

A

More.

Where Tyndall saith in scozhe (as he gladly scoznethe alway when he speaketh of the sacrament) yf it were a great doubt and a perillous case to leaue the water out: I am very sure that if there had bee no doubt nor peryll to leaue it out, there was neuer good christen mā that any reuerence had to Christe, but he woulde haue put great doubt, and haue thought it great peryll to put any water in. For what beast woulde be so bolde when he findeth not that Christe in the consecracion and chaunge of the wine into hys owne blood, vsed any other thing then wyne, & spake also himself of the onely likour of yf grape: who durst I say haue put thereto any thinge elles, and to haue consecrated hys blood of wine and water. But one thyng is ther that maketh Tyndal in this point so bolde, yf is to wit hys own spiryтуal rule yf he so much bofseth of, in searching out the cause, & then rulinge all thyng by some cause of hys owne making.

As here, he getteth here two causes why yf water is put in. And though he wote nere whyther of the twain is the truth: yet he maketh himself sure, that it must nedes be the one. And then reasoneth he the causes both twayne so substancially, yf it maketh in his minde no mater whether the thing be done or vndone.

Luther was hymselfe also so methed in thys matter, when the kinges highnesse layed agaynst hym the putting of yf water into the wyne, that in hys frātype answer he fared as Tyndall doth here, and not wyttyn what to say thereto, began to gette at the cause wherfore it was put in: wherein he sought so far, that at lasse he founde, that whither it wer in or out it made no mater, because he sayed it was a thing impertinent to the matter, so that by hym a man might put into yf wine what he woulde beside. Yet then soude he farther that it is euyl done to put it in. For he sayed it had an euill significacion, and signified that yf sincerite of scripture was watered w mennes tradicions. No so was he bewrapped therein, that he coulde not in thys world wot what to say thereto, but sayinge like a frātyke foole, & answeringe this & yf he wist nere what nor at what poynt to holde him, fynally fell to blasmy. And now hys good scoler Tyndall wil be nothinge aknowē of his maisters folly, but deuiseyth & deuiseyth two newe causes of hys own bzaïne, & affyrmeth yf

some one of those twayn must nedes be the very cause, as though god hymselfe coulde finde no fether cause then Tyndall hath searched out, and then he thereupon concludeth, that the water maye be as well left out as put in.

But whatsoeuer Tyndal say, ther was neuer good man yet thys. xv. C. yere yf durst leaue it out, nor otherwyle vse it then god hath taught hys apostles wih hys owne woꝛde vñ wꝛitten, any otherwyle then in christen heartes.

Holy faintes also haue thought vpon other causes. For some haue thought yf God ordeyned the water to be mengled wih the wine, as the water welled out wih the blood oute of hys blessed heart vpon the crosse. And holy saint Cypzians that conning doctour and blessed martyr therupon saith, that our sauour himselfe at the tyme of the institucion of yf blessed sacrament, did put water in to wyne, though there was no mencion made therof in the wꝛiting, no moze thē there was of diuers other thynges that our sauour did as saynt John saith, & that he woulde haue to bee done in his church euer after. Of whych thynges this infusyon of water is one, taught vndoughtedly by god to hys apostles, & by them forth, and so thys. xv. hundred yeres continued in Christes church wout any mencion thereof made in scripture, and yet men of necessitie bounde to obserue it, nor no man euer thought or durst thynke the contrary, til now Luther and Tyndal and such other of their sort, which set so litle by that blessed sacrament, that they woulde haue all honour and reuerence taken from it, and rekened for a bare signe set but only to signify, without any geuyng of grace, and therfore they woulde haue it homely handeled howsoeuer men like. Deuise one or some significatio, and then would these heretikes by their willes, that in stede of wyne and water, men woulde consecrate new ale in coznes.

Now wher he saith that it is the shame of the clergye if aught be vsed amonge christen me, wherof no mā wyl yf meaning: why moze thē for woiles to deliuer & leaue to yf peple many ceremonies commaunded by god, wherof the people whatsoeuer Tyndall saye neuer vnderstode the meaning. Would the wise mā that if God bidde a man do a thinge, he shall say him nay but if he tel him why? Then finisheth he this matter with a pper taunt, yf our shepherdes were as willing to seeke as to there: we had ned

The saying
of saint Cypziane.

Aded no such dispicions, noz they to haue burned so many as they haue.

No the great faute that Tindal findeth in that the prelates do not as he dothe, deuise causes at auenture and warant them for trewe, noz leaue out the water booldly vpon hys ghostly counsaile now, against the faith of all faythfull folke thys. cv. hundred yere befoze.

And where he layeth that the slaknesse of feeding hath caused so mani to be burned: I wyl not saye nay but y it might haue ben better with some, if there had ben bled moze diligence in preaching.

But as for many such as haue ben burned, al y preaching in the world would not haue holpen they; obstinacy. But sure if the prelates hadde taken as good hede in time as they should haue done: there should peradventure at length fewer haue ben burned therby. But there should haue ben mo burned by a greete mani the there haue ben win this seuen yere lasse passed.

The lacke whercof I feare me wyl make mo burned within this seuen yere next comming, the elles should haue neded to haue ben burned in seuen scoze.

CWhere I alledged the chaunge of the sabboth daye into the sonday wpythoute scripture: thereto he aunswereth thus.

Tindall.

As for the sabboth a great matter. We bee lordes ouer the sabboth daye, & may yet chaunge it into the monday, or any other daye as we see neded, or maye make euery tenth day holyday onely yf we se a cause why. We maye make two

Deuery weke if it wer expedient, and one not inough to teach the people. Neither was there any cause to chaunge it from the saterdaye, then to put difference betwene vs & the Jewes, & lest we should become seruauntes vnto the daye after their supersticion. Neyther neded we any holy day at all, if the people myght be taught without it.

Morc.

Tindall maketh the chaunge of the sabboth daye a very slepght matter.

And because that our sauour sayed of hymselfe, that the sonne of man, that is to witte he himself was lord of the sabboth day: therfoze as though euery man were god almighty his felow, Tindall saith that we bee lordes of the sabboth day, so that we may chaunge the sonday into monday.

Mat. 2.

He saith that there was neuer cause to change it fro saterday, but only to put a difference betwene vs and the Jewes, and lest we should become seruauntes vnto the daye after their supersticion. But I thynke there was beside thys a nother cause moze principall then anye of both those. For the Jewes & the chrystien had other differences & distinctions betwene them, as baptysme and circucision. For it had not ben so great inconuenience that they should both haue serued god on one day, that for y auoiding therof we should haue left the day that god himself appoited in the beginning. And also chrystien men both might haue kept the same day that the Jewes kept, and yet haue left the supersticion therof that the Jewes vse. And may now we also (as happely some do) kepe the soday with lyke supersticion as the Jewes do the saterday. And therfoze these causes be but diuined and gessed at, and seme but very secundary. But the very cause of the chaunge is, that men were not the lordes of the sabbothday, noz men were not the principall aucthors & makers of the chaunge. But the sonne of man our sauour Christ himself, being (as he sayd himselfe) lord euen ouer the sabbothday to, and which as god hadde made and ordeined the sabbothdaye for man and not man for the sabbothday, & yet neuertheles subdued man vnto certayne order of seruing not y sabbothdaie but God vpon the sabbothday: he I saye himselfe when he deliuered the people from the obseruaunce of the olde lawe, dyd as lord of the sabbothday, discharge them of the sabbothday.

And yet because they should not haue such a lordely minde as Tindall here teacheth vs to haue, as to thynke they myght at their pleasure take what daye they would, and make & breake as they lyst: he appointed them hymself and his owne holy spirite, the day of hys owne resurreccion. Which gloriouse rising of his blessed body not onely to rest, but also to eternall glory: it pleased hym to haue weeklye celebrate with y resting daye: a toun from worldly busines, to the desire of heauen and acceptable seruice of god. And for this is it and euer hath be specially called our lordes day.

Wherof to say that we be now y lordes and able to chaunge it to friday for our pleasure, or turne it to euery tenth daye when we list: I wene that none wil say so but lurdanes, y longed to make gaudes.

The cause why the sabboth day may be chaunged into the sonday.

Our lordes daye.

A dyes of Goddes passion, or make hym honored selder the he should. For as for nede, sell there neuer none suche yet, to chaunge this day that Christe hath ordeyned himself. And he is as able to kepe it from suche nede of chaunge for euer hereafter, as he hath kept it this. xv. hundred yere before.

If Tyndall sticke still in this pointe, & say the church made it, and the church may breake it: I saye that the church as it made it so it may breake it. That is to wyt, that as it made it by the spirite of God, so it may breake it by the same spirite. That is to say that as god made it, so himselfe maye breake it, if it so shall please him. For in such thinges though the church haue ordeined it: yet hath the church not done it but by spirite of God, as holy saint Austyn saith in the receiuing of our holmesel, where he sayth that it hath pleased the holy ghost, that wher as in the beginning it was receiued after other meates, it should be now receiued of folke while they be fasting.

A taleng of
saint Austyn.

And in likewise the apostles, to geue vs knowlege that though the church make the ordinaunce, yet the spirite of god is the worker therof: wote as is remembred in the. xv. of the actes: It hath pleased the holy ghost and vs, & so forth shewed what lawes they had made, declaring therby y though the selfe made them, yet made they them not without the mocion of Goddes holy spirite. And neuer shal the whole catholike church, neither make without God nor breake agayne without him. But he shal with his presence and his holy spirite, so guide and gouerne his church in suche maner of thinges, that they shall not chaunge the soday neyther of lordly minde, pleasure, nor necessite. For I thinke he shal neuer suffer the church to chaunge yt. But it is a chaunge ones so made & established by our sauour himselfe, that as the saterday was ordeyned by god himselfe to stande vnchaunged tyll Christe came, so is Christes daye so ordeined by himselfe, that it shal stande vnchanged till hymselfe come againe, and chaunge al the weeke and al the yere to into one eternal day wout either weeke or yere. And thys chaunge hath he made I saye fro saterday to soday himself without scripture, which we be bounden wthout scripture obediently to kepe and obserue, whatsoeuer Tyndall bable and scoffe against it.

For where Tyndall sayeth that we

be suche lordes ouer it, that we maye change and make our sabbothday as well vpon any other day as vpon the soday: I would wit of him which we? whither y whole catholyque church, or euer y perticuler prouince, and if so, the euer y diocise, and by the same reason, euer y parithe by it selfe, and then any how holde, and finally any one man is by himselfe at the same libertye to kepe for his owne sabbothday which daye he list himselfe, and nede not to come to church with other but whan there is a sermone. And then ye wote well thys way would do well. Howe if he meane by we, all we y whole church of Christ by a comen consent: then must he tel vs which is it, and then muste he nedes assigne a knowen church. Where is there be comē his heresye of they? secrete vnkowen church of electes and penitentes without penaunce?

And where he saith we nede none holiday at all, if y people might bee taught withoute it: thys is one draught of hys popls put forth vnder the swete pretext of preaching. Whereby sith preaching is necessary, he would make me belieue that coming to church on the holyday, or there to honour god with dyuine seruice and prayour, were but a thinge of nought, wher as the apostles came themselves into the temples in the holydayes to pray. And our sauour allegeth himself the wordes of Esay: My house shall be called the house of prayour.

Howe whereas I alledged in my dialogue the wordes of saynt Paule vnto the Thessalontenses, to whom he writeth in thys wyse: Keep you my tradicions which I haue taken you, eyther by worde or letter: to thys dothe Tyndall aunswere nothing to me, but thys.

Tyndall.

I haue to that aunswere Rochester in the obedience, that his tradicions wer the ghospell that he preached.

More.

In very bede Tyndall in hys boke of disobedience labogeth so: to wade oute of those wordes of saynt Paule, in which as my lord of Rochester saied, it appeareth plaine that saint Paule saith himselfe that he taught thinges by mouth which he wote not. And what sayeth Tyndall to it there? he sayth nothing elles in this world but as he sayth here, y the thinges which saint Paule taught

A by mouth, were the selfe same thinges þe wrote. And then goeth he forth with a longe babelary, parte to no purpose & parte plaine heresie, & saith as though himselfe had standen by all the while þe said Paule taught any thing by mouth. Now whither his woordes be to purpose or not, I pray you consider your selfe.

We say that these sacramentes & many holy ceremonyes vsed in the church in the masse, and in other partes of diuine seruice, were taught by the spirite of God & deliuered by hys blessed apostles. Nay saith Tindall that coulde not bee, for all necessarpe thinges that they taught they wrote. Þoue that saie we and saie all. But we wpll proue by said Pauls owne woordes, that he taught thinges that he wrote not. For he bydeth the Thessalonicensis kepe, and obserue well all that he had taught them, eyther by mouth or letters, and the that none of them wer any necessary poites, that point we byd Tindall proue. Hys prouo therin ye haue heard befoze, that if þe apostles wrote not all such thinges, what coulde it auaille þe they wrote any thinges at al. And that reason ye remembre that we haue answered befoze, and proued it a great follie, to reken that in our owne realme no lawe byndeth that is vnwritte, because ther be many written, or that their wryting were vnprofitable that wrote vs parte, because they wrote vs not al. But now in that place of the obedience, where þe rude rybould rapleth against the reuerend father my lord bishop of Worcester: he sayeth stily that none of those thynges which we speake of, and specially sacramentes or ceremonies, were any of those thinges that saint Paule taught by mouth.

Then aske we him whereby know you that. Mary sayeth he, for I shall tel you what he taught. He taught the same þe he wrote, and hys tradicions were the ghespel that he preached, and good maners and vertues, and some good customes to, þe since for abuses chaunged, as killing eche other. And soe he taught as preceptes, and some as good counsailes, as virginite, & widoly chastite, not to winne heauen ther by (for neyther circumcision nor vncircumcision is any thyng at al but the keeping of the commaundementes is altogether) but that they might be woute trouble, and the better wayte on Goddes woordes, & the freyer serue they bretherne.

Here I passe by hys heresies, that in

these woordes appere both against birginitie & widoly chastite, which he meaneth to be nothing woorth as touchinge any reward to be gyuen for them in heuen. For though he say no farther here but that they winne not heauen, which every man agreeth: yet meareth he further as he declareth in many other places, and as it here appereth by hys ensample of circumcision. I let passe also hys heresy concerning the circuncision. Which with his false vnderstandinge of saint Paule, he would haue taken to haue standen in no stede at all towarde heaue, and by the same reason no more he would that baptisime neyther, as he hath oftentimes declared.

I let passe also, that by those woordes of saint Paule which hymselfe now bringeth in, that the keeping of the commaundementes is altogether, hys owne heresies be ouerthrowen. For if the keeping of the commaundementes be altogether, then sayth alone is not altogether. But rather as he maketh circumcision nothing, because the commaundementes be all: so might he make sayth nothing because the commaundementes be altogether. But he maketh saint Pauls woordes to serue hym for hys iuglinge sticke. For saint Paule meaneth of circumcision alone in the olde lawe, wyth faith and good woorkes, as saint James speaketh of faith. And in the new lawe now it is noching at all in dede.

These woordes also of saint Paule destroy Tindalles heresie, & meynes good woorkes be not rewarded in heaue, and that it is ydolatrye to serue God wyth any bodily woorkes, or to doe any of the to come the rather to heauen. For yf the keeping of the commaundementes be altogether, and some of them bee bodily woorkes: a man may lawfully doe them for goddes sake, and to hys woorthip to, and haue hys reward in heauen to.

But now lettting these poyntes passe as I say: I would aske Tindall whither among those poyntes that saynt Paule taught by mouth, & which he wrote not, were any thinges necessary to be believed or done, vpon peryll of our soules helth. If he say ye: then destroueth he his whole reason that he made afore for the contrary: where he said that if the apostles taught any such thinges and wrote them not, what auailleth all those thinges that they wrote. If he saie nay, but that all the thynges that he taught by mouth, were thinges of lyttle weight, & not

A not woꝛth the woꝛtling, and that therefoꝛe he wꝛote vnto the Coꝛinthies that al the other thinges he woulde dispose & ordaine hymselfe at hys cumming, because he tokened them not woꝛthye to occuppe place in hys pistle: if Tindall tell vs thys, we will aske hym who told him so, and whereby he knoweth that saint Paule taught hys people by wꝛouth, no mo thinges, noꝛ of none other kinde then Tindall saith he dyd. Was himselfe at that time copanion to saynt Poule, & that so continuall and so vnseparable, hys day noꝛ night he neuer departed from him, but euer watched hym so surely, hys he could neuer say nothing but Tindall stode by and heard him?

Tindall in thys point wel perceiueth hymselfe, how harde a parte he hath to pꝛoue. And therefore seing that he hath entred a matter that he ca not ende, and hath sayd that he can neuer make good: at last he wareth angrye. And because he cannot tell all thynge hys saynt Paule taught, as he beganne to take vps him: he concludeth nothing but that saynt Paule taught none of the sacramentes noꝛ ceremonies that Luther and he re- pꝛoue. And thus he saith.

Tindall.

But that the apostles gaue vs anye blynde ceremonies, whercof we coulde not knowe the reason, that I deny and also desye.

More.

For sothe saue for the ryme I woulde not geue a rushe, neyther for hys deny- eng noꝛ for hys desyng, noꝛ for any re- son that he layeth foꝛth therfoꝛe.

For where he sayth that it is contra- ry to the learning of saint Paule euery where: I say hys therein Tindall saith not true. For saint Paule re- pꝛoued but the superstitious truste that hys Jewes had, as well in their ceremonies & sacramen- tes, as in the woꝛkes of their law wout faith & iustice and dedes of charite, & the supersticion of them also that thought themselfe bounden of necessitie to kepe the still after the newe law promulgate and spꝛed about, when the time of those olde ceremonies, sacramentes, iudycy- alles, and all was gone, sauing foꝛ as farrefoꝛth as the church of Chyſte by hys spirite of god hath taken vp any againe. But let Tindall bring of sainte Paule al the places that he possible can, and he shal neuer finde one, while he lyueth as

monge them all, in whych saint Paule re- pꝛoueth any sacrament oꝛ ceremony taken by and accompted for good thꝛough chryſtes whole catholike church, noꝛ yet the Jewes foꝛ vsing the cere- monies gyuen by God to Moyſes, and by Moyſes to them foꝛ the time whyle they serued, though they knew not the signi- fycacions, excepte it were foꝛ lacke of some other vertue, whych they left of & rought not foꝛ, and therby lost the frute of their ceremonies and all.

One other thinge he sayeth whych he taketh foꝛ an high pointe, to pꝛoue that saynt Paule taught no ceremonies oꝛ sacramentes, but such as he taught also theire significacions. And that he pꝛo- ueth thus.

Tindall.

Paule commaundeth that no man ones speake in the church that is the co- gregacion, but in a tong that al men vnderstande, except that there be an inter- pꝛeter by.

More.

And what than? At such tyme as the lawe was gyuen by god to the chyldꝛen of Isracl, it was in dede wꝛitten in a tong that the people vnderstode. But yet the ceremonies though they were wꝛitten in the same tonge, yet were there many of them that hys people neuer vnderstode what they ment, noꝛ pꝛadventure Moy- ses neyther, & yet were they bounden of obedience to obserue them, and theyze obedyence was frutefull to, but if that some other faulte made it lese the frute.

And therefore where Tindall telleth a longe tale that saint Paule commaun- deth the to labour foꝛ knoweledge, vnder- standyng, selinge, and beware of Hy- pocryſye, ceremonies, and all maner of disguising, and many such woꝛdes mo- some of saynt Paule, and some of his owne planted in amonge them: his tale semeth so what solempne, but it is no- thing substanciall. For the sacramentes and ceremonies gyuen by god vnto his church, be neither hypocryſie noꝛ iudaicall ceremonies, noꝛ disguisinges ney- ther, which woꝛde Tindall setteth in hys selfe in scoꝛne as it semeth of the blessed sacrament of the altar. For saynt Paule, though he would haue them labour foꝛ knoweledge, meaneth not yet they shall leaue the sacramentes vnserved which God hath taught, till he teach them the knoweledge whych he taught the, & what

A speciall significacion enery sacrament and ceremony had.

For whereas Tindall sayeth it out, & saith þ he both denieth and also desieth, that the apostles taught any ceremony wherof the reason could not be knowe: for all hys denyng and also desieng, a better man then the apostles dyd, our sauour Christ himselfe, when he sente his disciples forth to baptise & to preach, he taught them how they should go and what they should do, but the reason and cause of euery ceremony that fynde we not that euer he taught them, but at soe of them he suffered both them then, & vs euer synce, to gesse and to deuine.

B

For that he would haue them neither beare wallet, nor sachel, nor shone vpon theyr fete, nor sticke in their hande, nor salute any man by the way, nor why he chose water & baptisme in stede of circucisio, nor why he would they should lay their handes vpon some sick folk whome they should heale, nor why they should anoint sicke folke with oyle and heale the by þ meane: the causes I say and the proper significacions of all these ceremonies

C and many other, we fynde not that our sauour when he sent them thewed the, and yet he bode the do it, and they were bounde to obey, and meryted and deserued by their obedience. Much moze the he should haue done, whoso would haue said, tell me fyrst good lord, why may I not put on my shone, why may I not take a sticke in mine hande, what arte thou the better though I go bare foote, what shal it hurte the matter though I beare a sticke, why wer it not as good to smere a sicke mā with butter as anoint him with oyle, tell me the causes of all those thynges and the proper significacion ere I goe. For elles to say þ I wpll be sent out with such vaine ceremonies wherof I knowe not the causes, that I deny & also despy. He that thus should haue sayed lyke Tindall, shoulde haue gotten lyttle thanke.

D

And as I haue befoze somewhat sayd, almighty Godde taught many ceremonies to Moyses, and he forth to the people, and neyther can Tindall nor anye man elles proue me by scripture, that þ people vnderstode all their significacions, no nor Moyses neither. And where is then Tindales woorthippful rime, that I deny and also despye?

I let passe al the ceremonies taught aboute the arche, the temple, the sacrifices, and many other thynges, and wpll

wit but how Tindall can proue me that the children of Israel, or as I say Moyses either, vnderstode al the ceremonies commaunded by God aboute theire departing out of Egypt: why lambe, why a kydde, why of one yere, why without spotte, why take the .c. daye, why offered the .xiiii. why the vengeaunce of godde put fro the house at the token of þ blood put vpon the postes, why eaten by night, why none left til þ moztow, but rather þ remenaūt burnt, why vnleuened bread, why wilde lettuce, I knowe wel godd wiff why he commaunded all those ceremonies, but I say Tindall cannot proue þ the people vnderstode them all, nor peradventure that Moyses neyther.

Diace & ceremonies.

If Tindall yet say that the people vnderstode al those ceremonies: I wil first bidde him proue me that point by scripture. And then for some lykelyhede towards a prooue of the contrarpe, I will lay forth for authoritie against William Tindall, the wordes of one man whom Tindall woude were most belieued of all men, that is to wytte the wordes of William Tindall himself. For himself saith in hys booke agaynst me,

Tindall.

Christe asked the apostles Math. xv. whom they toke him for. And Peter answered for them all, sayeng, I saye that thou art Christ the sonne of the lyving Godde, that art come into this worlde. That is, we beleue that thou art he that was promised vnto Abraham, shoulde come and bleste vs and deliuer vs. Howbeit Peter yet wisse not by what meanes. But now it is opened through out all the worlde, that through the offering of hys body and blood.

More.

How sith as Tindall sayth himself, saynt Peter at that time dyd not know by what meane Christe shoulde redeme vs, and it is very likely that saint Peter albeit he was not yet fully learned, did yet at þ time going to scole to Christe, vnderstand as muche at the lest wise as the commen people dyd euen in Moyses dayes: I thinke therefore that Tindall shoulde himselfe agre contrarpe to that himself hath said befoze, that the people vnderstode not al the ceremonies. And yet I thinke he will not saye that they might at that time leue al such dndone, and say as Tindall saith, al that vterly we deny and also despy.

I would sayne wit wherfoze Tindall shoulde

A I shoulde take it for so straunge, that god
or his apostles should giue vnto Christ-
tes church any ceremonies, wherof thei
shoulde not vnderstand the reason, whē
he seerch well that God hath spokē to his
people many wordes by hys prophetes,
and hys owne sonne, and hys sonnes
apostles to, and caused them to be writ-
ten also in holy scripture, in which ter-
tes men be no more sure of the very sen-
tence then of the very significacion of
those ceremonies. But Godde hath not
without our frute lest such thynges vn-
known vnto vs, to quicken and exer-
cise as saint Austin saith some mennes
myndes in the study and deuising ther-
upon, which if all were open & playne,
woulde ware neglygent and dull, and
now in the deuising therupon, find out
good and fruteful thinges, allegories &
other, not affirming those to be the ve-
ry thinges there intended, but thinges
that deuoutely and frutefully maye bee
thereon taken and tourne men to deu-
cion, and this as wel in the ceremonies
as in those harde and not intelligible
tertes. And if Tindal deny this, because

why god hath
left many
thinges vn-
known vnto
vs.

B he would seme sure of all thinge, & that
there were no place in scripture to him
not vnderstanden: he shall whyle he
woulde seeme so wise, proue hymselfe a
foole in the iugement of al mē, that any
thinge labour in scripture. And thus ye
se now in what substantiall wyse that
Tindall hath answered my Worde of
Worcester, vnto the plaine wordes of
saint Paule written vnto the Thessa-
lonicēses, by which wordes he sheweth
playnely hymselfe, that he wrote not all
that he taught. And then that these thi-
nges which Tindall impugne, whye yf
they myght not be amonge those thiges
that saint Paule taught by mouth, ye
haue hearde I saye howe worshipfully
Tindall hath proued.

C I were loth to leaue vntouched any
thinge that Tindall any where sayeth
agaynst my purpose in thys matter.
And therefore sythe I finde in his aun-
swere to my dialogue yet a nother pat-
che, wherein I perceiue he taketh great
pleasure, and weneth or woulde at the
least that other men shoulde wene, that
he had therewith vtterly pved his parte,
and clerely reprovud mine: I wyl with-
dawe none of hys glozpe, and therfore
ye shal heare that to. In hys aũswere to
the xxix. chapter of my first booke these
are hys wordes.

¶ Tindall.

In the xxix. chap. 9. More alledgeth
that Christ saied not the holy ghost shal
write, but shall teache. It is not the vse
to say the holy ghost wryteth, but inspi-
reth the wryter.

¶ More.

Properly answered, if I would holde
my peace. But I muste put Tindall a-
gayne in remembraunce because he be-
lieueth nothing but scripture, and then
draweth all the scripture into Goddes
promises: I must therfore I say put him
in remembraunce that I brought in that
aucthoritie, to shewe hym that Godde
made no promise that he woulde wryte
all his new testament, nor cause it to be
made all in bookes, but that he woulde
send hys holy ghost to teach his church,
and to leade them into every trowth.
And where Tindall saith it is not yf vse
to say yf holy gost wryteth but inspyreth
the wryter, I say agayne yf the scripture
letteth not to speake of Gods wryting,
and to tell how he wyl write hys new
testament, when he sayth by the mouth
of the prophete Hieremye: I shall giue
my law in their bowels, & I shal wryte
it in their hartes.

¶ Hieremye.

So here ye telleth what maner of wry-
ting he wyl vse in wryting of hys new
law, because we shal not excuse our self
& saye, that we will not believe no more
therof then we shal finde writte in bo-
kes. He maketh vs no promise that he
will cause it to be writte in bookes, but
pur suynge these wordes of the prophete,
he said hymself his owne mouth, that he
would send the holy ghost to come teach
hys church and leade them into every
trowth. To this wyl Tindall happely
say in that word he ment and so did the
prophete also, that he would write it in
y hartes of the euāgelistes & apostles,
and teach them & leade them into every
trowth, which shoulde put al the necessa-
ry trowth in wryting. Let Tindal proue
this meaning by some one tert of scrip-
ture, or some one necessary reason, of
which neither himself, nor any other of
his felowes haue founden any one yet.
And yf wordes as wel of the prophete as
of our sauiour himself, declare the selfe
to the contrary. For the prophete and the
Euāgelist saith, that they shal be all
goddes own scolers, which signifieth yf
the congregacion & companye shal be
taught by god & his sprite, yf shal write
yf new law the right faith in y hartes of
his church. And our sauiour said, I shal
sende

¶ Cap. 54.
John. 6.

John. 14.

A sende the holy ghost that shall teach you all thyng & lede you into euery trowth. He sayde not the holy ghost shall teache some of you that shall write it out vnto the remenannt. And therfoze Tindales comely glose wyll not so substraucially serue hym, as he would haue it seme.

.2 The. 2. 2.

B xx. ad The. salomonens. ad Corinthios. xi. And yf these plaine termes seme not yet sufficient for our parte, let hym & all hys felowes bzing forth some halfe terte half so sufficient for their parte, prouing that all is written, and take altogether.

But yet goeth he farther and woulde seme of his courtesie to helpe me somewhat forth, and say moze then I coulde for mine own part, and yet auoide it to. For thus he sayeth.

Tindall.

C I mervaille that he had not brought, as many of hys bzyethen doe, Mathew in the last, where Christe commaunded the apostles to go and teache al nacions, and said not write.

More.

D In dede this woulde haue bene well brought in there, and many of my bzyethen haue as he saierth brought it in, & my selfe also somewhere elles in places mo the one, whych I nowe boast of, because ye shall see that Tindall hath not yet so gaylye answered it as to make me ashamed to lay yt forth againe. For if he could bzing out one text so good for him, as y is for vs, that is to saye, y lpeke as my bzyethen finde out y terte by which Christ biddeth al hys apostles go preach and teach hys ghospell: so if Tindall oz any of his bzyethen could finde out any terte, in which Christ had boden any of them goe write hys ghospell, lozde god how solempnely Tindall woulde set it out to y thew: And wher as he nowe maketh little a do of Christes word, biddig them go preach: he woulde make much a do of his word, biddig the go write. But nowe ye shall se what aunswere he maketh, & what he bzingeth for the shote annce of al his thifte, to proue that they wrote euery necessary point.

Tyndall.

I aunswere that this pzecepte, loue thy neighbour as thy selfe, & god aboue althing, wet with y apostles and copelled them to seke Goddes honour in vs, & to seke all meanes to continue the faith vnto the woordes ende. How y apostles knew befoze, that heresies should come, and therfoze wrote y it might be a remezdy against heresyes as it well appereth John. xxi. wher he saith these are writte that ye helieue, & thorough heliefe haue life. And in the second of hys first pistle he saith: these I write because of them that deceiue you. And Peter and Paule therto, warne vs in many places. Wherfoze it is manifest that the same loue copelled them to leaue nothing vnwrite, that should be necessarily required, and that if it were leste oute should hurte the soule.

More.

Lo nowe haue ye heard his vttermoff, whereby he proueth vs that they wrote altogether y is of necessity to be knowe. Which he proueth not as ye see by any scripture proper for the point, as that any of them had any spectall commaundement to write: but that their charitie dzoue them to it. Whych he proueth by a deduccion vpon this commaudemēt, loue god aboue althing, and thy neyghbour as thy selfe, For therupon as he deduced afoze that womē may sing masse, and must in time of nede: so he deduceth now y the apostles were by y same charitie dzoue by their writing, to prouide against heresies which they saw should come, and that could thei not sufficiently doe, but if they prouided a like against all heresies, ergo they wrote euery necessary trowth. This argument is God wote full poore, sicke, and soze, & might sit at saint Sauours a begging with a disse and a clapper, for any thing that it can helpe it selfe, it is so blinde & lame & lacketh so many limmes, and yet hath it one the mo for me that Tindal forgot to sette in. But yet lacketh he bothe his legges for all that, and hys vien, & hys handes, and his bzaine to. For he must set in, that they which wrote, knew wel euery heresy, y euer should spring after their dayes, and thys must he proue by scripture. He must also set in, that no mo of the apostles knew that point but onely those that wrote: oz elles that the tother coulde not write noz god coulde not teach them, oz fynally that tache of them redde others writing, and so saw that

That all was written by theyr felowes, and the carried al their felowes writing with them into the countries where the self preached, and left it there. And this must be pve me by scripture, for elles he saueh not vpright the charitie of saint Andzew nor saint Bartlemew, y wrote nothing at al, nor of saint Peter in writing lesse then saint Paule, nor of saint John for leauing out the consecracion at Chzistes maundy.

Without writing god coulde not kepe y pointes of faith amonge the people, for elles the charitie strayned them not of necessitie so soze to putte altogither in writing.

He must also put in, y all their writing is kept and reserued safe, and euer shall til y day of dome, for elles he seeth what foloweth. And then knoweth he well that beside corrupciō of bookes, much therof is lest, but if he wyll say that in that scripture was nothing necessarye, but that it is in this that remaineth.

C And the must he proue me that by scripture ere I believe hym. And ouer thys must he put in, that they haue written all thinge as clere as they might haue done to aunswere all heretikes wthal, for that thing longed to charitie to, if of charitie their purpose was to write a gainst all heresyes.

And yet which I had almost forgottē, he must put in to, thys argument also, that they haue gyuen vs warning that thei haue written altogither that either then needed, or at any time after shoulde nede to be believed or done, vpon payne of deadely sinne. For thys is one of the very chiefe pointes of all, and therefore

D thys must he proue by scripture. For elles they left vs in daunger to believe some other thinges mo then they write, namelye since that some wrote not so much as theyr felowes, some confesse y they taught by mouthe more then they wrote, and some wrote nothing at all, & of that the other wrote, good parte lost, and of that writing that remaineth, some corrupted bi writers, some by preachers, and much so harde that no mā vnderstandeth. And finally must he put in too, this argument also, that after their dayes Chziste woulde neuer shewe nor reuele any thinge to hys church more, nor byd any of them any other thing beleue or doe, then was put in writing al redy by hys apostles, or els y though he would byd the any forther thing at any

time after either beleue or do: yet woulde he neuer be angry with the, though they woulde neither beleue y he told the, nor do y he bode the: but tel him wel & plainly to hys teth, y if he woulde be believed or obeyed, he shoulde haue made hys apostles wyte it. Thys point specialle must Tindall amonge other proue me by playne and euident scripture. For elles were it ye wote well a great peryl for any man to saye nay to Goddes speccyall bydding, though that speciall byddynge were not specified in scripture, but if Godde haue plainly spoken in scripture that he wyll neuer while he liueth, either tel or byd any other thing then he hath already reueled or commaunded in scripture.

Now see you good readers how sicke, how soze, and how feble his argument is, by which he would proue vs that the charitie of the apostles doue the to put all necessary thinges in writing. But yet hadde ther almost one reason of hys passed me vnware, which if I had lesse vntowched, Tindall would haue sayed I had dissimiled, and lest vnaunswere y his chiefe reason of all. For whereas his feble argumēt before touched, was but the cause that doue the apostles to leue nothyng vntowritten: he hath yet one, that sheweth the cause why & wherefore god would hymself haue euery necessary thing written, and that ye wote well muste nedes be stronge, and therefore what strength is in it ye shall heare. Thus he sayeth.

¶ Tindall.

Nowe sir God hath made hys last & euerlasting testament, and no more behind then y appering of Chzist againe. And because he wyll not stirre vp euer day a new prophete with a new miracle to confirme newe doctrine, or to call a gayne the olde that was forgottē: therefore were al thinges necessary to saluacion comprehended in scripture euer to endure.

¶ More.

If Tindalles bare woerde be woorthy to be takē for so great auctoritie, that whatsoener he say men must beleue it, onely because Tindall sayeth it: then is this argument verve sure and stronge, but the it is superfluous & a great deile to long. For the it should suffice him to say, y apostles haue left al thing in writing, & let al his resōs alone. But sorely if Tin

A If Tindall be no better then other men, so that as he will beliene no man wythout plaine scripture, no man wythoute plaine scripture is bounde to beleue him: then is thys argument moze feble yet then þ̄ tother. For he shall neuer make it stronge, neither by plaine scripture, noz good deduccion, noz necessary consequence, noz any profitable reason.

For first how proueth he that al thinge is open. How proueth he that he vnderstandeth every place in scripture: every place in Geneles, every place in the p̄phetes, every place in the Psalter, every place in saynt Johns ghospell, every place in saint Poules pistles, enerye place in the Apocalipsis. Bee all these thinges open to Tindall? Is anyman so mad to beleue him therein vpon hys woord, because he boldely saith in many places of hys vnglacious bookes, that the scripture is easye to vnderstande, which thing he saith of an vnglacious minde, to make every simple persō bold to take himselfe, for an interpreter.

C But I dare be as bolde to saye that the scripture, albeit many places be plain, and in the hardest place good folke may take fruite if they playe not as Tindall doth, bee bolde vpon it lyke blinde bayarde, and thinke it plaine & open, yet is it not so open but that there is many a place in every part therof, so darke, & of such difficulty, that there neither is noz I weene neuer was since the apostles dayes, noz peradventure every manne among the neither, that durst haue ben so bolde to say that all thing was so open to hym, but that there may lye yet therein for all the vnderstandinge that men haue therof, many a great mystery hyd

D that neuer shall be clerely vnderstanden, till suche time as God vpon the thyng done and shewed, shall by his sp̄yrite p̄missid, sent, & assistent vnto hys church in the times conuenient, and by god appointed therunto, reuele it, which thinges shall then bee necessarye pointes, to be belieued, and nowe neyther necessarye to belieue, noz possible to be thought vpon. But when it shall please god any such thinges to do, shew, & reuele: he shall then sende no Luthers, noz no Tyndalles, noz none Huskins, noz no frere out of a nunnes bedde to preache it, but he shall send such holi messengers as he hath ben euer wont aboute such businelle to sende, that shall not come with a false sayth, and euil woorkes, and be accursed out of Chyristes church, but with þ̄ true

catholike faith, & holy lising, & reuerēt handling of holy scripture, and some of them with many great miracles confounding the false widders of Antechrist, as the miracles that Moyse wrought confounded the meruayles that were wrought by the witchcraft of þ̄ Egypciau iuglers. And he shall not sende such fellows as would be so shameles wythout any miracle shewed, to bidde all the world beliene the þ̄ bare woord, in the vnderstanding of holy scripture, against all holy sayntes and conninge doctours of xv. hūdyed yere passed, and beare men in hand that all is open and plaine, and p̄ue it by nothing elles but by that there is no place of holpe scripture so harde, but that themselfe can expowne it in such wise that it shall serue them for shamefull iesting and railing agaynst God and al good men, against all good woorkes, againste all religion, fasting, prayour, deuocion, saintes, ceremonies, and sacramentes, and to sett forth vice in boldnesse of sayth, and to prayse lecherie betwene freres and nūnes, and cal it matrimony, & thus make mockes of holy scripture solemly with such open shamelesse abhominable blasphemy, yf the zeale of god wer among men that should be, such railing rebeldes that so moche with holpe scripture, should at every such exposition haue an hote yron thurst thozowe their blasphemouse tonges. Such false p̄phetes that god as I say send none of his errād. But Tindal cannot proue it true yf he saith, yf al thing is yet so fully finished, but yf the time may come whē god may yet shew thynges wherof we yet nothing thinke & yet paduēture writte of in þ̄ scripture, and may if he list doe and shew also mothinges yet, wherof nothing is written for any worde that is written to the contrary. And yf beside Chyristes own appering at the dome, there yet resteth some rekeninges to come, well and plainly appereth by scripture both concerning Tyndalles great Mayster Antechriste, though Tyndall & Luther lyst lewdely to rāple with those holy places of scripture, and also concernynge Cnoke and Hely. And therefoze where Tyndall sayth.

¶ Tindall.

¶ Because all is done saue the dome, & because god wil not spare by every day a new prophete to a new miracle, to confirm new doctryne or to cal again þ̄ old that

There are many harde & darke places in scripture.

That was forgotten: therefore were all things necessary to saluacion comprehended in scripture euer to endure.

More.

Now now haue we heard him saye it, & now lacke we no moze but eue to heare him proue it. For when Tindall puethe not that the thing is so done in dede, but layeth vs onely the causes for which he sayth god caused it to be done: in thys doth he nothing elles but tell vs what god should haue done if he hadde taken him to counsaile.

Tindall proueth not that god hath shewed him that ail is done saue onely the daue of dome, which he muste proue, or elles we will deny it him. For he puethe not that godde hath shewed him that he would not styre by if nedes were euery day a new prophete, and that with new miracles to, rather then binde himselfe that he should neuer teache any thyng moze, or haue hys olde doctrine forgotten eether. Which thing he must proue, or elles wyl we deny it him, syth God hath take moze labour & greater payne for his church the that. For he hath shed his blood for it, and might do all that wth the lest woꝝd of hys mouth. And we say also that god hath dayly styred by and dayly doth styre by newe prophetes in sundry partes of hys catholike church, holy doctours, and prechers, and faithfull men, and good liuers, for whome both quicke and deade he doth shew miracles in his catholike church, & therby approueth the faith & woꝝkes that they lyued and dyed in, as he styred by prophetes among the Jewes in sundry ages for all the myzacles done by Moyses, & doeth not so for no church of heretikes.

For he proueth not that the pointes of faith must nedes haue fallen awaye, but if they had be writte. Which thing he must pue vs, for elles wyl we boldly deny it, and go nere to proue the contrary. For we see that the church hath kept diuerse things without scripture this, xiii. C. yere, and as it is thought. ii. C. afoze, and is yet as lykely to kepe it as many mo, and twise as many mo if the woꝝlde last so longe.

Now haue they be kept so longe eether by mā, or by the deuill, or elles by God. And if Tindall say that eether man or deuill haue kept them al this while: we may be bolde to tell him that then was God as able to kepe them, as was anye of those both, and neded no moze scrip-

ture thereto, then neded eether manne or deuill.

Tindall proueth vs not neyther that when the things were writte, they wer therby sure as he saith to endure for euer. For he proueth not by scripture that y^e scripture shal endure for euer. For though the scripture say y^e the woꝝd of god shal last for euer, & that ther shal not therof y^e lest letter be lost: yet is y^e met of the sone of Godde and of the matter, and of the woꝝde vnwritte, and not of the woꝝdes written in scripture, except none of said Paules epistles be lost, or that suche as he lost was no scripture, or that in those y^e p^{er}istles were no letters.

For Tindall hath not proued that the scripture is so clerely writte, but that god nedeth as well to styre by prophetes with myzacles for the declaraciō of the trouth therof, whyle the false expositours be so contentiouse, as he should haue neded for the teaching, keping, & confirmacion of the poites of sayth vnwritte. And as I befoze sayd euen so he doth. And thus ye see that these woꝝdes are to Tindall very lyttle woꝝth. But then saith he farther.

Tindall.

By the scripture the counsailes general, and not by open myzacle, haue concluded such things as wer in them determined, as stoꝝies make mencion.

More.

Lette Tindall bringe forth one stoꝝye that saith as he saith, and then lette hym tell vs the tale agayne. I make my selfe very sure, that he shal finde no stoꝝye that shal say that the general counsailes in theyꝝ conclusiōs, regarded no more but onely scripture. For he shal finde in the stoꝝies that the good holy fathers that were in diuerse of the general counsailes (of whom there be many that all Christen people honour and woꝝship for saintes) had many things to moue them to determine and conclude agatnst heretikes, of which thynges the scripture was one and was not all.

For when the Arrianes and the catholyques were in debate vpon the vnderstanding of the scriptures (as the catholykes be with these heretykes now) the catholyques dyd not onely see then that the heretikes wꝛessed & misse construed the scripture (as we see that these heretikes much moze mysse wꝛest it now) but

A but they saue also that the comen faith of the catholike church, was receiued & beliened before that heresye begon, and beyng very sure by the promise of God, that if that faith had be false the spirite of god sent vnto hys church, would neuer haue surred the catholike church, the corps of Christen people, the misty call body of Christ, to fall into that beliefe, they were thereby with that faith written by the synger of God in theyre christen heartes, very sure that the Arrians wer heretikes, & so should thei haue be though neuer woꝛde of scripture had ben written, and should haue concluded agaynst the Arrians in lyke wise as they dyd. They saue also that God dyd miracles in hys catholike church, and suffred none amonge the Arrians, sauing in the taking of vengeance vpon them to their paine and shame, as when Arrius guttes fell out of his hely into the draught (as we dayly see that he doth, & ever shall see that he shall doe in hys catholike church, and suffereth none to be done among all the scoultes of heretikes, nor neuer shall suffer till the deeme nere appoche, but onely in detectinge their wickednes and bringing them to the fire, as our lady by miracle brought Berquine of late at Paris) this thyng vndoubtedly not a litle confyrmeth the faith, and made the church boldly conclude agaynst the Arrians. And thys thinge appereth well in stories verie old and autentike. And Tindall shall I am sure neuer sig vs forth hys stories, sayenge that the generall counsailes had no regarde to miracles. And if he will saye that the stories tell that there was none open miracles done at the generall counsailes. Yet I wene shall he fynde none such stories neither. And if he will say that the stories do not tell of any open miracles done at the generall counsailes, then shall he tell vs a tale to little purpose. For surely so many as were shewed beside, it was a thing that needed not. But then goeth he farther and sayth.

¶ Tindall.

¶ And by the same scriptures we know which counsailes were trewe & which false.

¶ More.

¶ This is a preaty point. For note may ye se so: what cause he sayth that the generall counsailes made theyr determinacions by scripture and not by mi-

racle, because he woulde haue it seme there were nothing of Goddes spirite working with the generall counsailes, but onely the wit and affections of men: so that he would as appereth plainly by thys woꝛd, haue the serue al of nought, but euery heretique le:te at libertye to saye nay to them all. For he sayth that by scripture we know which of those counsailes were trewe and which false. But where he sayth we know: I would wit of him which we be meaneth, which of his hundred new sectes he calleth his we. For thei agre so euyl together, that the thing which the one saith that by scripture he knoweth for trewe, the other saith by scripture he knoweth for false. Tindalles maister Marten Luther & all the sectes in Almaine, call for a generall counsaile. Now woulde I wit to what purpose, if all that were concluded therein shoulde be neuer the surer, but that every froward sole may as well after as he might before, saye he knoweth by scripture that the counsaile was false, and all that was determined therein was nought. Thus might an Arrian and errat heretike say now, that he knoweth by scripture that all was false that was determined in the counsailes agaynst the Arrians of old. Saint Paule will that when one speaketh, he remenaot that is the whole congregation shall iudge. As yet at thys day if a preacher preache heretic, goodlye haue by the saythe written in christen mennes hartes, made the people able to knowe him for nought, excepte it be a false preacher with a false companye, willingly drawn together, and fallen from the church, which false preacher & hys companye is ever able to be iudged by the whole church remaining stil in the forme faith. And now wil father Tindal that euery obstinate heretike, every prating soole, euery smatterer in scripture that he iuge ouer all generall counsailes, and ouer all the whole corps of cristendome, to tel them al, that his self vnderstandeth the scripture better then they all. Is not this were ye a Godly wise waye? Then goeth he farther yet and sayeth.

¶ Tindall.

¶ And by the same scripture shall we if any new question arise, determine it also. For Abraham answered the ryche manne: They haue Moyses and the prophetes, let the here the, & said not, they

Arrius death

407.141

They haue the scribes and the pharisees, whom they should heare preaching out of the seate of theyr owne doctrine without scripture.

More.

I had littell went that Tyndal woulde haue brought in this point of Abzahā, Lazarus, and the rich glutton in hell.

For Tyndall seeth well prounghe that though that same Lazer was not raised by Abzaam, & set vnto those folke at his request: yet was another Lazer rayfed afterwarde by Christ, and sent among me agayne at good folkes request, wher though he came for the glory of Godde and for the shewe of the Godhed of hys onely son, yet is it no doute but though his wordes be not writtē, he did in that pointe also much good vnto men of the meane sort, though some such as were obdurate in malice, as were some pharisees, & bounde in the credēce of their false secte, as were some saduceyes, believed no more him then Moyses, but in that point miscarued the tone & mocked & hated the tother. And Tyndall seeth also full well, that those wordes of Abzaam nothing touche the new testament, nor nothinge that this question hangeth vpon. For those wordes were spoken by Abzaam, per aduenture long before Christes comming, & at the lesse before anye worde of the newe testamēt writtē. And therfore though they might be drawn to touch the tradicions which the false phariseyes gaue vnto the Jewes: yet coulde they not be drawn to touch the tradicions which the trew spirite of god by Christes promise, hath giue vnto hys church. And that al those be written, Tyndall seeth full wel those wordes of Abzaam, proue nothing at all. And therfore it is to me moze then meruaile, that he is not ashamed to lay those wordes for this purpose.

For where he saith that every newe question that may arise, we shall determine by scripture: ye se your selfe very wel he speaketh of an vngreat purpose, wylling to byng in hys poplens heresies vnder that pretext, sith that he knoweth that the scripture proueth not the perpetuall virginite of our ladye, whych he woulde haue no man bounden to believe, and also concerning the sacrament, himself saith is but bread, & that ther ought none honour to be done thereto, & falsely defendeth the tone by wordes of euill construed scripture, &

the tother because it is not commaunded in scripture. And yet se ye farther & he speketh as though he heard not his own voice. For he sayd afore by scripture we iudge the counsailes. And then how can any thing be determined by scripture, whē of hys right vnderstanding therof there can neuer any determinate ende be made, though al christendom should come to gether, and agre thereon, but every foolish heretike may say that all they vnderstode it wronge, and himself onely right. This is a substantial reason of Tyndall be ye sure. But because he will that wyth scripture the general counsailes must be iudged: what scripture alleged the apostles for their determination in the .xv. chapt. of the actes, where they in their counsaile said, & by their ppyle wrote, the holy ghost & we haue sene it good, to put no moze burde vpon you, then these necessary thinges, that is to witte that you abstayne from thinges offered to Idoles, and fro blood, and all thing that is strangled, and fro fornicacion, from which thynges if ye kepe your selues ye shall doe well.

What scripture layed they for this general counsaile of theys? For though there wer scripture in the old testamēt, that forbode these thinges and other to: yet was there no scripture wherby they concluded those thinges to be kept & obserued partly for euer, partly for a time, rather the the other commaundemētes of the law. Was not hys auctorite therof by the reason of Christes worde: He heareth you heareth me, which worde had as great strength before it was written, as euer it had sence.

Now this same auctorite hath christes church assembled in the generall counsailes, & the same spirite enspireth the, and the same wordes of Christ byndeth hys flocke to obaye them that bounde them to obaye hys apostles.

¶ Tyndall.

¶ Pay (saith Tyndal) not so. When more acknowledged, he that heareth you heareth me, and also this, If any man heareth not the church take him for an heathen, concluding that we must believe what soeuer is sauent in al that he affirmeth without scripture or myracle: I woulde faine witt in what figure that sillogisme is made.

¶ More.

I woulde sayne wit of Tyndall in what place of my booke he fyndeth that I make that conclusion, with whych it placeth

A pleaseth hym to helpe me to swete hys owne aunswere wyth. For I neuer coude noz said that we were bounden to beleue al that is shauen in al that euer he sayth. But I ther said and yet I say, that these wordes of our sauour Christ who so heareth you heareth me, wer no moze p[ro]per commaundement to binde any man to beleue the apostles, then to beleue h[is] whole catholyke church & generall counsayles, that reppresent that whole body of h[is] catholyke church, and that they were not spoken to h[is] apostles onely, no moze then the holy gho[st] was p[ro]mised by Christ to be sent vnto the apostles only. And Christ no moze p[ro]mised to sende the holy gho[st] vnto the apostles onely, then he p[ro]mised to be w[ith] the apostles onely, all the dayes vnto the ende of the wo[rl]de.

Some these wordes of Christ if any man heare not the church, take hym for an heathen: euery man well wotteth h[is] thys is manifestlye spoken not of the apostles onely for their time, but of the church as longe as the wo[rl]de shal last.

C For so longe thal the church endure, do these heretikes whatsoener they can to the contrary. And as it is trew of euery perticuler church and the gouernours therof, as longe as it swarue[n]eth not fro the whole body of the church vniuersal: so is it much moze p[ro]perly ment of the whole vniuersal church it selfe, and of the counsailes generall representing h[is] whole church, wherof euery perticuler church is but a member.

And therefore whereas Tyndal saith he woulde fayne finde in what fygure the sillogisme is made, which he saith I conclude: he must go light a candle and seke v[er]y that hymself, for it is hys owne sillogisme and not mine, for hymself maketh that conclusion and not I.

But my sillogisme is thys. Euerye christen man refusing to heare, beleue, & obey the church, is to bee taken as an heretike and an heathen. But so it is that Tyndal being a christen man, and taking vpon him in the vnderstanding of scripture, to controule and condempne the church, refuseth to here, beleue, and obey the church: ergo Tyndal is to bee taken as an heathen man & an heretike.

This sillogisme is mine. And thys sillogisme of Tyndal woulde fayne wit in what figure it is made: he thal finde it in the first figure, and the third mode, sauing that h[is] mynoz carieth his p[ro]ofe w[ith] hym, which woulde elles in the same

figure and the same mode haue made another sillogisme.

Now knitteth he by all thys gere w[ith] another sillogisme of hys own making. And in what figure he maketh that, let him tell that can, for surely that can I not. These are hys wordes.

Tindall.

Christes disciples taught Christes doctrine, confirming it with miracles, that it myght bee knowen for Goddes, and not theirs. And euen so must the church that I wil beleue, shew a myracle, or bying autentike scripture that is come from the apostles that confirmed it wyth miracles.

More.

Howe may I be bolde to make the conclusion of hys argument for hym.

For sith he goeth aboute in hys booke to teache nor hymselfe but other that shal reade hys booke: hys conclusion can be no nother, but that no man shoulde beleue any church without miracle or autentike scripture. Wherof the cause is because he will not otherwyle beleue any. Let him put that in fygure wher he can, & set thereto the cause that moueth him therto, to beleue no church w[ith]oute scripture or myracle, and yet toyl al together with. xvi. sillogismes bying him h[is] h[is]te home.

For when he sayth that Christes disciples taught hys doctrine, confirmyng it wyth miracles, and so must h[is] church that he will beleue, or elles bying autentike scripture: I saye that he must p[ro]ue the thing that he so often saith, & neuer p[ro]ueth, noz neuer can, that is h[is] the apostles p[ro]ued euery poynt by a special myracle. Whiche poynt I haue repproued before, and yet I aske hym now againe, what myracle wrought the apostles for euery poynt of theyr doctrine in theyr letter, that I spake of mencyoned in the. xv. chapter of the Actes, or where is it w[ri]tten that they wrought any one for them all: I say also that the catholyke church byingeth miracles for theyr doctrine as the apostles dyd for theyres, in that that god cealeth no p[er]te to wo[or]ke miracles in hys catholyke church many and w[on]derfull, both for hys holy men quicke and dead; and for the doctrine h[is] these heretikes impugne as ymages, reliques, & pilgrimages, & the blessed sacrament of the altar. And these so many and in so many places, h[is] these

Math. 18.

B

C

D

A true sillogisme.

A these heretikes themselves cannot denye it, but are shamefully dzieuen to sai like the Jewes, that it is the deuill that dothe them.

I say therfoze farther y Lindal doth but mock & tryfle, when he sayth he wil belieue no churche without miracle, or autentique scripiture. For he refuseth to helpe the church though it bring both twayne. For yf we bring autentique scripiture: he will not let to say that it is not autentique, as he playeth by the Machabees, & his mapster by sainte James pistle. If he denye not, then will he saye that the church vnderstandeth it wrogg, so that the church hath nede to bringe miracles to proue him y the scripture is the scripiture, and that they altogether vnderstande it better then he alone, as wel as that the church is the church. And yet when y catholike church bringeth miracles wrought by God in it, and for it, and that plentifully, & no church any one but it: then saith Lindal that thei be al wrought by y deuyll. And thus ye may see when he hath all sayd, he neither regardeth miracle nor scripiture neyther, but mocketh both twayne.

Nowe haue ye heard all that I fynde Lindal answere, against such thynges as I layd before in my dialogue, to proue that all thyng necessarye is not wrytten in scripture. And then what prooffe he can make for his owne part, to proue that al is wrytten, ye haue heard already, whether in hoive lyttle pythe there is, every child may perceyue. And the may ye surely reckon, y syth this is his last booke, & the place in which he maketh a specciall tytle for the matter: he bringeth in all y best that he can fynde. And yf he fynd any thyng els where wrytten by hys mapster, or hymselfe, or any other of hys fellows for that purpose, which he leaueth out here: ye may bee faste and sure he seyth well, he shoulde haue but shame to bring it in. As the woordes of Chryste.

Scrutamini scripturas, quoniam ipse testimonium perhibent de me. Loke you in the scriptures, for

they beare witness of me. Whiche thyng no man denieth, but we denie them that nothing witnesseth Chyist elles but the scripture alone. For our sauioz himselfe whiche sayde those woordes, sayde that saint John also bare witness of him besyde the scripture, and that hys father bare witness of hym besyde the scrip-
ture, & that his own woordes bare witness of hym besyde the scripture, & that y holy ghozt at his comyng bare witness

of hym besyde the scripture, and his apostles (as hymself sayde thei shoulde) bare witness of hym besyde y scripture. And note that all that euer they all witnessed of Chyistes wyll to be necessarilye believed or done, is since those woordes of Chyist spoken by his apostles wrytten in the scripture: this seeth Lindal well y he must proue vs by scripture, and not bynde vs onely to the scripture by those woordes of Chyist: Search you the scripture whiche were spoken of Chyiste before all the new scripture, and shoulde serue to frayne vs to proue all thing by the olde scripture, and to belieue nothig farther then we fynde wrytten in the old testament. And therfoze Lindal hadde yet some wytt when he left those woordes out. And lykewyse he sawe that it hadde not been to purpose to bringe in those woordes, whiche some of that secte bringe foorth full solemnly, that is to wytte the woordes of saint John in the Apocalyps, where he saith: If any mane any thing set to these thynges, god shall putte vpon hym the plagues wrytten in this booke. And also if any man any thing minish of the woordes of the booke of this prophete, god shall take from hym hys part of the booke of lyfe, and of the holys cite, and of those thynges that are wrytten in this booke. By which woordes he meaneth not that no man shall neuer after bee so hardye to wryte any prophete, if euer it please god any other thing to reuel. And muche lesse he meaneth to put god to silence, that he shall neuer any other thyng reuele yf hym like, nor sayth not that god hath shewed him that he neuer will. But he geueth a charge y men vse diligence and trueth in the wryting out of his owne. And muche lyke charge albeit not of like authority, haue other wryters geue for their own booke, as it is to see in the end of the Chronicle of Eusebius translated I trow by saint Hierom, and in saint Ireneus woordes the same charge geuen in likewise, with much like adiuracion ioynd therunto.

And therfoze as solemnly as some of his bzyethzen bring foorth these woordes of saint John: Lindal saw yet that they would not serue, and therfoze he lefte them out.

Nowe laye some folke for thys purpose, the woordes of Moyles in the .xii. of the Deuteronompe, where he sayeth. The thing that I commaunde thee, that thing onely shalt thou doe to God, and thou shalt neyther any thinge adde nor

A mistake. Which woordes be yet in this matter lesse to the purpose, the y woordes befoze rehearsed of the apocalips. For who so looke in the place, and reade ouer the chapter: he shal see that Moyses said those woordes only for feare that he had, lesse sythe he hadde on Goddes behalfe commaunded them some certaine sacrifices vnto God, the people prone to ydolatry, would adde of their owne mindes, either some sacrifice vnto ydoles, or vnto god some kynde of such abhominable sacrifice, as the gētiles offred vnto their ydoles. And for feare therof, he sayd vnto them: Thou shalt do vnto god y thing onely that I commaunde thee. And thou shalt neither ani thing adde nor minish. **B** But he tolde the cause befoze and sayde: When the lord thy god shal haue destroyed befoze thy face the gentiles, vpon whom thou shalt enter to take them in thy possession, and when thou shalt haue them in thy possession, and shalt dwell in the lande that belonged vnto them: beware that thou folowe not them, after y they shalbe by thy commyng in, ouerturned, beware I saye that thou seeke not after their ceremonies and saye: As these people were wont to worship their goddes, euen so wil I worship too. Thou shalt not do likewise to the Lord thy god. For they haue done vnto their goddes all the abhominacions that our Lord hateth, offering their owne sonnes and daughters, and burnyng them by in fyre. And then setteth Moyses therunto, y woordes befoze rehearsed, willing them that they shal neither leue vndone any of those ceremonies and sacrifices that he had commaunded, nor adde anye newe kynde of their owne mynde, lesse they myght hap to fal to those kindes of sacrifice of y palms, that were abhominable afoze the face of God.

D Nowe what serue those woordes of Moyses to our present purpose. For first yf Moyses hadde not meant as I saye, & as the circumstance of the text sheweth, but hadde vtterly meant to commaund them that they shoulde nothyng adde at all in no maner thig vnto those thinges that he commaunded them hymselfe as the woordes sounde: then hadde he forboden them to belieue or obey any prophete that euer shoulde come after hym, excepte onely the prophete of whom he propheted and bad they shoulde heare him. And yet might they thynke that prophete restrained by those woordes, in such thiges as shoulde pertaine to the seruice of god.

Also if that Moyses had not meant as I say, but precisely forbot en the to adde any thinge at al vnto his instruccions: they might neuer haue added any newe feste of holy dayes vnto those that God had by Moyses appoynted them already. And then howe myghte the feast called *Festum enceniorum* haue bene instituted afterwarde, whiche was longe after Moyses dates instituted, and very solemnely obserued, and god therwith so well content, that our sauour honozed it w his owne blessed presence himselfe. **John. 10.**

But now suppose that Moyses hadde himselfe meant as streightly as their vnreasonable construction would strayn his woordes too: what would all y serue vnto their purpose in our matter. **F** Have chrysten men doo nothyng but that that Moyses hadde, because the Jewes might do nothyng, but that that Moyses had: where were then become the sacrament of baptisme, and the sacrament of y altar: yea say they, but this proueth that y church shold adde nothing of their owne mynde vnto goddes woorde, for suche a note in the bible som haue set solemnely in the margent vpon those woordes. But I dare be bolde to tel them agayn, y they may better scrape that note out agayne, then ble it vnto this purpose. For syth those woordes proueth no such thynge at all, but yf Moyses had mente as straitely as they strayn hym, in which I haue proued that they take him wrong.

Secondely I saye that yf Moyses had mente as precisely as they mistake him: yet hadde it touched but the Jewes, and vs chrysten men nothyng at all.

Thyrdely I saye that in the thynges which Tyndall reprobeth y sacramētes of the churche, the churche hath added nothyng vnto the woorde of God. For we saye that they be the woorde of God well wrytten in holy scrypture as hath bene playnly proued them, and y hymselfe well knoweth, but that he lyfseth to playe hys parte and saye nay still, be the prooffe neuer so clere.

Fourthly we say that any such thing as the Churche bleth or belieueth as necessarye, though it be not wrytten: yet adde they thereby nothyng vnto Gods woordes. For we saye that it is Goddes woorde vnto wrytten, and of as great authority as is his woorde wrytten, as the thynges that partely were deliuered to the Churche by the Apostles, and partely taught vnto the church by that holy spirite of God, that was by Chrystes promise. **The author of the word written.**

A pꝛomple sent vnto the church to be with it for euer, to teache it and lead it into euer y trouth.

Finally for conclusion to pꝛoue you the folp of that allegacion: ye know wel all our question is no moze, but whether the apostles left euery necessarpe thinge in wꝛiting, as *Tindall* affirmeth. And now consider you whether this be a godd pꝛoofoe or not, though *Moyles* woꝛdes were taken as streight as these men mislike them. *W*er not this (weite ye) well argued? *Moyles* forbode the *Ic*wes to adde or minithe to or from any thyng he commaunded: *erpo* the apostles haue left no necessarpe thyng vnwꝛitten.

B Beside that, this argumente is berpe foolithe in it selfe: yet haue I before at large opened you y lacks therof, where I answered *Tindall* concernyng hys high reason of the apostles charitie: compelling them to leaue nothing vnwꝛitē. And besides that, one plain difference is there, that *Moyles* was commaunded to wꝛyte, and the apostles wer not commaunded at all, though god allowed, asspffed, and aspired them his grace therein, as he dothe many good men in many good woꝛkes beside any commaundement.

And *Moyles* also commaunded to wꝛite as he was, was not commaunded yet to put altogether in wꝛityng, that y people should be bounden to doe or belicue, by anye cert y *Tindall* hath shewed vs yet, or euer shal shewe I suppose.

Whobeit as for this allegacio, though some other haue thought it gay: *Tindal* yet perceiued it for suche as he saue wel would not serue him, and therefore he left it out.

Yet are there some, and among them freere Barons, that layeth for that purpose, the woꝛdes of our sauour wꝛitten in the. *xxiii.* of *Mathew*, where he sayth, Upon the chaire of *Moyles*, are no w let the *Scribes* and the *Pharisees*. Al thinges that euer thei saie vnto you, obserue them and doe them, but the thinges that thei doe, doe not you. For thei binde vnportable burdeins and laye them vpon other inennes shoulders, and will not so muche as with a finger of theyr owne, once stirre them. By these woꝛdes wold freer Barons that there should nothing be taught but onely scripture. And ouer that he would by these woꝛdes, y a man might bꝛeake al y lawes that the whole church maketh beside y expresse pꝛceptes of god cōteined in y scripture wout any scruple of consciēce, so y he do it secretly

where there wer no weake conscience of feeble faithed folk offēder. *W*here as vndoubted those woꝛdes neither pꝛoue hys purpose in the first, & pꝛoue cleane agaisst his purpose in the seconde. For begynnyng w the second, those woꝛdes plainly deciare, that because our sauour bothe then intended to shewe, and often before had shewed, that the *Scribes* and *Pharisees* were nought: yet lest the people might hap to thinke that he wold, therefore thei should be set at nought and not obeyed, he gaue them not warning onely but also playne commaundement, y sith they were in the authoritie and occupied the place of *Moyles* that gaue the lawe, and wer the rulers and gouernours of the people, thei should obey the and fulfyll that they commaunded the. And lest the people should take him as freer Barons dothe, and wene because he spake of *Moyles* chaire, that therefore they should obey him in nothing els but as farre as thei should read in *Moyles* boke, and vpon euery thyng that thei should be bouden, should saie: *W*er we y wꝛitten in *Moyles* boke: *Ch*rist therefore commaunded them that thei should obserue and fulfyll all their commaundementes. Not meaning by that generalltie that thei should obey any commaundement that by god wer forbiddē, nor to set goddes lawe asyde for inennes tradicions as himself saide in the. *xv.* of *Mathew*: but forbidding them to refuse to fulfill the commaundement of the rulers, whereof there were no menon made in scripture, where the commaundement tended to vertue, good maners, or goddes honour. Howe the woꝛdes of saint *Austine* which freer Barons bringeth in, do nothing pꝛoue the pointe that Barons wold pꝛoue by them. For he wold haue it seime, that saint *Austine* taketh those woꝛdes of *Ch*ristes as hym self dothe. But saint *Austine* there by y allegory of the chaire of *Moyles* occupied by the *Scribes* and *Pharisees*: *erpo* vndeth thole woꝛdes of a preacher, that is not the very true shepcherde y in his preaching seketh nothyng but the profite of the shepe & the gloꝛy of *Ch*riste, but that is a mercenary preacher and an hired, which seketh his own tempoꝛal aduantage & commoditie. Of whom saint *Austine* geueth warning, that yet eue such preachers nought as thei be: yet for the while that thei bec suffred to pꝛeache, in al that thei say wel, and accordyng to y law of god, we should heare the & allow

Note how sae pericurg commaundementes oughte to be obeyed.

A them therein, and learne to lye ther after. But on the tother side, if thei would whē thei haue begon with god thinges for a countenance to geat them in credence, then leaue of suche thinges and preach of that thei seke for, that is to wit fantasies of theyr owne inuencion, and for the self & their own commodity, they in be thei not to be heard or beleued. And this is the minde of sainte Austine, as euery man that will consider his wordes in the place wher thei be written, & Floi treatise vpo saint John, shal very plainly perceiue. And thereby shall he & there readeth them as plainly perceiue, that those wordes of saint Austine brought forth by Werns, do nothing pue Werns purpose, that is to wit, & those wordes of Christ do discharge euery mannes conscience of obedience vnto any preceptes, lawes, or tradicions of men, other then be writen in scripture.

For the thyng that saynt Austine ther saith: diuers holy men entreatyng the same wordes in the lyke allegoꝝ of doctrine and preaching, do say and cōfirme in lykewyle, and neuer wyle mā woulde say otherwyle. But the thyng & Werns sayth, neuer was there yet syther good man or wise man that would agre. For those wordes of Christ sauing by waye of allegoꝝ, seme not so properly to per tayne to teachyng of the Scribes & pharisees, as to theyr commaundementes & biddinges: as wel appereth by & wordes folowynge, wher he biddeth that they should obserue and do all the thynges & thei saye to them. And & he should meane not only the preceptes written in & law, but also their other commaundementes beside, such as wer not superstitious or vnlawfull to be kept: is clerely declared by the wordes of Christ folowynge, wher he sayeth in this wyle. For they bynde importable burdeins and laye them on other folkes shoulders, but themself wil not put a synger of their own therto. As though he woulde saye: Sythe they sit vpon Moyles chayre, and occupy his place, and bee your gouernours: doe ye all that they commaunde you, although the burdeins that they bynde and lay on your shoulders be so greate and heauy, that they seme in a maner importable, but doe not as they doe. For they wil the self leaue them all vndone, and not sette once a finger to the doyng of them. But I warne you do not you so.

I knowe ryghte well & those wordes maye bee well expounded on the tother

fashion afoze remembred, vnderstande & doyng in the allegoꝝ by the chayre of Moyles, the doctrine and lawe of Moyles. And then maye those greuous importable burdeins bee called & burdeins of the olde lawe, with whiche saynt Peter and the apostles were not contente, that some other would lade the chrysten people commyng vnto Christ, sayinge: that neyther themself nor their fathers coulde beare them. Thus I knowe well menne maye expounde those wordes, Actes. 15. and good menne, holy menne, and cunnynge menne so haue done, and other in likewise after the maner that I now do, and bothe twayne haue therein done very wel. For one terte may be diuersly in diuers senses expounded, though Luther and Lindall will haue now: but one, tyll another maye better make for theyr owne purpose, for then they will not let to make siftenes. But though those wordes maye bee so expounded: yet as I said it appereth well, that the verye proper sense is of their owne tradicions besyde Moyles lawe, in that Christ sayde that the Scribes and Pharisees dyd bynde greuous burdeyns and importable, & laye them on other mennes shoulders. For euery man wel woteth that neither the Scribes nor the Pharisees, did bind and laye on mens shoulders & burdeins of the lawe, but our lord himselfe. And whiche at that tyme while he would yet haue them kept, he woulde not haue dysprayed, with callyng them greuous and importable, though the apostles did afterwarde when tyme came to calke them of.

And therefore as I haue sayde, those wordes of Christes, wer properly meāt of the tradicions and commaundementes of the Scribes and Pharisees them self beside the lawe, whiche thynges our sauour ther commaunded to be kept and obserued, wher soeuer they were not superstitious, nor contraried not & lawes and commaundementes of god, but were tending to his honour, or to vertue, or to the comō weale, for the place and office & the Scribes & Pharisees kept, though themselfe were nought. And theyr good tradicions dyd neuer Christ dyspraye, though he sometyme dispensed with his disciples concerning the and the lawe to.

Now ther is no mā I think so madde whē he douteth not but & seruautes in a mans household are so bounde to fulfil & obay their masters lesul commaunde. mētes, & if thei wold refuse at his biddig

A to knele do done and say certayn prayers with him to bedward al the whole house together, tyll he shoulde thewe thē some suche commandment in scripture, they wer well woꝝthy to goe to the denill for theyꝝ pꝛoude disobedience in the defence of theyꝝ false euangelicall fredome: he that doubteth not I say of this (of which I thinke no good man doubteth) canne not bee so madde to thynke that neither Bishoppe, noꝝ Pope, noꝝ whole general counsaile, noꝝ all chryssen people together, though they were al assembled vpon a playne, were able so to commaūde so much as a general pꝛocession vpo any certayne daie, but that any lewde lither losill that listeth not to ryle, maye lye styll in his bedde, and saye he is not bounden to obey mannes tradiciōs, noꝝ nothing but scripture except for a voiding of flaunder, and then there shalbe so mani at the pꝛocession that he shal not be missed, & if he be, some man may say he is sicke.

Bpon these woꝝdes cōcernyng theyꝝ tradiciōs, wold I not haue bene so lōg sayyng that both frere Barons royally tryumpeth with them agaynst h̄ lawes of the churche, and also that Lindall in his aunswer to the. xviii. chapiter of my dialogue, byngeth in the same for h̄ like entent. Which entēt how properly they pꝛoue betwene them bothe, now ye may partely see, and yet farther shal by gods grace when I shall hereafter God wyllyng, come to touch y place in Lindales answer to me.

But nowe that I haue pꝛoued y those woꝝdes of Chyrist make not only nothig for theyꝝ purpose agaynst the lawes of Chyristes churche, but also make plainely for the lawes agaynst their purpose: I shall not nede long to tarie you for the tother poynte, that is to wytte, to pꝛoue you that those woꝝdes of Chyrist nothing make agaynst oure pꝛincipall purpose.

D For thei nothyng pꝛoue that euerye necessary thyng is wꝛyitten, though we cōfiter Chyristes woꝝdes not of the tradyciōs, of whiche thei be properly spokē in dede, but of the lawe of Moyses, and sette thereunto the woꝝdes of saint Austine also, with whiche Barons woulde seme so well to furnish his matter. For fyrste as for Chyristes woꝝdes if thei had bene plaine and expꝛessely these, what soeuer the Scribes and Phariseis bidde you do that is wꝛyitten in the lawe of Moyses, I warne you se that you do it: yet while he sayde not farther, and I warne you believe them not in any thyng els, these

woꝝdes were no pꝛoofe that altogether was wꝛyitten, wherein the people shoulde believe them no moze then that al thing wherein thei shoulde believe them, was wꝛyitten in Moyses bokes. Whiche yf it were taken so, then were all that they might teach the people wꝛyitten in Esai, Hieremie, oꝝ Ezechiel, by Chyristes woꝝd wꝛypped out of credence.

Therefore by those woꝝdes expōūding them of the doctryne of Moyses, and not of the tradiciōs of the Scribes & Phariseis, yet is there nothyng pꝛoued that they wer not to be believed in any thing that they shoulde teache besyde Moyses, noꝝ besyde all the scripture neither. For those woꝝdes of Chyrist be not contrary, but that ther myght be yet at those daies truethe kept among the people by tradiciō from the beginnyng, whiche the Scribes and Phariseis bothe myghte pꝛeache & remember to the people as thei myght the scripture, and bee therein believed. And therefore our sauour sayde not, believe thē in nothyng, but h̄ bokes of Moyses oꝝ other bokes of scripture, but he said, do not as thei do, not forbidding thē to beleue thē in many oꝝer things, but forbidding thē to folow thē in theyꝝ vices. Now if Chyrist had said farther to h̄ Jewes: al thinges necessary be wꝛyitten, and therefore believe the Scribes & Phariseis no farther then ye fynde wꝛyitten in Moyses and in the Pꝛophetes: had this pꝛoued that all thing that chryssen men must believe, is wꝛyitten in the apostles and the Euangelistes? Nowe the woꝝdes of saint Austine which frere Barons addeth thereunto, doe for this purpose nothyng auaunte the matter. For when saint Austine applyeth those woꝝdes of Chyriste to a preacher that is not a very true shepheard, sekyng onely the weale of the flocke and the pleasure of Chyrist but mercenary and an hired mā, that pꝛeacheth for lucre oꝝ other worldly affections of his own, and then saith that in h̄ chayre of Moyses is vnderstāde the learnyng of the lawe of god, & sayeth that therefore God dothe teache vs by thē that is to witte, by those mercenary pꝛeachers to, & therefore when they teache the lawe of God, heare them & doe there after, but and yf they wyl teache theyꝝ owne doctryng, heare it not, doe it not, for suche men seke that is theirs and not Chyristes, y is to wit, their own comoditie & not the pleasure of god: so saith Barons these woꝝdes of saint Austine bee plain agaynst al thē y pꝛeache any thing

A but the lawe of god onely. And forthwith well and wisely in stede of preaching, he putteth ensample of statutes makinge, as though it were both one thyng, one manne to preache, and all the church to make a statute. And because ye shoulde see yet his plainesse and sinceritie therein, he sayneth that the church maketh some openly and directlye agaynst the worde of god, and to the destruction of þe faith, as is that statute sayth he, wherby they haue condemned the newe testament, and also forbidden certain menne to preache the worde of god, hauinge no cause agaynst them, but all onely theyr owne malicious suspicion.

Now of trowth there is no suche statute made, nor no suche thing done, neither concernyng the tone poynnt nor the rocher. For as for the newe testament, yf he meane the testament of Chyriste, it is not condemned nor forbidden neyther, no moze then was the holy arch, though every mā myght not be so bold to touch it. But of trowth, there is a false englysh translation of the newe testament newlye forged by Tyndal, so altered & chaunged in matters of great weight, maliciously to set forth agaynst Chyristes trewe doctrine Tyndales anticristen heresy, & it was not woorthy to be called Chyristes testament, but eyther Tyndales own testament, or the testament of his master Antichyrist. And therfore that booke is condemned as it is wel woorthy, and the condemnation thereof is neither openly, nor pryncially, directly, nor indirectly agaynst the worde of god, nor tendeth not to the destruction of the faith, but very consonant with the worde of god, *auferre malum ex vobismet ipsis*, and greatly tending to the maintenaunce of the faith.

And concernyng that testamente: I haue both in my dialogue and the second boke of this work, wel proued this point wherunto when Tyndal wenech to find any farther defence, let hym lay it forth.

There is also no statute made by the church to forbid anye manne to preache the worde of god hauing no cause agaynst him but their own malicious suspicio. For god I doubt not wyll neuer suffer his church to fall so madde, as to make such a law. If frede Barons fynde anye law made of such matter let him reherse it, and I warraint you he shal fynde no such wordes in it. Ther is in dede a law made, both by the church & in this realm by the parliament to, yf no man shall be suffered to preache in any diocyle agaynst

the byshoppes wyll. And I wene yf lawe be not agaynst goddes law, nor agaynst reason neyther, except eyther gods lawe or good reason shoulde suffer yf one man shoulde medle with another mā charge maugry hys teeth to whome the charge belongeth, or els shold be suffered to so to shewde seed of heresy, scyismes, and sedycions, among the people fyrste, and then be burned by after at leysure. Such folk I suppose wer better prohibited betymes, ere they be suffered long to go forthward, to the peryl of other mens soules and theyr owne to. Such haue we hadde some prohibited here of late, of whyche one was yet so soze sette vpon euill preaching, that after the prohibition and abjuracion to, yet woulde he preache heresies styll, vntil at the last god caused him to be taken, & Tyndales boke with him to, and both two burned together, wyth moze profyte vnto his soule then hadde bene happell to haue liued lenger & after died in his hedde. For in what minde he shoulde the haue died oure lord knoweth, wheras nowe we knowe well he died a good chrysten man. And wher he wist wel his reuocacion could not save his body: yet reuoked he his heresies and abhorred Tyndales boke for to save his soule.

Now here serue well the wordes of saint Austine agaynst Barons, whiche wordes Barnes byngeth for hym. For wher we heare such a mercenary preacher as these heretikes be, for the tyme yf we here them, if they say ought wel, and accorpyng to the catholyke faith, as they cannot for thame say al nought at once: they take it. But wher we here they preache their owne heresies for the rewarde of worldly prayse, or desyre of theyr owne singular pryde, & so seke their own & not Chyristes: then here them not, but put they to silence and prohibyte them to preache any moze.

This allegory wyll agree with þe sayd wordes of saint Austine and of Chyristes wordes to. And yet so muche the better, in that these heretikes may properly be called not onely mercenaries, of whome sainte Austine speaketh, but also verpe scribes and pharisees, of ourse kinde then were those of whom Chyriste in that gospel speaketh. For these be fals scribes, that is to wit wyrters, not wyrtynge any true boke of scripture, but fals gloses and contrary cōmentes vpon scripture, and erronyous bookes of deuiltye heresies denyed of theyr own frantique byapnes, to the coloure wherof they abuse