The fourth booke.

A he had prached, was plain, sure, and
undoubtful truth, against which no
man wer to be beleued. And in the
example we thinketh the man, that ye speake of,
might haue faute, though saint Paul ye
said, If he had so great faith that he wer
able therto to ceemute hilles, excepte he
had charitie therwith, it wolde not ferue
him, he met therby no more but to shew
the great neede that men haue to charitie,
and not that it wer possible faith could
be without charitie, no more thae he met
that an angell were com to downe from
heaven to prach a fake faith. And there
there might it yet stand right well with
all those words of saint Pauls, faith
can not facie of saluacion, for it cannot
facie of charitie. And of charitie the
words that man facie that can facie not
be yole, but it must neces work wel.
For, ifstho quod I, the manne lacked you
there, so he fould not that grace. Which
even though he had it, it wole not haue fur-
newer eu. For between these two places
of saint Pauls is there grete difference.
In the one is ther an impossible excelle
and ypercible, in the other is ther
not so. For angels of heaven neuere can
come downe and teache a fake faith. But
faith may be leer from charitie. And
in the one place he none other thing ented
this as ye sayd to them by that great
exceeding word, the undoubtful trouth of
the faith which himselfe had prachad.
But in the other place his special pur-
pole was to teache the Galatians, that
they shoule not therpe feele that any gift
of nature,  of gift of God above nature,
or any manner vertue, almobedede, faith
or other, were able to stande in the fede
without charitie. And this be specifi-
cally, for that he woulde that no man
be in suche excelle, as to reckenn that
other excelleant gift of cunning, great
labour spent in preacheinges, great almys-
the spent on poore people, or a very fervent
faith, might facie to them saluacion if
charitie lacked. Against which errors
bothe in such wyse hebore them to char-
itie, in avoiding the rancour which by
occasion of slates did arise among them
that he thoweth the pryselple that want
charitie theretofore clearely to equitable of
all their other vertues  graces. God hat
gere the cunning, almobedede, faith,  
putting stereple by his stonel sef,
which though he worte a chose ternante
of apostle, yet he werte in language egal
be at the whole world with angels to
had at the cunning that possible could
be had,  the spirits of all proffectar therpe,  
would grace al the goves in alyneme, it
had also al the full faith to great that it
fusesse to work, he wonderes how he fered
that he woulde to be burned for it,
yet if he lacked charitie, all this woulde
ferue him. So that ye may se nowe
that your glove would not have releued
this man, fowthough none angel could
come down and teach an untruth, and
therefore the words that ye allledge can
be none otherwisse taken than as ye say
by waide of excelle  ypercible, to declare
the becusemence of his imnde in the mat-
ter of faith, which he than speake of, see
this other place of saint Pauls that was
laid against that heretike that I speake
of, as gret and beneament as the words
be, yet do they playlyne prose that the
polite thewere, that faith may be with-
out charitie, and that both to great this
it may facie to the buyng of great loste
and to fervent that it may suffer a
paynfull death, and yet for sault of char-
itie not sufficient to saluacion, and th
this may happe as well in faith in as in
alworonge, which the apostle putte in
the same case. And therefore where that
man facie and ye seme to confirme the
tame, that faith can not be yole from the
workinge of good works, the apostle to,
that the contray, that all the works
of faith though they laste neuer to good,
we yet ought in deed to the be not
wought to charitie,  comedeth only  
faith y worketh bi charitie, signyng y al
other works of faith be not oughe.
And forlye faith alone woute charitie
may be besides this not only able to ou t
busines of god wokes, but al thes lack
of good works it may be better yele.
And threfore as it was the obserbed one
to y maa, y hololy James faith to the Jas,  
y rek faith suficiet for saluacion, yout
good wokes, y be yole  thi deuils.
For he faith y the deuils do beleue fes-
tile for y sere of god. And ye which by
y hope y holomy of theire beleue thynke
their faith yout good works suficiet,
he yole than devils, because they Kansas out of deade of god, y mankered into
the  pains of hel except the to good works
Without which faint James for a final
conclusion faith y the faith is but deade.
But here was it also fayd unto hym yet
again, that though saint James do say
faith without good works is dead, he
should not thebe rime to his old glove
for y therefore he a other antherans wer
faith suficiet to saluacion, because thef
thinks
The Fourth Book.

A think it can not be that it shall need be to bring forth good works, and that therefore on the contrary side if one have no good works he hath no faith, because a dead faith is no faith, as a dead man is no man. It was so: do him this gicle would not please him. For saint James meant not that the faith of the man that called him dead for lack of good works is no faith, nor more then saint Paul meant, that a widow living in belief and pleasure is no woman, though she say that she is dead even as the goth alone. But saint James meant onely that such faith that doth not stand in the flesh, and that James denieth not but that such a dead faith as he calleth dead, because it is not profitable, is yet a berye faith in deed, though it be not quith in good works. And therefore he exalibeth such a faith in a man, into the unprofitable faith of a berye faith in deed, as the faith of a berye faith in deed, as he calleth dead, for the faith by which a man is bold of his faith, the berye faith as well as he, for the berye faith doth believe such things as we believe. To this the man answered, that some right well learned men wer of the mind, that with a man toough good works it was a good while he had no faith at all, for every faith could not but work, that he were to believe, as by the interpretation of this word faith. For the very faith in deed, is a faith in the promises of God. And the deed is desperare and hath not nor cannot have faith and trust in Gods promises. Then was it answered him, that those right well learned men of Luther and Zinzendorf, Sathe solle to better learned then St. Chiffies by blessed apostles saint Paul and saint James in their boll writting assay many contrary. And where they say that his faith hath no faith but hath no knowledge of things we believe for we hath not faith, thet assierneth in more then their may make good. For saint James saith thet believe, that they do not know. And he who he wrote it knew much better the Luther and Zinzendorf, what man perceiving the devils have in articles of our faith. In which as there is some where the devils have peradventure not a belief, but a certain and sure knowledge of Christ’s descent into hell, and living of their possetonio, are the of more likened in any other articles of our faith, whereof they have onely belief pertains not unto the very knowledge of things. And where those well learned men Luther and Zinzendorf, saith that the devils not faith but by the equinocia of the words faith, bring in the deed as per a faith in the promises of God, wherefore Christ men hope to come to heaven whereas the devils be desperare and can have no such faith in gods promises as hope: I may for bear these well learned men that to save, go about to sette saint James to school. For they would we should were that faith James did speak of faith like one y wold not what faith, but wer describ by equinocia of the word, calling faith the thing that is not faith in deed, where as in deed faith James speaketh to it as he should, and beth the words in his right signification, and these Lutheranes abuse the word of a malicious mind to decease beliered people to equinocia, for where as faith signifies the unbelie and sincere credence given, not only to such thignes as God promises, but also to every trouth that he calleth his church by saying or without, which thing, he will have to bound to believe. For where as of trouth the devils as saint James faith, do believe such thignes and have them in a reverent deed, now wold these Lutheranes give us with these equinocia, by which they not only refran the faith unto the promises alone from all other articles of the faith, of which many be no promises as to believe that there is a god and that there be three persons and many such other articles, but also abuse the words faith altogether, turning it only from beliefe in to truchi, confidence, and hope, and would have it seem as though our faith wer nothing else but a sure trust and a faithfull hope that we haue in gods promises. And this sophistical handling of faith is the thing that as appear eth by Zinzendorf in his boke of obedience these Lutheranes wende to decease al s would do al. To make men wende that faith bekereneth not belief, but hope and trust, and to make men wende that saint James wende not what faith ment, when he layed against them that put their trust as these Lutheranes teache us in their onely faith, to compare between the devils which believe as quickly as they. And therefore to expound saint James, they wold make us beleive that our faith wende no thing but hope, whereas every man wuereth his faith hope be two distinct thignes, I hope to not faith but founded faith in his faith hope. For no man ca hope for beare ye be beleive it not. But on the other lyke he may
The fourth Booke.

A man as the devil both though he believe it & know it to, yet shall not be at all pensive of. And if these Lutheranes will defend their heretic by y sophistical glose, they must then change their article, and ape no more that faith alone is sufficient, but the will make hope alone is sufficient. And yet shall they then cry as loud as they did now, for hope without charitie will but begie them. After tuche reftoning the man said he a brother Lutheranes when they spake that only faith was sufficient, the mean of not if a dead faith that is without charitie and good works, but a very faith is quiche and worketh by charitie. A that faith which he thought was sufficient. But that was it answered, y neither they not be could be meant so. For how could they call that thing faith only that is joined to charitie's good works? For how can it stand that they mean faith which by charitie worketh good works, which say it is sufficient alone without good works, y it is as Luther sayth, great sinne and sacrilege to go about to please good by good works, and not by onely faith? Yowe could say only faith sufficient, if they should mean that without charitie and good works, no faith sufficient. For it was a mad thing to say that faith alone sufficient without good works, y thereto to say without good works faith worketh not by no. So was it faide unto him therefore, though they colour their matters with they be examined, yet it cannot be but y he and other Lutheranes where the low they here, meane plainly, as they speak, y folke need no more but believe and that how to ever they live that make no matter. For no thing as Luther sayeth can damme a christen man, face onely lacke of believe. For all other lynnes (if believe and faith had fall) be quite abstrait and lapped up by faith in that faith. Whan this man was with such realoning and much better than I do, o can repreche you some way yt the prefed upon, than though he had another glose and sayd y he meant not but faith is it would suffice for falunche, much neues have y to charitie good works, as it were no very faith, as a dead man is no very ma. Whanbeit he said though it be nothing about good works, yet what is it joind to good works, y merit cometh of our faith only, y no part thereof for our works. So y god gouth be hol for our faith only, y nothing for our works. For though he gouth it not for our faith if we lacke good works, yet if we have both, he regardeth not in vs regardeth our works and nothing but only our faith. And he said y for this cause y say o only faith causeth our saluatiion. So this it was answereth for y only opinion were true, yet it was appeard y this is not the thing that they meane. For the words of Luther and Homer, all y archeretics of that sort be very plain. For they say that it is sacrilege to do aboute to please god by any good works, but faith only. And than why should good works be joind to faith, y why should god receve good works of vs. Whereof should the tenet, y they be nothing pleasant to god. And when Luther sayth that nothing can damn a christen man but only lack of faith, he doeth manifestly that we not onely need no good works with our faith, but also that to we have faith, none evil works can hurt us. And so he meaneth plainly that faith onely about any good works joind thereto, and also with all kinde of evil works joind thereto, is sufficient to faue us. And therefore if y bee of his sect (was it faid to the man he cannot avoid but y this is your berve doctrine, how to ever ye colour it. Than was it farther asked he if their meaning should be such as he had faied, what hold move him and other his fellows so to thinke, that in faith and good works joinede together, the good works were nothing worth, but that as he merit should bee in faith, at the thank reward should be graven to the faith, and right nought to the good works. Whereunto he answereth that many tectes of scripture endure them theunto, and special tectes of saint Poule: Vides sufficiens, faith instach. Roma. 5.

And, Credidit Absens dev, & reputatum ejus ad omnes. Roma. 4.

Abasaah believed god, and it was accomplished in very justice, si ex opus. Roma. 44.

Habet quidem gloriam sed non asper deum. If he were by justified by the works, than had he glory but not with God, si ex opus. Christ. Gal. 5.

Pro nobiles gloriam propterea eff. If he were justified by the works, than did Christ dye for vs for naught. Gratia redemptorii. He was redeemed freely. And therfore may we belee that our works were no parte of the cause. And yet chiefly those words of our famous Christ he saide much more moued them to be of that mynde, where he saith, Qui crediderit ex baptizatus spiritu salutati. He by believeth and is baptised shall be saued. Where Christ required nothing but
A one is faith. By all these meanes he saide it plainely appeared that all our salua
tion came of faith, as Abraham was jus
tified by faith, and not by his owne
works. And that if our good works should be
the cause of our salvation, than as saint
Paul, faith Christ died for us: thus, for
he never had not to dye for vs, your owne
works might haue vs: So, we wer nat
redeemed freely, if we should redeem our
self to the payment of our owne works:
So this was ascertained that those
testes and al other add'd for that purp
ose signifie none other but that after
faith of Christ brought into the world
by the incarnation and passion of our
blessed saviour, men are no longer bonden
to the obedience of Mopese lawe,
But that all the lawe of Mopese, not all
the good words of man, wer not able to
save one man of themselves, not without
faith, and that Christ freely redeemed us.
For neither had he or our shall haue any
reward of vs, for the bitter pynes
taken in his blessed passion for vs. He
ever deuerted us to hym of his should
so much doe for vs. He is faith faith, not
the preaching thereof, not the last tay
cification of man thereby, not the sacram
ment and fruit of our baptism, was not
given to the world for any good works
that ever the world had brought, but
only of goddesse more liberal godness.
But yet ther is never a test of them nor
any other in scripture so mement, that
after the baptism the faith onely shall
save us without good works, if we live
and have resoun to doe them. For though
to be saide by the mouth of our saviour,
he that believeth shall be saued, where be
nothing speach of any good works,
ther meaneth he not that he that believeth
shall be saued. Without good works he
to live to doe them. For els why should
pe not as well saie that menne shall be
saued for keeping of the commandementes
without faith, lest Christ faith, Psal thow
will enter into the kingdom of heauen,
kepe the commandementes: And faith also,
doe that and thou shalt haue
life. At which tyme he spake no word of
anye faith. He spake also in holy
scripture. God Almighty, and all is clean in
you. Whiche words ye men should
be largely consider for the preeminence of
almsdeede, as ye that are of
Luther's secte consider the testes that speake
of faith. they might take a false glose
and colour to saie, that without faith
pennaunce ether, or anye other ver
true, almsdeede alone suffiseth for sal
uation, how wretchedly soever we lead
our lyfe before. But ye we should so pay
of almsdeede, we should saie true,
as pevye when ye say of faith. For
likevise as it is understande that faith
muste deeds goe with good works, if
they shal be fruitfull, though it be not
spoken of in those testes that speake of
good works, so is it understande
that in them which after baptism have
tyme and reason to woshol well, good
works muste walshe with faith and
row at heart for fault of good works, pe
faith that ought not unth. For if both
good works is final repance of pe lack
of good works doe faile us, hauing a
reason to them, we be lyke to wost more
the woshol for our faith. And that this
is true, we may well knowe by testes
of holy scripture if we sette them toge	her, and take not one tyme for our part
and sette another at onytyme. To testes
aurned he that alle it these testes set
together, do prone that faith alone both
not suffice without good works (which
thyng he saide that hymselfe hemmed not)
but he saide none of those testes pue ant
thing is contrary, but that faith and
good works he toyned together, al merit com
meth yet of our faith onely, nothing of
our works. Therto unto he was answere
red that though it be wrothe in deede, that
no testes of scripture proued the contrar
ty, yet by the there is none that layeth
to, and the whole Church is saide and
belyeweth the contrary, what reason
have ye to saie to, and to gene y which
merete unto faith, and is part of the
reaward to good works, nowe hauing
eve muche lesse reason to doe; than
the playne wordes of holy wryte be o
penly to the contrary. For why not
God saye to Cain, If thou doe without
that haue well? Sayeth not Christe of
them that dothe almoyn, A good me
sure shaken together, heaped and run
Luke 6, numg over all they geue into your
bosome. Dothe not we fordeede that in
d the daue of judgement he wyl give
the hynigome of heauen to them that
have done almoyn, in meete, dyme, cloth,
and lodging, because of them charite
bles in those dodes? Which se dodes
though he wyl not rewarde lyth hea
uen, excepte saie wente with them,
pest if the wer wought in faith, he pro
mpteth to rewarde those dodes, and
not pey faith onely, and that so farre
footh
The fourth Booke.

A fourth that it appeareth by the woods of the face of the same places, and be by words where he said he would in the space of judgement speak to them that had by faith wrought wonders in his name without good works, and charitie, whom he would than hys, walle, walle of wickednesse, and tel them that he knewest then not: by these things I sate it well appareth, that be a manes faith never to create, yet of the good works faile hym, his faith shall faile of bauen. Than says he yet againe that faith can never be without good works. But if a manes have

By faith, his faith shall not faile no: cease to bring forth the fruit of good works, as the tree bringeth forth his leaves. This was it answered hym that he was diseun from that point before, as well by the authority of saint Paul, as of sain James. And also that he telleth well that faith or belief is not contrary to every time, but onely to infidelity and lacke of belief, so that with other times he make stand. Than said he that if he believed surely, they thought they would not faile. For who would faile said he if he believed truly and surely that time should not bring him to hel. Wherunto it was answered, whole believed after your Lutherane faith, should never let to faile. For the Lutherane believe that no saine could damme them, but one ye lacke of belief, and that no good work neuer them, but that they shall be faile by two, ever the time, for their only faith. Whereby it well appareth that ye Lutheranes have but halfe a faith. For ye believe God only in his promise, and in his thhethe, ye promise not at all: Howbeit if one believed in deed surely as ye would now seems to believe, trouth is it, if it would be a man from fin, but yet not every man. For al be it that many men there be either the more bold in time, or the more negligent in good vertues, because their faith is very falt

And fable, which would if they had a sure and an undoubted faith be in fuch a bred of god and lose all, that it would withdrawe them from time, and fette in the way of vertue; yet many men bee there on the other side, that were their faith never to faile, ye would not mayster the forwardness of their malicious appetites. And this would happen sometime, and dailye bothe, in men not deeply drowned in malice, nor folk out of the faith neither, which yet fall in to the breach of gods commandement by the dubtfull suggestion of the devill, or by the frailties of their owne flesh. Whyer. and of fome that y holy apostle was hym selfe so sure a fadde for all his faith, that he thilke pased god to take the temptation away. I cannot see but that Adam sone of god, and yet he bakte his commandement. And I think that hyng Dauts fell not from his faith though he fell fylly in abominations a fett in malaughter. And some examples haue we some of them that hee sought the rennenge of their owne malheuroues myndes, by suche wapes as they faue when they went about it their own undoubted death, before their eye. And therefore it is but a tale to saye that faith hath alway good works with it, and that ye Lutheranes in that ye faile that faith is sufficient alone without good. If good works should faile to, because it hyngeth alway good works with it. For this were a very vaine doctrine, that faith is alone sufficient to faile the that have the use of reason without good works: if in such as have the use of reason, faith be neuer without good works. After suche obstructions, then fall he to another poyn, and saith that if our good works and faith bee conuen, ye might it well appeare by scripture that all the merites was in our faith, and nothing in mans works. For all the works of manne be fayde be scare noughte, as thinges all spotted with sinne. And for that he laide divers tertes of scripture. But specially as the most plaine prooves, the woodes of the prophet. Omnis insoletratio saeculum aeternum men frivole. And eithyr all our works be fayde be spotted and sinnew and nought how good so ever they seem, it must nodde follow that all the merite commeth of our faith. So this was answered hym. Nor nowe this this he have so what openeth your selfe onware, and declareth your opinion in this matter to bee farre other then ye said before. For in ye goyles that ye haue bised before, ye have alwaye sayde that ye and all the sect of Luther, as farre as ye knew and thought, believed that faith could not fayne us if we had reason, in our good works. But ye saide that faith was enought alone, because it broughte of necessitie good works with it. And yet all the merite and reward due to the faith only, and not to the good works that it bringeth fowth. And now ye say that there be good works at all, but al our works be scare nought: Nowe if ye think that there be no good works, howe can ye fayde as ye fayde before.
The Fourth Booke.

A that ye thinke that faith alone becometh for good works? Moreover the words of the prophete, though it be generally spoken, may be well understood to be intended, in the most part of mankind, though not all, as of the justice of man, yet were compared with the greatest justice of God. That justice of right good man is yet sore spotted with sinne, so that its tractice of our nature felthome constantly standeth any while together in good works, but that the perserverance is interrupted, often spotted, and despoiled with sinne. And therefore it saith, *Seepus in die calidissima, or refurgi.* Seven times in the dawe falleth a righteous man, and dyeth againe. It may also understand of all the righteousnesse of a man alone, wrought of himself, and his pure natural power without the apde and helpe of speyall grace. For surely all such justice of ours as is enpeth ours, is enpeth and in effect all one soule spotte, for any beautie that it hath in the glorious eye of God. But surely the holy prophete never meeth as Luther and his felowes would have some, *the grace of god is in all his people to teble of it selfe, and of so little force and effect, that no manne may with his helpe therof be able to doe one good vertuous deed.* For Luther would plainly that no man though he have the helpe of gods grace therto, is able to kepe and observe the commandements of god, which blasphemous woordes come to signifie that both saith John the baptist and our blessed Ladie also were sinners, *sone at this ye god were not aboe by the ade of his grace to make a man keep his commandements, and kepe him out of sinne though he would.* All the old fathers that wrote against Pelagian, which helpe opinion that man is of nature that at the least with the general influence of grace, able and sufficient to do good many meritorious works butt helpe of any special grace toward every good deed it self, and that he observed his doctrine, for that it minished the necessity of names recorde unto god to calling helpe of his grace. But ye helpe almynst doo, utterly ought though grace is ought with the, be double and triple more thanks to grace that they. For where they haue this might to do good sometyme without it, it hapene we can at no time to do good with it. And than grace by your tale a very bold thing. Was that at the labour the payn the apostles take in preach, al nought, and sinnefull all the tormentes that the martyrs suffered in their passion altogether for all the deeds of charity that Christ shalit (as himself hath) rewarde with exceeding lyfe at the general judgment be they suffer all together? *Saint Poule rehearsed it otherwise.* For he saith boldly of himselfe, *Benedicat rex sanctus, or non super no. 1 Tim. 4.* For refine, I have labored and striuen a good strife, I have glorified my course, now lacketh me no more for me, but the crown of justice. Therefore he answere that Saint Poule would not say that our deeds were sufficient of themselves, but that all our sufficiency is of that grace. Therunto it was answere that this was liuely to the matter. For no more is our faith sufficient of itself, but the sufliciency and thereof is also of god, in our labors with our endeavour for our grace to believe, and in that it lieth our Lord of his goodnes to highly to reward it. For surely as it is very true that saith Poule faith that, *Non sunt cætinae paxiones hirtis vitæ vitæ,* that new man is born, *et in sublimes gloriis quæ revelabantur in nobis,* all that ever we can suffer in this world, is not worth the gloze to come that shall be here in vs. For what thing could a fely weeped creature doe 2 suffer for the brief time of this haste lyfe, that might of right requite to be rewarde exceedingingly, with inche inexpellable top, as neither eye hath seen, nor can express, nor heart can imagine or conceive, so it is also as true that all the faith we have of can have, can of his own nature as little as muche littel deserve heu, as our other good deeds, for what great thing do we to god, or what great thing could we ask him of right, because we believe him, as though he were much beholden unto us, in that we doth safe to truste him, as though his worship honge in our hands, and his stipulation lost if he were out of credence with us. And therefore among many sithly woordes of Luther, as foolish as either hereby spake, he never spake a more frantick, than in that he faith that god hath need of our faith, for he faeth y god hath no need of our good woordes, but he hath need of our faith, hath need that we shoule believe hym. Truely is it that he neeth neither our faith, nor our woordes. But thinketh that he hath determined that he will not faile vs without both by the bee of bayrecon to have both, therefore have we need of both.
The fourth Booke.

A both. And yet neither is there is one nor
y other not; the both together betwixt
them, that be of their own nature worthy
the rewords of heaven. But as we see
that one ounce of gold is whereof ten
pounds weight were not of his own na-
ture toward man, nor one ounce of
wheat, nor one hundred pounds weight
therof, of the nature false worth one sely
there. is yet among men by a price ap-
pointed and agreed worth many whole
there, and may a pound weight of
bread; for that it listed the liberal good-
ness of God to set as we our faith as our
bodies, which were els both the wayne of
their own nature right title in value,
at a high a price, as none is able is by
the pay for them but himself, because
we should worke them only to hym, and
have none other pay maker, nor none
other chapman to set our wage and our
high shame of our doles done. Exceede
we would be so madde and towards hym
so unholy, that I would Bill it do another
for elles, rather than he to him for more.

As some do that had leuer trammel far
of, and selld so elles, than they would for
more fell to their neighbours at home.
And as do these of the eorumites, which
rather than they would sell they worke
to god for everlasting joy of heaven, set
it all to the world for the pitiful pleasure
of the wayne payle pulled out of poos
most men's anothers with a blade of
woode. Unto this he sayd that very true
it was that all our works take they
value and price after the acceptableness
of god and as he list to allow them. But he said
that god rejected, disallowed, and set at
naught al those works of indebted bought
with out faith, for it is impossible to plese god. So of his faithful chosen people
that believe and trust in him, he ac-
cepteth and alloweth all the bodes. And
that is said, he well praised by his woordes
of saint Paul, *Nihil damnumis off his quos sum
in Christo thes.* And albeit that in the receiv-
ing of the communicacion had to thys
man, it may be that my remembrance may parlie moode the other, partly per-
advantage added or minusbe in some part
of the matter, yet in this point I assure
you faithfully, there is no manner chage
or barrence from his opinion, but that
after many hyppes he brought it playnely to thys pointe at laste, that he
his fellows that were of Luther's sect
were principe of thys opinion, that
they believed that God woorketh all in
every manne good woorkes and badd.

Howbeit no suche as he forsoneth to
be damned, no maner woorkes be pres-
table to them. For God taketh them for
nought be the their naev to god. But on
other side in those he hath chosen fro the
beginning and presupstance to glasse,
all woorkes be good enough. For God
accepteth and taketh them well a worth
be the their naev to badd. It was afte the
wherby the the stakings of Christ
by Peter was allowed and well appro-
ved by Christ. And wherby the au-
true and manslaughter was by God wel
allowed in David. Whereunto he sayd
that because they were chosen and pro-
fined, therefore those synnes were not
(nor the synnes of any such man be not)
impainted unto them. But God because
he hath from the beginning chosen the
to overtalking but the he accepteth
no blame of their doles done, but all the woorkes of a true man thing
to say quod he, of a person by God pre-
stancte to gloss, turne him to god, how
evil to overt they be. And this for conclu-
sion he declared to be they were playn
monde and opinion; for all the clothes
he set upon the matter before, to make it
same that they meane in thys woorkes
none harme. And there it clearly ap-
pearde, he and his fellows which in their
preaching do couerly and craftly set
out the damnable sect of Luther, hope of
gape alway for, som other synne, which
they trust operlie and boldly to play the
rauious wolves and beuoury theye
and marc the whole flock. And in the
meane season he content to play the
ly scors and wrye simple indexes to
pore labes, as they may cate them bragg-
ling from the tolde, or rather like a tale
the thees heares dogge that would but bark
in lighte, and tene to fetche in the thepe,
and yet koll a lambe in a corner. Beene
speake of some that bera two faces in
one hode. I never saw any that more
duely play that pageant, than do thys
kind of such preachers. For in preach-
ing to the people, they make a byplage as
though they came freight from heauen
to teche them a newe better waye, and
more true than the church teache th, or
hat hath taught this manye hundred pear.
And then to the church incommunac
they shewe themselfe so poore, menne of
more earth, as though they taught none
otherwise than the church doth. But in
conclusion what they be well examined.

The Luther pane pite; there bera two faces in
one hode. 

"
A collision is pulled of, then appeareth
there all the malicious treacherous, and
what poison they put forth under ye stroke
of hemp. As this man that I tell you of,
labouring all that he might by many
means to make it seem, y' in preaching
that faith alone was sufficient for our
salvation, and that good works were
nothing worth, habed nothing entender
but well and according to the doc-
trine of the church, and that he and his
followers never meant otherwise than the
church meaneth: yet in conclusion he
plainly showed himself, that he and his
followers entened thereby to bring the
people to this pointe at last, that all thing
hanged on that upon theesy, and that y
liberty of manner should serve of right
ordinary, nor menneses do do good of
babe made no difference afoze God,
but that in his chosen people nothing
implished hym be it never to babbe, and
in the other faze nothing pleased him
be it never to good. Very well he and
most malicious heref in that ever was
thought upon, and then to the most bad.
For as it came onto hym, if this were
true, whereby preacheth that it is coun-
try and any no one thing or other. What
fruit could come of their expostapton
if all should hanged upon theesy? There
were theyd into hym many thinynge
for the repose of that unreasonable and
detrabbale heref, and that the testes
which he alledged, nothing made for
his purpose. For as for that he alledged
of sainte Powle, that there is no damnation
to them that be in Christ Jesu,
was ment of good faithfull folks that
live verilyly and there where he
sayth, that there is no damnation to the
that be in Christ Jesu. It followed for
that with the text, those wholl not alter
after the self, Meaning plainly that there
is no man so planted in Christ Jesu, but
and if he follow the fleshly ways of his
sensual appetites, he shall be damned for
all his faith in Christ. For else it should
follow upon this fleshly opinion, if God
accept not all the works of them y are
predestinate, than is sinner no more. But
in the other faze in whom God hath not
predestinate. And that is it as much to say
as no man may lawfully be ought, no
man lawfully so thes or advowity, no
lawfully be a manqueller, no lawfully
soever humane, but goddeses good
somes his special chilel, now
where he alledged the worder of sainte
Poole, Good is the enyme cooperator in bounn.