deuill hath made thys man madde, he woulde elles neuer saue as he sayth. For if it were impossible to vse a ceremonie but vnto damnacion, & þe obedience to Goddes bidding be euer moze deadly sinne, but if the signification bee knowen: then liued the chosen people of god in the old law in a strange perplexitie. Whiche whatsoener Tyndal

dalle saue, shall neuer bee produced to haue vnderstanden the significationes of all the ceremonies, whiche God expressly commaunded them to fulfill and obserue, though he woulde not that they shoulde wene that the obseruing of them without sayth and other god woꝝkes, shoulde suffice them as Tyndall and Luther say, that sayth alone shal saue vs without god woꝝkes, as they said of old & as he saith now without sacramentes too. For this is his finall conclusion of all, that if we kepe the sayth and the law of loue vndefiled: there is no perill at all to alter and chaunge the fashjon of the ceremonies, and to put them down too, meaning as it semeth, that if we kepe þe sayth and beliene with Luther & ther nedeth no moze but sayth, & then therwith kepe þe law of loue after Luthers louing maner in lodging louers, freres, & nunnas louingly together: then we shall neuer neede to care whether we chaunge or put downe ceremonies and sacramentes and all.

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

And yet if sayth and loue be as Tyndall here sayeth, the significationes of all the ceremonies: what perill is there to keepe all the ceremonyes with them twayne, without any other significationes? And thus by Tyndall hys owne tale, we shall neyther neede to put them down, alter, nor change them, where he sayth afore we must seke the significationes agayne, or putte downe the ceremonies vpon payne of damnacyon.

And here haue ye nowe seene all that euer he sayeth, for the profe of the thing that he hathe in thys Chapter taken in hande to proue, that is to wit, that the apostles haue left written in scripture all thinges that of necessitie pertain to the soule health, both in thinges to be done, and thynges to be belieued. And nowe perceue ye perfitly also, that all that euer he sayeth, there is not anye one thyng, that to the profe of hys purpose serueth hym woꝝth a rysh.

Here myghte I nowe well leaue (ye see well) as for thys matter, syth I haue sufficiently cofuted, and auoyded clerely, all that Tyndalle hathe alledged for hys parte in thys Chapter, in which he would proue that the Apostles haue left written in holy scripture euery thing necessary

¶ Mar. 16.

¶ Mar. 6.

Necessary to be believed or done, for the saluacion of our soules, and that so fullye, that whatsoeuer is not written in scripture, nor deduced thereupon (by which deducing what he meaneth I haue by hys own example shewed you) that thing is not as he saith to be believed, nor to be done of necessitie, but men be at their libertie in all such maner thing, to doe it or doe it not, believe it or believe it not, or rather in synne to believe it or doe it, though all the catholike church of Christ bothe doe believe; and manye hundred yeres haue believed that the thing is of necessitie to be done or believed. In which matter as I say, sith Tyndall hath sayled of his prooffe: I myght here make an ende, sauing that I haue thought it convenient for his moze better confusio, to bring in by and by such thinges, as I fynde written by hym for hys parte in this mater beside, that ye may see with out farther freking for it, all that he can say at once. I shal therfore shew you his aunsweres to suche thynges, as I in the xv. Chapter of the first boke of my dialogue alledged, for the prooffe that all necessary thinges wer not writte in scripture, but some such onely taught and deliuered vnto the church by mouth. And when ye shal here haue heard Tyndales aunsweres vnto these thynges: ye shall then the moze clearlye perceyue howe folowe a fall he hath in this matter, vpon which the greate part of all his heresies dependeth, and ouer that ye shall rightlye easilye iudge what pith and substance is in his boke of aunsweres, wherewith he woulde sayne seeme clearlye to confute my dialogue.

I shewed there in my dialogue by the authoritie of saynt John the euangelyst in the last Chapter of his gospell, that all thing was not writte. For there he saith himself. Many thinges did Iesus, which if they wer all written, the world would not receiue the booke. To this aunswereth Tyndall thus.

Tyndall.

He iugleth. For John meaneth of the miracles which Iesus did, and not of the necessarye poyntes of the sayth.

More.

We see well now that Tyndall wel seeleth that sith the euangelistes did not go together by appointment to write theyr gospels, nor when they hadde written them, conferred theyr booke together, to see whether euerye necessarye poynte

wer written in among them all, or elles at that collactio to put it in some one, as we find that saynte Pauls had conference with Peter, and other of the apostles, to commaund speake of the sayth among them, but not to write it about in booke, but euery euangelist of occasion offered vnto himself, as God putte in hys mynde and remembraunce, wrote hys owne gospell severally by himself, and their epistles in like wise, and peraduenture one of them in all their liues neuer readde the gospell that the tother wrote: this I saye being thus, excepte that God besyde their purpose prouided, that among them all euery necessarye poynte should be written, (whiche thyng Tyndall neither doeth nor can, by reason or scripture proued) elles if any of them lefte vnwritten, anye poynte necessarye to be believed, Tyndall can not say but that euery of the other apostles might do the same, and then hath Tyndall no suretie that euery such thing was written. And therfore Tyndall seeleth full well how nere this place of saynt John pricketh him, if in those wordes of saynt John might be vnderstanden that he had not writte euery necessarye poynt of our belief. And therfore to auoide this pinche, Tyndall sayeth that I iugle. For saynt John he sayeth meane with of Christes miracles, & not of any necessarye poynt of the sayth. I iugle not. For I saye not naue, but that saynt John meant of miracles. And in the same place of the wayn he speaketh of miracles by name saying Iesus wrought many other miracles in the presence of hys Disciples, that be not written in this boke. In the tother place in the very end he sayeth, that Christ did many other thinges, whiche if they should be all written, al the world coulde not receyue the booke. I shoulde be written. In whiche wordes, I denye not but that saynt John meant of Christes miracles too, & therfore I iugle not. But Tyndall that in that seconde place where saynt John meaneth no miracles there excludeth his doctrine, & woulde make vs wene that saynt John left not vnwritte any necessarye poynt of sayth: he iugleth and goeth about to begyle vs.

I thinke he taketh not so greate holde vpon this woorde: vponde, in that saynte John saith, Christ did many other thinges, and sayth not Christ taught manye other thinges. For this woorde doynge, includeth teaching, talking, speaking and all. As if a man would say, Christe

prayed,

A prayed, preached, and taughte, thys dyd he daye and night. And therfoze syth **S.** Johns whole boke was made, not onely of Chrystes myracles, but also of his doctrine and aswell woord as dede, and then he sayth in the very end of hys boke that Christ did many thinges mo, wher of if al wer wrytten, the woord could not receiue the boke: why maye not this be vnderstanden of woordes and dedes and all, but if Tyndall wene that the boke would be the fewer if the doctrine were in them too.

But now let vs see whether of vs two play the false iugler, I that tell you that every necessarye poynte of beleife is not wrytten in saynt Johns gospel, or Tyndall that would make you wene y what soeuer ye fynd not wrytten there, ye wer not bounden to take it for any necessarye poynt of sayth. For els if Tyndall would graunt that saynt John had not wrytten in dede every necessarye poynte of sayth: then is it as good for Tyndall that saynt John say so, as that in dede it be so. Let vs therfoze leaue disputing vpo þ word, and loke vpon the dede, and see whether it be so or not. If a man seke among the other euangelistes: he shall fynd mo necessarye thynges the one left out in saint John, and in eche of them somewhat that some other hath. And if a man loke farther in the booke of saythe, wrytten in the heartes of Chrystes whole catholyque church: he shall fynd some thynges that none of them all hath wrytten, and yet necessarye pointes of faith, as I haue shewed you saumples, and shall.

Cellary thynges the one left out in saint John, and in eche of them somewhat that some other hath. And if a man loke farther in the booke of saythe, wrytten in the heartes of Chrystes whole catholyque church: he shall fynd some thynges that none of them all hath wrytten, and yet necessarye pointes of faith, as I haue shewed you saumples, and shall.

DBut nowe because of Tyndall, let vs take some one. And what thyng rather then the last supper of Chryst, hys maundy with hys apostles, in which he instituted the blessed sacrament of the autar: hys owne blessed bodye and bloude. Is thys no necessarye poynt of sayth? Tyndall can not deny it for a necessarye poynt of sayth, and though it were but of hys own false sayth agreeyng with Luther, Huskin, or Zwinglius. And he can not say that saynt John speaketh any thing therof, specialllye not of the institucion. For he cannot say that saynt John speaketh anye thing of the sacrament at all, sith that his secte expyressly denyeth that saynt John meant the sacrament in hys woordes, where he speaketh expyresslye therof in the .viij. Chapter of his gospell. And thus ye see howe wysely Tyndall tricketh with me in the sentence of saint Johns woordes, when the thyng that I

entende thereby, is proued by hys dede. **C** And yet because Tyndall will nothing allowe but the woorde, if he pull fro me that woord of saynt John: I shall proue him thesame purpose by the woord of **S.** Johns maister, our sauour Christ himselfe, and saynt John shall beare me recozd that it was Christ that sayd it. For our sauour loe, as witnesseth **S.** John in the .xviij. Chapter, sayd vnto his disciples himselfe, I haue yet many thynges to say to you, but ye can not beare them now: but when that the spirite of truelyth is come, he shall teache you all truelyth.

Foe here ye heare our sauour say him selfe, that he left, and would leaue some thynges, and that great thynges, & therfoze of likelihod necessarye, y they should not heare till after hys passion, that the holy ghooste should come and teache the, and well ye wot that saynt John endeth his boke befoze. And therfoze as for this authozitie of saynt John, that I layed in my dyalogue: Tyndalles aunswere wherin he calleth me a iugler, hath not yet iugled awaye the foze, but hath by his false cast of iugling, feately conuayed himself out of the tryng pane, sayre into the fyre. Whereas I shewe in my dyalogue, that it is not wrytten in scripture that our ladie was a perpetual virgin, and yet it is a necessarye poynt to be beliened. This is his aunswer thereto.

¶ Tyndall.

And howe bringeth he in the perpetual virginite of our ladie, which though it be neuer so true, is yet none article of our sayth to be saued by, but we helieue it with a stozy sayth, because we see no cause reasonable to thynke the contrary.

¶ More.

HBy thys aunswere it appeareth well, that God be thanked he syndeth not yet the peoples deuocion so farre fallen fro our lady, that he dare be bolde to say all that he thinketh. For elles he would say moze then he dooeth. And lyke as he forbiddeth folke to pray to her, and speciallly mistaketh her deuoute anthem of *salve regina*: So woulde he not sayle if he sawe the people frame all after his fantasy, to blaspheme her in this matter of another fashyon, as other of hys felowes haue done befoze his dayes.

But nowe for the meane whyle he is content that men may thinke themselves at libertie to belieue it or not belieue it, as they list, as a thing of no necessitie to be beliened vpo saluacion of our soules.

And

A And full wel he woteth, that though he say now that he can see no reason why to thinke the contrary: yet if he coulde bring vs ones in the minde that there is no perill therein, he might afterwarde wel ynough tell vs when he woulde the contrary, and saye that wyth better looking thereon, he hath now founden that Cluid us and other elder heretikes of the same secte, sayd therein very well, and that reason and scripture is with them, and that saynt Austyne and saint Hierome and al the remenaunt say wyng, because their parte is not writte in scripture. This will not Tindall hereafter let to say when he list, yf he maye make vs werche in the meane whyle that we may chuse whither we will belue this point or no.

B But I say that in that poynt Tindall saith wyng. For in any such thing as we be bounden to belue, if I belue it in dede, and yet belue therewyth that I may lawefully chuse whether I will belue it or not: I saye y in so beleuing I belue noughte, noz my beliefe shall nat serue me.

C Then saye I farther that thys article is suche, that we be bounden to belue it. For he that belicueeth it not is an heretique, as it plainly appereth both by saint Austyn in his booke *de quod vult deus*, & by saynt Hierome in his boke against Crisidius, and by the other holy saintes and martyrs, who as saint Hierome & saint Austyne reherse, did write against heretikes befoze, and called them Antidichomartians, that is to saye *Parvas aduersarjes*.

D Then saye I finally that for as much as it well and playne appereth, that all those holy cunning men and blessed saintes, and therwyth al the whole catolyke church besyde, haue euer hytherto take the perpetuall virginite of our blessed ladye for so sure a poynt of chryste faith and beliefe, that they haue euer condempned the contrary for an heresye, and then sith that article is not in holy scripture writte, but that the wordes of scripture not well vnderstanden, seme to saye the contrary: I may and do againste Tindall and hys felowes well and fully conclude, that there is some thyng necessary to be believed, & yet is not written in scripture. And so to my seconde argument, ye fynde hys answer sonde. For as for hys stozp sayth, wyth only which he sayth we belue thys poynt: I shall touch it I trust in such wyse, and hys

feeling sayth therw tohen I cōc therto, that every man shal selee wyth his fyngers endes, that Tindall seleeith neither faith, learning, reason, wit, noz grace. I alledged in my dialogue the wordes of saint Paule to the Cozynthies, where he writeth vnto them of the holy howsell: As our lord hath deliuered it to me, so haue I deliuered it to you. To thys doth Tindall aunswere thus.

Tindall.

A And when he alledgeth Paule to the Cozynthies: I saye that Paule neuer knewe of this worde masse, neyther can any mā gather thereof any straunge hoip gestures, but the playne contrary, and that ther was no nother vse there the to breake the bread among the at souper, as Chryste did. And therefore he calleth it Chrystes supper and not masse.

More.

Here goeth Tindall aboute to fuggle but hys galles be to great. I laped those wordes for none other cause, but to pue y the apostle befoze his wytting taught them that great misery by mouth, and shewed them the maner hymself befoze hys pyble written, which he would not haue written vnto the at all, if he might then conueniently haue ben present w them. And nowe where I sayed that it was wel likely, y of saint Paule by his present tradicion was recepued holys gestures as the church vseth in the consecration: he aunswereth me that there is no such thing ther spoken in y pyble. Which I saied not there was, but I say that he findeth no worde in the pyble y proueth that saint Paule therein wrote euery thinge that he presently spake or dyd. But it appereth wel y saint Paule speaketh of that thing in that chapter, not to put in wyryng all thyng that he had befoze tolde the by mouth, but onely to put them in remembrance that the thyng which they there receiued in the forme of breade, though it were called breade, was yet in dede the very blessed body of Chryst. And for the moze clere prooffe thereof: he put them in remembrance, that as he had befoze shewed them, our sauour hymself told him so. And this he remembred them of by wyting, to make them vse themselves thereafter the moze reueretly. For lack wher of he writeth to them, that sicknesse and deathe by the vengeance of Godde fell

ii. j. amonge

Amonge them, because they did not vse such reuerence & honour as they should doe to the precious body & blessed blood of Christe. And in that chapter saynt Paule speaketh but of certaine vnreuerent pointes in special, and concludeth sayeng, *cetera autem quum venero disponam*, the remenaunt of all the other thinges, I will my selfe order at my coming.

Bere may we see whatsoeuer Tyndall say, that saint Paule beside this that he wrote of the sacrament, gaue the people other tradicions therof by mouth (as I sayde in my dialogue) pertainyng to the reuerence and honour therof, and Tyndall sayth here the contrary. But now let the booke be iudge, and by that chapter iudge also the false faith of Tyndall, that sayeth it is sinne to dooe anye honour to it.

C And where Tyndall saith that saynt Paule neuer knewe this worde masse, I belieue that well ynough, for I neuer heard that he spake any worde of englyshe. But that he knewe not the thyng that englyshe men call the masse, Tyndall hath not proued yet, nor wil not do this weke. For he must proue it better then by y saynt Paule spake of Goddes supper. For we cal the holyseling of the people Goddes boorde and Christes table, and yet we knowe the masse to for al that beside. And the Apostles themselue I doubt not sayed masse many a time and oft before any ghospell writte. And holy saint Chrysostome sayeth that the apostles in the masse prayed for al christen soules.

D Where as I sayd that of the apostles tradicions was learned the maner of consecracion: that aunswereth Tyndall in this wyse.

Tyndall.

A greate doubte, as thonghe we can not gather of the scripture how to doe it.

More.

Surely men setting no more thereby then Tyndall and hys felowes do: may gather out of the ghospell or the pphe syther, or out of what they will, the maner of the consecracion, and sayeng of y masse that shall serue themselue. Whyle they say it they care not how, & belieue they care not what, while they belieue it to be none oblacion, holse, nor sacryfyce, nor the body nor blood of Christe to be in the sacrament, nor that y masse doth any man good at all, saue onely to the priest himselfe. For what care they

how they say masse, which the more sinfull they be, and the more encombrd conscience that they haue, the more encombrd, and the more boldly as Luther byddeth in Babilonica, presume they to Goddes boorde. But vnooted who so haue a reuerent care thereof, and right sayth of the sacrament, well perceiue that howe to say masse hath ben taught the apostles by the spirite of God, and by the apostles forth. And if Luther, frere Huskin, Zwinglius, Tyndall, and Lambert, had neuer knowen it afoze, but should haue takē the scripture in their handes, and eche of them deuise a maner of sayeng masse by himselfe: I dare well say for all Tyndalles bolse, eche of them should haue deuised a sondry fashyon, and yet neuer one of y right. For pzoofe wherof Luther himselfe casting away the holy canō of y masse, frameth after hys sonde fashyon a maner of consecracio & sayeng of the masse in hys booke of Babilonica. Whych foliwe inuencio of his, Koscius impugneith and playnly proueth, that sauing for the tradicion of the church, Luther coude neuer tell howe or in what wyse to consecrate or saye masse, and that the way that Luther deuiseith is vnusufficent and vncertayne by Luthers owne rule. And I doubt not but that Tyndall hath redde both Koscius and Luther in those places, and therfoze I meruaile so much the more that he dare bee so bolde to saye it, when being himselfe but Luthers scoler, he seeth hys mayster made a foole therein already.

Whereas I in my dialogue alleadge, y the priest in the consecracion putteth spater into y wine, wher as the scripture speaketh but of wyne: thereto aunswere Tyndall thus.

Tyndall.

A great doute also & a perillous case yf it were left out. For either, it was done to slake the heate of the wyne, or put to after a ceremony, to signifie that as the water is changed into wine, so are we chaunged throughe saythe as it were into Christ, & are one wyth him. Howbeit al is to their own shame that ought should be done or vled among vs christe, wherof no man wist the meaning. For yf I vnderstode not the meaning, it helpeth me not one doze. i. Corint. xiiij. and as experiece teacheth. But if our sheperdes had ben as willing to seede as to sheere: we had neded no such dyspycencie, nor thei to haue burnt so mani as thei haue.

More.

The forme of god taught the apostles to say masse.

J

G

H