that is of necessitie to be believed.

A abuse the scripture, and when they lyke they also deny the scripture. These be also the word hynde of Pharisees. For these have deuided themselves not from other people by any profession of a more holy and more behoouourly living, but have deuided themselves from the catholike church of Christ, by abominable hereties, and from all honest people by contempt of all good works, and by the beastly profession of freers and nunnes living together in lecherie, spraying they, who sodome for honest manner.

These be the thynges which we holde not vouchsafe to here the scribes and these false Pharishees preach. For these be devils deceuiles and they obwe. For as for al that is preached consonant to the catholike faith, is very goddes law whethyry it be written or not, for saint Augustine saith not, heare them in preachynge only the scripture, but godes law heareth, wherein is comprehended all y eve: we be bounden to doe or believe. When saint Augustine doth himselfe confesse, that suerer thynges are unwritten, as for example the perpetuall virginitie of our blessed lady, which whoso believeth not because it is not written, saith Augustine calleth a false heretique in his boke written unto. God put them. And to both saint Hierome to in his boke against Gudianus. And all such thynges be therefore partes of the plante which the father of heauen planteth by himself, his apostles, his holie spiritte, and his owne sonne abhyng in his church, wherby they be writtenne no more.

But it is for godly readers, that neither those wordes of Christ, nor of saint Augustine, neither do proue that the Apostles have left at necessarie thynges in writing. And therefore though the Barons was so founde to bynyng in that tette for this purpose: yet Tynald perceived well that it would not serue, and therefore left it out. Yet chanteth frere Barons another text for this purpose: the wordes of saint Paulke written unto Timotho the third chapter of the ii. pistle. When saint Paul chanteth unto him in this wise: Abide y in those wordes thou hast learned, and y are betake to thine knowynge of whoso thou hast learned the, that for thine infanct thou hast known holy scripture, which may instruct thee to helth by y faith that is in Christ Jesus. All scripture inspired of god is profitable to teach, to reproue, to correct, to teach me in justice, y the man of god may be perfit instructed in ever good work. I have rehearsed you saint Paulkes wordes most full the both freer Barons, because he may haue som concluded why he left the remanent out. For he rehearsed no thynge, but euer church must neither make law not stature not nothing doth, but solely preach and manifest the worde of god, and that nothing abhyng nor minlyphyte, but as saint Paulke saith to Timotho, abhyde in those thynges that they have learnd and that be committed unto them. Powre see we well that saint Paulke preacheth nothing to Timotho against suche abhyng of any good order or stature in his church, but bydeth hym abyde saith by those thynges that he hath learned of hym, and that he hath learned in scripture,有毒ynge to the scripture alway the vght faith of Christ, which he had learned of saint Paulke. And therefore against making of any lawe, this tette instruct freer Barons a straue. Wherefor it is to be considered that saint Paulke saith not to Timotho: Abide in those thynges that I haue written, but abide in those thynges that thou hast learned either in scripture, or elles otherwise of me without scripture, as he wrot unto hym the foresaid letters, observe y my preceptes which I haue givene you either by word or wyting.

And as he wroteth unto Timotho before in y same pistle: Have thou y lorne and fashion of the holie some wordes, which thou hast herd of me in faith and love in Christ Jesus. He saith not the wordes that I haue wrot unto thee, y than hast red of anuym, but the wordes that thou haust herd of me. But yet is there for this purpose in y text of saint Paulke that Barons brings eth fourth, another thynge to be considered, that when saint Paulke telleth Timotho, that all doth it he haue bene learned in scripture fro his childhede, yet he must toyne thither with the articles of the faith of Christ. And that it may well appeare that he genveth Timotho thus warning to arm him with against hereties, which would labour in some colour of apparet scriptures to destroy the faith that Timotho hadde learned, as these hereties done before: it is I saytherefore to bee notet that saint Paulke gave Timotho that wamynge, that he should stand fast in those thynges that he hadde taught hym, remembering of whom he had learnd them, of a true apostle. not of luche th.iii. as
whether the apostles left ought vnwritten.

As they were, that woulde tel hym contrarpe, falses heretiques. And to moisture agaisnte these heretiques that would drawe us from the true faith that we have learned, hadde falses and remembre of some we have learned it, of Christe and his apostles, and contynuallie from them of his perpetual apostle the catholike church of Christe, anymated and instructed according to hispromise with his owne spirte this 20. hundred peaces, and not by fuche as these be that nowe babble agaisnte it, falses heretiques, whose inaknidly and serpentine generations, have ever more anddthero when they have crepte out as aduers and fraukes in sommer, hadde they peades troden downe by Godde and all good menne.

Saynte Paul ye tolde Lymaothe too, that the scripture was good and proffitable to teache the full faithfol folke, and to reproue heretiques yt he toynede therwith alwaye the faith of Christ, withoute which yt woulde done hym no seruice, for all that he hadde been learned thereby from his childehode. And in that warning given to Lymaothe, saint Paul had taught vs also, that if we have fure in heart the arctypo of Christes faith, which bee fullye kept by Christ in his catholike church, then shall we bee bable well to underfande the scripture, so muche as shall suffise and be necessarie. And but yt we have that beleue, we had bee no right understanding. But that right beleue, and thereby that understanding hadde, the scripture (though all thinges bee not written therein) yett bee profyteable and fande by in good heed, not onely so; bee instruction toward the perfection of vertuous living but also in disputacon agaisnte heretiques, both in the proffes of many articles of the rigyte beleue, and to prove them cleere that the common contenste of Christes catholike church can not in Christes serue trewe fayrth errre and bee damnable deceived, whether the thinges believed bee written in scripture or not, and also in his catholike church is this common to begyn a church of all chyldren nypons, fane suche as by falle herefices seperated therfra. And on the otherlye, without the catholike faith of Christes Church fastened in our hearts, the scripture as it coulde not have servyd Lymaothe without the trew fayrth hadde in his heart, for cane it not serve to the conditioned of pers-
that is of necessity to be believed.

2 Petr. 3

A dayspye to all the wordes by wrritinge, saint Pauls pities have thynge hard & difficile. And he saith farther of suche as Barons is and Lyndall, and such other heretikes their felowe; these hard thyngees (laith saint Peter) that are wrytten by saint Paul, men unlearned and unbleue, do despise and miscender as they do at the remenaunte of the scrupyture, ont of theyr own pordicte. And saith Paul he saith himself also, y in matter of good worke, these talle heretikes have conforde hym, and fast therefore theyr damnation is sure and ryghtheous.

And thus as I say these heretikes lay forth; they part have tercets & doubt ful, as Barons both here, this tercet in the place where it standeth, the self learned men can doubt how to confute it. Whereby let Barons confute it whiche way he lyketh, that may have any bold of y woodes, and it shall never serue for hy purpose, neither concernynge anye forbidde of lad ens to be made by y church, nor to proue that every thynge necessary to saluation is wrytten in scrupyture, but rather playne the contrary. For every man well worth, that every necessary thing is not wrytten by saint Paul, nor he hath not wrytten every thing that he taughe; no every thing is not so bad that he dyd wryt. And therefore this terc of saint Paul brought in by Barons no thys helpeth his purpose, but rather gretly hindereth it, whiche thing Lyndall well percieved, & therefor he left it out. Lyndall saide also that any thing that his maister Martin Luther layde & laied out against the kinces hysgnes, concerning this purpose, or speaking aginst the tradicions of menne, serv to no purpose in this matter against the sacramentes, or any pont of the catholike faith, which we laye be the tradicions of God. Whereof as Lyndall well knoweth, nothing y Luther layde, any thynge proue the contrary, no any thing touch the purpose, to proue that at the neccesarye pontes of Christen faith were by Charles Apologyes put in writyng. And therefore Lyndall spenge his maister Barons Luther in that ponte by Kostens to hamefully sowede in the myce before: thoughte he woulde beware of that puddle and come no more neere it, and therefore lefte out all that his maister had brought in for the matter.

Then was there yet one tertec remaun, whereof many of them wer wont to bear theyr hysghe. And that was the fayne of fayne Paul, which testes Lyndall hath also brought forth; ere this, to proue that we muste believe no thynge but onelye scrupytur. And that is where he writeth to the Galatians in the firse Chappter: that of an angel of isla me wouden come downe and prach the my chystian gospell then hymielie hadde done, accurent were he. This tertec hath nowe freere Barons brought in a frese for the same purpose in hy newe fraunce books, and magnifcieth much hymielie therwith, when Lyndall had lefte it of for heame. For Lyndall at laste after longe looking on it, espayd well that it would nothing serue for his matter. For he sawe wel that saint Paul meane none other, but that no angel not to bee believed, of he taught a stra y gospell, and meant not that none angell were to bee believed, of he seene hymielie both to confute me, and also thave somewhat that god wodde have done farther.

Lyndall saide also that that tertec not that saint Paul wripte at his own gospell, no that all his felowes hadde wripte it among them, which he lyfe well was the ponte that mythe be proved. And therefore as freere Barons foolishly hyngeth it in, so dothe Lyndall wripte lefte it out. And surely as I have saide, his wit serveth him wel in leauing out at the. But his wit seeth him in one thing, that he had not left oute allo that ever he hath hymelie brought in. All whiche as ye selle se well, I have now proued him as little to proue his purpose, as hymelie feith wel that all the other dyvde, whiche for that cause he was ashamed to speke of.

Nowe have ye hearde as farre as I canne speche, all that ever Lyndalleother hath layde or can laye in this mat ter, either hymelie or any muffle elles, for the proofes of his sworne parte, the dyvinges of oures. And there-fore ye se well that he nevyer hath proued, nor nevyer hath proued by his lyke, nevyer himselfe nor his muffle elles, the thinge that he so boldely faith, that all thinges necessarye for saluation is wript in scrupytur, no hable is he not; no no maels, no nevyer that herafter he able to assuie it, but god taught a is not yet to boade, but he may teach what he will whe he will, whe scrupytur so, may commaundede some thynge to be done
whether the apathoses left ought unwritten.

A done though they were contrary to some
thinges that he bade by himselfe by scrip-
ture commandes afore.

And I think it not to be doubted but
notwithstanding that Popes receiued
the laubes and ceremonies in worshipping;
yet receiued he not as Lyndal faith he
did, all thing so full in worshipping, but
something in the peoplees imagines,
because the worshipping of thinges neces-
sary and of great weight, that they had
receiued before, and kept with adventure
from Adams owne bapes, concerning
the comung of Christ, and the redemp-
tion by him, and the state of soules, both
in heauen, hell, purgatorie, paradys.

And it wulld before be looke ther-
fore, wel be perceiued in them that wrote
after Popes bapes, that the Jews had
much open light and knowledge in all
such thinges before all that that appear-
eth written, in the b. boses of Popes,
wherby it wulld appear Lyndal
sayth not true, where he saith that Popes
byb put all in writing.

Pe that wulld find also not with
standing all that ever hath beene writt since,
either by the prophetes, euangelistes, or
any other apostle: yet wulld it never
appear that all is written that was taught
by mouth, but that the church of Christ
had taught vnto them by the spirit
of God, divers truethes, where no good
man can doubt, whereof the scripture
not lyeth determinitely, and which things
therefore fall under the being in ques-
tion, and let not to say the contrary, as in
the common known enunclations of our
Ladies perpetual virginitie, of the affec-
tion of her blessed body, which God woul
d elles have had founden in earth, and
honored as well as the bodyes of any other
saint, of whom himselfe hath caused by
special recreation divers to bee soughdes
out and fownden; to be worshiped here
in earth for his sake, and confirmed it
by many manifest miracles, as we had
in antiquitie boses.

By these trouncies have we also the
praying to saintes, and the knowledge
they pape for vs, albeit in the booke of
Hebrewes yet praying wel appareareth.

These trouncies have we the holy
Lawrenrfaile, where these bodysters to
holy take upon them to beake, and as
Lollardes to eate elles, and which holy
false these foole in them to prouenge,
call the foglyke fast. By these hauue
we also the fasterday changed into y son-
day: where they care not to turne into
y saturday nod.

By these hauue we the halow蒙古g of cha-
lites, benetamines, paschal tare, and hol-
y water, with divers other thinges.

By these traduccies of that holy spirit,
hath the church also the knowledge how
to conccrate, howe to saue macle, and
what thing to pray for, and to believe
therein.

By this hauue we also the knowledge
to do reverence to the images of holy
saintes, and of our loura, and to crepe
to his cross, to do divine honour onto
the blessed sacrament of the altar, to
whereby to say the trouth newe tracion
needed. For ythy scripture is plain
that it is Chistes owne precious by-
des, which is not dead but quicke, ythy
that blessed soule and with them the go-
ode head irrecoverably toppned; what tyrannic
sole could doubt but it should be with
divine honour worshipped, though nev-
ether god nor man before that knowledge,
had gotten to warryng thereon.

But yet is Llundal so farre belide him
self, that he beleueth not the scripture of
god, nor the words spoken by gods owne
tongue, when he said that it is his owne
body, and is so blasphemos against god,
that he calleth it great lyne to be to y
blessed body of Christ in the sacrament
any hono at al, because it is not comin
ded he saith in scripture. But this
may ye good chistie readers see, to what
point at ishe this here be bungith these
tolde; for when the first faile to y point,
y the regard not godswod but if be grete
it in writing: win a while after fall
the second do far, y they neither regard
his word, nor his writing, nor yet hym-
tselfe neither. But now is it a word to
see what thist these tolde be in praise to feke.

Sometime the cometh froth hamelette,
holyste tell on the, tale. And yet when
they perceive in the middes therof, that
all that here them wonder on the, then
they call on their hodes and cover they
faces fro hame.

So theympe they saue they care but
for scripture alone, and lesse ought
by all those that enter inote since the
Apostles bapes. Then fee they again
that to above by that woode were to
hamelet, and then they refrayne it
into this eight hundred yeares last
past, in whiche they saye all is corrup-
ted. And then they grante that before,
there were good menne that taught the
truth, and the, the say that we wil not
believe
that is of necessitie to be believed.

A believe them, as though the self would. And when we see them then, which of these men before, b. C. pere last, ever faide that religious me might runne out and weede unnecessary, y they tewe nothing, but fare as though they heard me.

But when my lord of Rochester in a self same matter, that we have now in hande, to prove that divers thinges which the church weth and believe, which were never made by any lawe written, and yet observed through, be not the church, were of such antiquity, that every man might well perceive ye came from the very apostles themselves: he lye in thys great clerke and old ancient father Dzigene, wherewith as I have told you before, Lyndal was very angry, and all to rated Dzigene called hym starkertake.

But yet shall not Lyndal to fear me therewithall, but that to threaten that he shall not bind me, and make you were at the old fathers were in this matter of his mind, but that ye shall see that the thynge which he repone and would you were were ought worth, because he lye that they be not in scripture, be not things devised as

dotal faith by Popes and Popes within this eight hundred yeare: That as Appomiel before in the seconde boke, ered he you both the wothes of Dzigene, and be by some un doubt holy men fere since, I shall rehearse you they other above with. C. pere, and above. C. yeare, and above a thousand too, of whom my lord of Rochester hath gathered divers together, and reheard in the same matter in his boke against Luther, at which time Dzigene only Lyndal hiddeth, because he may not call them heretiques as he called Dzigene, for whom I have in my point answered Lyndal in my last seconde boke before. Dzigene in fifth hometer upon the boke of Antimy write in this ypple: In the observance of the church, som thynge ther are, which must of necessitye be observed and kepte, and yet the cause why appeared not to every man. As fo: example it we knele when we pray, y that of all parties of the hact, we most specially turne vs toward the caale. I suppose that no man lightely kneweth the cause why. Moreover of y sacrament of chaunter, ether the manner in the receuynge, or the usage and fashion of the consecration, ether of the formal woordes and ceremoyes vist in baptism, and of the questions and answers were bled in the same, who maye well open and declare the reasons: And yet all these thinges though they be covered and hyde, we muste upon our shoulde what time we in suche wise accomplishe and fulfill them, as we have receaved them of the great Bishope Christ and his children, delivered and commended unto vs.

Damasime in the fourth boke in the viii. chapter of the pravinge towarde the oyveren Inquest thus: This traditio of the apostles, is not written, for many thinges are deluered unto vs without writing. And farther in the chapter where it is written of the worshipping of the images of sanctes, he saith: many thinges holy apostles have deluered unto us without writing. Saint Paul the apostle of the Gentiles wrieten in thys ypple: Stande false and obscure our traditions, which ye be taught, be it by our word or by writing. And unto y Coynithes that I committ ye my brethren, because in euery thynge ye have remembered me, and kepte traditions as I delivered ye them. Wypes y first chapter of ecclesiastic hierarche, of the leaders and masters of the churche faith, saide that they deluered by many thinges to be kepte, partly by writing, and partly by theyr institutions contin. Saint Cyprian in his sermon of the washynge of the fete: The high priest hymselfe, is the observer and author of his owne sacraments. In all the residu men were taught by the holy ghost. And likewise as in Christe and in the holy ghost, is yke and egl godhead: it is in their institutions and obseruance, like power and egl authority. And no man is to be satisfied of god, that they be taught by the inspiration of the holy ghost and institute, then the thyng that hymselfe hath ordained, and hath in remembrance of hymselfe, written and commanded to be done. Thee of then hath their owne proper dignities, the of thee hath in their owne egl egl authority. No thinge maye there other be added or witheld: to weone, nothing nepther reformed nor changed.

Sainye Pillaire in the firth booke of the Trinitie, when he had made mention of the apostles, wrieth in this wise: Of these Apostles am I taught these thinges that I observe. In them am I so reasoned, that the tale came neuer bee gotten out.
whether the apostles left ought vnwritten.

A. Theophilactus upon these wordes of saint Paul, doth thinke that the tradicions that ye have learned, be it by your owne or by letters: of this truly it is evident thus saith Paul delivered unto them many thynge, to be kept without writing, by word of mouth alone, that is, to say with little voice, and by letters all over. For as well be those thynge to be believed, as these. And therefore let vs examine how these discourses of the church, worthly to be believed, so that if any thynge be delivered to be by the church: neuer ask farther question.

B. Saint Jerome interpreting the chapter of the first epistle of the Corinthians, saith in this wise: Saint Paul presented them, to the intent none of the should say, where is this written? nor should with any other arguments strive against this text. And therefore he said, we have no such custome to strue and contente, neither we, nor yet the church of God, which is rather given toimple to than to contention and strue.

Theophilactus expounded the same place thus: The custome of the Corinthians shoulde be taken, as if the custome were not good, but of these fathers indifferent. Therefore saith Saint Paul, we have no such custome otherwise to be contentious; so a manne to let his beard grow in length, or a woman to go bare head, neither have we (said Saint Paul) such a custome; nor the church of God that is, nor the other christen people content. And therefore by such forward arguments, ye leme to refute withstands not onely me, but also the church it self.

C. These wordes therefore of Saint Paul, may make the hearers ashamed, to doe any thynge contrary to the custome receivd by the church. Saint Leo also an holy manne and a cunning, in a serm that he made in the feast at Whitsunday, thus to this wise: There is no doubt my beloved brether, but we reverence obedience is of Christes teaching and whatsoever is receivd of the church into a custome of venera, canons of chapells, tradition, is of the doctrine of the holy gosp. Which holl spirit and now also doth rule all faithful hearers by his owne instruction, to make the hepe them obediently understand them lyuely.

Saint Auffine in the booke of the baptisme of young children, against the Pope of the lyste in this wise. Children which be baptized be taken in the number of faithful people, and that onely by an old rite, and any other custome of our church. And in another place again: By whom saith he, we have showed you afore that you child deliuery, and he is acouted as a great man be baptised. This holdeth the authority of our mother holie church, and this holdeth the rule of the law and faith. Wherefore against this sectes this inregreable wall, shall to truth himself.

Cassianus in the 61. collatio of the 7th chapter. Chastitie of the old fathers and the custome of our elders continued by the space of so many yeres unto this day, although the cause of them be not perceived that we are the wise. And that custome must we with perpetuall observance reverence truly, in such custome as it was deliverd of old. Saint Auffine in the cristi pitie to January faith thus: Whole thynge which are not written yet we by tradition observe the such I meanes as are through cristendom kept: we may well understand that they be kept as things observd and eddowed unto vs, eather by the apostles them selfe, or els by general customes, the authority whereof is in the church most necessary. And for example, that the pashio of Christ, his resurrection, and his ascension into heauen, the coming of the holy ghost in beauty are perel celebated with a solemn feast, and whatsoever thing we fynde that is observd among all people where the church of Christ is spred.

Saint Auffine in the fifth booke of baptism against the Donatistes, the same things he doth not observd in the writinges of the Apostles, nor in the custom of them that came after the, which yet because they be kept of all the whole church, we believe them to have had no other beginning, but by tradition and commendation of the Apostles unto vs by themself. Saint Auffine in the fourth booke of baptism against the Donatistes: The thynge that the whole Church holdeth, and is instituted and observed by counsellors, and that not observd by vs hath beene never observd: we bepe well believe, that it never beginned but by chastitie of the apostles tradition.

Sainte Auffine in the fifth booke of baptism against the Donatistes saith: Sainte thynge are there where the
A universal church holdeth, and therefore be well believed, that the apostles have commanded them, though they be not found in writing.

Saint Augustine in the 6th chapter of his Confessions, being at the departing of that house which Solinus his mother bought, the bethe that all be it before time the abode been sufficient of the place where he would be buried, longed speculatively to be laid by her husband, yet at the time that the lay being then far from the place where her husband lay, helved unto Saint Anfin then present with her, that the cared not in what church they buried her body, but the prayed him be their effectual help to remember her in his mass. Which thing I wrote ye may see ye the marble playing for foules therin, is not to new a thing as Tyndal would have it come.

And in the next chapter after, saith Augustine these words spoken unto god: Her body was carried forth, we followed, and came agayne woulte tears. And over in those prayers which we made unto thee, wher the sacrifice of our redemption was offered for her, the corpse being set by the grave as the manner is ther: I hope not in those prayer neither, but at that day was I in a grievous secret sorrow. And afterwarde in the last chapter of the same boke, Saint Augustine prayed for his mother unto our Lord among many other wodes in this way: I good lord that art my praise and my life, the god of my heart, let there a lyde for the whole my mothers betwines, and goodness, for which I joyfully give thee thanks: wilt now beleche thee for her sines. Hearce me graciously good lord, to that medeine of our wounds which honge upon the crose, and now setting at the right hande, bothe call upon thee for. I know good lord that the bod woles of mercye, and that the heartly had for greue the bettles unto her betours. Forgeue thou good Lord her bettes to her, such also as the hath fallen in by so many yeares after the water of helth, Forgeue her god lord for to give her I beleche thee, enter not with her into judgemen. And afterward he faith, And I beleue good lord, thou hast done already thy rite I pray for. For the wha had apprehend of her departing, nothing thought her howe she might have her body costly covered of blessed syrpes, nor longed for a captious feprilce, nor cared not to be buried in her own coun-

trey. These wer not the things: for the s-
y thing required by, but onely desired to have her in remembrance at thine altar, to which she had been accustomed no day willing to doe service, from which she yet knewe that holy sacrifice to be dispensed, by which the obligation that made against us was cancelled, by which was lead as a carpepe in triumph that enemy of ours, that kepeth a rechewing of our synnes, and sypge the what he might obtur. coulebe in him no thyng synke in whome we haue had the victory. Who can the hym an agnyne innocent blood for his who can exalte hym agnyne the raumsome as he redeemed us with: To the barane of us as the rancon of ours, thynge hand may bound her soule with the bond of faith. Let no man pull her from the proue, and let neither the lion nor Dagon neither by force nor by falle wyghte, slappe in between her and thee. She shall not ahunthere that she be weth thee nought, lett be the therin countined and eath, and that thereby her subtil acculer ger her. But the shal answere that her bettes be forsoth, which no man is hable to put that he payed for, when he oued nought for hymselfe. In peace mote he be therefore, and her husbande to, afose who and after whom we never married none, whom the like a servant obeying fruite to thee, though her patient suffurance, that she might thereby won hym to thee too. Inspye good lord my god, inspire thy seruantes my heth, thy children my loyde, whom bothe with woode and hearte and wyltyce I ferue that as many as read this may remember at hine altar, thy seruat Ni
tica with Patricius sometime her husbande, by whose seith thou hast brought me in to this life I cannot tel how. Bake them remember with a devoute affectis them that wer in this transtopy life my father a mother, a under thee my father and my mother a catholike church, wer my sister and brother, and in the eternal Hierusalem, hath my neighbours et ceteris, whiche Hierusalme the people is their going forth till their coming home, in all their pilgrimage longest for and syceth. Good lord grant this, that the thing which was the last that ever the desied of mine, he may the more plentifully obtained by thy prayers of manyno.

The old holy doctour saithe, Chy, forsome, in his homelc wherein he the

weth a melxsted, Passes, Driges, greatitely
whether the apostles left ought vnwritten.

A greatly profit them that are dead, and many other thynge writte in this wise.

It was not so, neought ordened by the apostles, as in the holy misteries of the faith, should commendacon be made for them that be dead. For apostles knew the cyberly committ to the soules, great advantage and profit. For when al people shambeth together, holying by their hands, and the psef full of his observance, and that dead full sacrifice let forthe: howe can it bee, but that then paying for the soules, we hall obteyne.

Powe see you here playne godly chresten readers, that of the elde and yert bete that ever hase wrytten upon the scripture of god in Chrestes churchte, x whiche bene holyl faynetes in heaven, x suche as sifferd pereccution for goddes sake to testy zor our parte, x the thynge whiche the catholyc churchte univercly belieued and fisted, are nothing to be doubted of, but to be belued and fised whether they bee founden in scripture or not. And yesse that they saye that the apostles taught e deliverd to the churchte divers thynge by mouth, belde at al that they spake, whiche thynge saint Paul fayed also himselfe, and yet befo ye, that we see that of bys wrytting, there is part lofte.

Powe se also that suche thin- ges as Lyndall fayth, that the popes hase of late faynet themselfe for they increase, as the salle and 4 pains of purgatory, bothe faint Auwine, and saint Chistoforome, and other holy faynetes, spe that the thynge were belieued, fled, and taught by the apostles themself.

And thus as for the old holy doctors, yesse howe farte they gos fro Lyndall, and therfore of Lyndall or the, believe whom pelyk bett for me, and confyer well with your felse, with whethor of those two weryuer to send your soules.

Powe set the as old as any that I have reheareted yet, saint Polycarpus y disciple of saint John, which wrote a boke of the traditions generalll unto the church by the apostles, which would playnely have pioned Lyndall a foole and a jeter bothe, if the boke had not bene loffe. And undoubtly god would never have sufferd it to bee loffe, if he could hawe kept his traditions without to wrytting.

Powe see it what neede the better x elder then as x before hase tado, the arthorite of saint John himelle in the lae chapter of the gospell : manye thynges were done that are not wri-
that is of necessitie to be believed.

A pudding, though he see it prohibited by
all the laws, and by the apostles themselves,
and by the holy ghost, to lyke words
as they forbade to use. And by the
charge as I spake before, none, but the tra-
dition of the church, which when he
bears in mind, he thinke that the scripture
soo commonly, why bare he not the tradition of the
Church, wherein it commandeth a
thing to be done, that the scripture doth
not so forbid, but only speaketh not of it.

I would in like wise saye to the wise
of Lindall, whether he thinke any part of
children people bounden at this case of
necessity to the washing of his feet, where
of Christ at his maunday gave enaun-
ful and commandement also, not with
out a great threatning unto fullest
Peter of the same house. But if he suffer
him to wash his feet. I doubt not but
Lindall thinketh himselfe by charge of that
bond, and yet are the wordes of Christes
commandement in that observance,
as plaine as in the commandement of the
sacrament of the altar, and longe
was it abused in such wise, and that
Cyprian did in his days, reckon it for a
thing necessary; howe let Lindall tell
us where he knoweth himself discharg-
ed of that washing, but by the spirit of
God abiding in his church. And let him
then tell us which church, but his cat-
tholike church. For and we know any church
can tell hym nothing, and at all other
known churches believe the catholike be
eall known for heretics. Or else let Lind-
all tell us which of them all is the true
church, and why rather that, then any
of all the remaunt.

If the spirit of god governyng the
church, and leading in all truths, put do not in suertie and certaintie of y
truth, howe could he bee to vs as he is
named paradisic, that is a commoster, if
we were left to consist in those that we are
uncertaine whyhee the whole church
were in damnable error in stede of the
right faith.

Take away that spirit of the church,
and howe can Lindall excuse the holy
God of the holy; baptizing in the name of
Christes name, why should he himself
command the to baptize in the name
of the father, and the son, and the holy
ghost. Howe will he excuse saint Pauls
for taking an y circumcision, which
God had before commanded, and said it
should he his everlasting ties com-
nant, that Christes kept it himselfe. Saye
he
whether the apostles left ought vnwritten.

A by any repentance restored again, but
that there wyl stande byll in his lyghte
the wordes of the apostle sayng, when
we wilfully sinne after knowledg of
the truth hadde, there is not novice lefte
as any sacrifuse for Synnes, but a terrify-
bly exception and lookeyng for of judg-
ment, or fierce raguous fire, whereby
shall consume the aduersaries. There
wyl also stande in his lyghte these wod-
es of the apostle it is impossible they
which have bene once plannyned have
tauald that heauenly gift, and have bec-
made partakers of the holy ghost, have
tauald also the good word of god, and the
vertues of the world to come, are sall
downe: should be rened againe to pen-
tance crucifing again for their own
parte, the synne of god, and hugging him
as in perfect.

If Lidall saue that he can to confer
thee textes as they be not hurt in his
herselfe: I denie not that he so may do, and
I can to so confer them, that they shall
not hurt the truthe, that is to wittte the
catholike faith, yet yet this I say, that
when he and I have both done what we
may not folowe so hoolde that heresie
against his repentance and the churches
penance to, shall not lack wyrds ther-
with may semme to suche as will let the
durchc be aught, to maintaine his part
as we both maintaine ours. And therfor
I say taking away the credence from the
catholike knowne churches (for
no church knownen can bee believed,
sith it can not be heard.) all other knowe
churches be false, or els let Lidall as I
have often faide, tell us whiche of them
all is the treue, and why we should there-
in believe him; the credence therefore as
I sall taken from the catholike knowne
church, there canne bee nothynge sure
but all thing unceritane, bothe a
apostles expositiones of scripture,
and the bere scription is false too,

And unt at thruther, of the cred-
ence of the known catholike church
ayde, as it nedeth more ayde of the
scripture ayde, by which it is promis-
ed by Christe that hysselfe hys owne
dyse spritt shal dwell therwith all
dayes into the worlde ever, then be we
sure not onelye whyche are the holy
scriptures and the pure wholesome ex-
positiones thereof, but also whyche are
the tradytiones delivered into the churche
by God, of which Come were deliver than
by the Apostles them selfe, and some by
hys holy spypite since, and what soever

Lidall babble to the contrarpe, God
is yet at as muche libertye to teache his
Churche further what truthe he wyl
hereafter, and to deluere it what tradict
on he will hereafter, and to command
his whole churche to believe and obeye
him therein, as we I saue hereafter as
euer he was before.

For I woulde saye wittie of Lidall
of the whole churche shall never believe
no; doo anything of nesestite, but that
is alreadie written in scripture: why
shall any one man be bounden to believe
or do anything as of nesestite, though
God bid him by mouth, if he be not writ-
ten in scripture: And yet he will saye,
no more maye any one man be bounden ne-
ther, then totheth he alwaye quite all re-
velacions, which I never heard ant ma
hither to be, but that god may reuere
so bounden to believe and obeye.
And surely if the grant that any one ma
maye be bounden therefor: so then
so saue that I can see, so saue that he
can saue the whole churche in lyke wise.

Finally there is no doubt, but yere
the new testament was written, men
were bounden to believe thynges without
scripture, and then liddell wyl nothing believe
but without scripture, and he may not looke of reason
where we hold any more believe him without
scripture then he doth: Yet Lidall now tell
me therefore why what text of scripture in
all that is written, is that bond releas-
ed & dischargd. And where are the
other commandes of licenced, nothing
to believe but if it be contained in scripture
that is now written. Which thyng
may be he cannot shewe (as he can not in deve)
then abides that bond forly, to deluere
the thynges that the catholike church
teacheth, as the wordes of God to be beli-
eveth and yet unwritten, as the same bond
bode and bounde be before, to deluere
those necessarie thynges that nowe be
written.

Note.

How if Lidall answer this argumet
and saye that he nedeth not to lap soth any
text of scripture discharging vs of all
bondes, but that it is ouerough for hym to
prove that all thing of that is of necessary, is
by the apostles writte, and that no such
thing as we be bounden to believe or do,
is by themselfe unwrite: Yet Lidall an-
swers thus, then he but where he
was. For the that we yet again obd hym
do as he nedeth must a never may, bring
in one text of scripture by which he may
prove that all such things be written.

Whiche
that is of necessity to be believed.

And which thing when he cannot doe, if he
will then be plain, he confesse the truth
that he cannot prove his own part, but will
tell us, he as he faith that the apostles
did put all in writing, whereof he faileth
his proof: so we say, they by no meanes
prove thynges unwritten, nor that of those
be some olde thynges as the church
nowe believe then obstendeth that are not
written in scripture, as will by no meanes
goe: yet that so; our part, so I say, ye
eles he is no more bounden to believe
us, then we be to believe him: if Lindal
will (as I say) confesse the truth, that
he cannot prove his own part, therefore
will bid us goe: our part, then that we
tell him we prove our part by a manifes
test of holy scripture as afore remem
tered, both of St. John, 1 of Saint
Pauls, and might yet adde others with which,
keers an englishe man hath long agoe proved that pointe unto
Luther, so that clearely, that as Lindal
did know, Luther was never able
to answere one word again. And I say
farther, that we prove our parte, that is
to wit, the apostles gaue thynges unto
the church without writing, which have
in the church continued seldome, y script-
ure: This I say we prove to Lindal by
the selfsame meanes, by which Lindal
proeueth ye that he knoweth ye scripture
to be the scripture. For if he will say, as
he layeth in his boke against me, that he
knoweth the scripture by the same mean
es that the Egipte knoweth her birds:
meaning that as he knoweth them by a
secrete inward influentie of nature: so he
knoweth his scripture by a secret inward
influentie of the spirit of god. I say that
we know the traditions taughte by god
his apostles by the same secret inward
influentie of the same spirit. But then say
we farther, ye that he saide the church
to know which was the the script
ure, before it did teach it Lindal.
And Lindal had not believed that the
scripture was the scripture, if his church
had not tolde him so. For the holy spirit
had not wotongh with Lindal toward
the belief thereof, if Lyndall when the
toch him so, had done as he both,
sett the church at aunge. For since that
he to haue done; he not onely believeth
not the traditions of God genned to his
church by his apostles and his word bin
written, but also believeth lesse of his
scripture then he byke before. And I faile that
god by his word binwritten, did teach
his churche to know his wordes writ
en, and his traditions ali, which he
taught the churche by his apostles, and
made the churche agree in those his spir
ite, which maketh men of one mind in
one custome in the churche; and which
spirit he kepteth both the wordes written,
and the wordes unwritten in perpetual
knowledge, and observance in his church,
according as the very wordes of God bin
written; that is his natural word of himself begotten seeth necessary according
to his churche's orcut, according to his
own promise. And now if Lindal afte
with which church? I say with his catholick
churche, with his church in which
onesie churche, he woteth miraculous
with his church, which he comuned
men to bare and obey, and finally with
the same church, by which churche
Lindall learned to know which is the script
ure. Which church let Lindall tell me
why he should not at well believe when
it telleth him, these things the apostles
did teache and deluere without writing
as he believeth it when it tellleth hym,
these bokes the apostles didde write.

If nothing hadde be written, Lindall
must have believed the churche in allegora
ter. And why should he now nowe the
writing of part (for that all is written ye he
well he cannot proue) believe the church
the lesse in the remenant that remaineth
not written, nor for that there was
written at one time, believe the church ye
lesse in all that it teache after unwritten?
Which thing Lindall doth, and thereto
farre further, whereas god woteth my
racles in his church to make the church
and the doctrine therof knowe for true:
Lindall then under the fals pretence of
favour to goddes woteth, blaspheame
all his unwritten wordes, and himself too,
with calling Goddes miracles nothing
but devils wonders.

And this dooth Lindall, because he
would not in any wise, that the churche
hadde anye credence farther then it
can proue by his written wordes of some
apostle, where he woteth well shapolties
were not at all that they taughte, also go
dordein his apostles for his church
not his church; for his apostles, he doeth
therefore more elsewe where more teate by his
church, then by anye of his apostles, of
all the whole, it together. And yet will
not Lindall believe for gods word, any
thing that the churche teacheth for his
word, but if he find it written in holy
scripture, whereas if thebelieveth the
li., churche,
VWhether the church can erre.

The fourth booke.

VWhether the church can erre.

Tyndall.

Per is another question, whether the churche may erre. Which if ye understande of the Pope, and his generacion, is berecte as hard as a f question, as to alke whether he hath the bothe his erre dute be biynge or no. Or whether it be possible for hym that hard one legge hoter then another, to halfe.

More.

Bo woulde not nowe bene, that this man hadde a plaine clear ouer caufe and caufa, that in the beginne of so few worde, he concludeth al the matter at once, and that with enseames to plaine and cudent, that euerie man must nede agree of them to bee true. But when ye paula aganst see, that his enseames are no more. Littles, then ynde the matter that he resemblith them unto, and that he either of wyllyes will not, or for lacke of wyl cannot perceve and see the point that he wolde touche: then shall euerie man will perceve and see, that his solemne thewe of such confidence in his enuill cause, is nothing but a playne proclamation made by his owne mouth of his owne rebuke and name.

For here woulde I write what thing Tyndall meane, by the Pope's generacion. If he meane his carawm kinrede, or the Pope and his Cardinallis, either: he then wistleth of wyllynesse, he will not see the marks. For he knoweth very well, that nevther of these is the thing that we call the church, when we speake of the catholike church of Christ, that cannot erre.

If he meane by the Pope and his generacion, all the chysten nations not being cutte of, nor calloute for their obfinate malice, nor of villaines departinge oute by lespeous Seplines: then leeth.
Whether the church can erre.

A lech he the marke at the least wife. But then whyle he fatheth that all these nacion smaye and hath at this instant, hundred pere, so entierely fallen into heresies, and danable errors, by all thesis, hundred pere, last made unto authors daies, nor yet unto these daies nor either, there hath been no one known congreagacis any where, wher in the professing of very right catholike faith of Chrift hath been so surely learned and known: the I say Lindall is as blind as he that lacketh both eyes, in that he feth nor by this name he maketh sure faurnour Chrift that is verue truch, to say verue fals, where be saith, I am with you to the side of the worlde, and would make him forre overre, where he commandeth who would not hear hym, should be reputed as Papynms and Publicanes, and in many a plaine secte of scripture nece, as I haue before thelch, alwey in my duologue, as mine other three founer booke of this present woole, and yet hereafter fall tother.

Pescoror, if Lindall say that at this known corps of chistie domes, have all these, hundred perse been in a wrong beleefe, where hath been all these while the yngte congreagion of Lyndalles churche, that hath had the true beleefe, And let him tell us then, which congreagion it was, or where any such is yet, of whom we may surely learnet he the true faythe and true vertues.

If he say that it hath ben among these and was in this churche, but not of this churche: but they have lurked ther in a few faithfull folke, among the great many multitude of the fapthe, i.e. have ever been to the world and outward sight of man, unknown, not so much known as one of them to an other, but yet verue well known to god: to this besides that if they have been all this while lurking therein, they have bee then volatates by them owne judgements, in image service and passing to Sayntes if Lyndalles doctrine bee the true faythe, and farrhe bypassen in being of one belief in their hearts, and pretending another, both in their woordes and dores, and beside dryers other invidible reasons, with which I have already represented that fond opinion in the second boke of my duologue, whereunto Lindall hath made to bare aunthure, that it had been more wise some for him to haue lette it al alone and medle nothing threwith, as every childe almost make it well perceive that left to looke on their bothes, and abusively compare them together, as I shall my selfe sette it forth unto them when God shall after other things done, give me ynone to come thero, and besides other arguments evident and plain, where I parte ly haue, partly shall alledge and bring forth in this present worke: this one can he never auose while he liueth, that God had then left euerie man perplexed in doube and out of certaintie, what way he might surely take and cleave unto, orther in the doctrine of fayth, or knowledge of vertuous living.

So if he say that we hade no known company, but every man may reade the scripture himselfe: every man he woteth well cannot reade, no euerie man understand it though he haue it in his own tongue, but by the reading withoute a reader, maye sooone fall into the damnable errone of Arius, Helious, and manye another heretick nece, whereof of the scripture thou to their owne pypyde, the occasione of their heretices.

If he then say, that of that unknowen congreagion, we maye have a true reader: where shall I seeke hym, and whereby shall I knoque hym, if I hap pen on him, how shall I be sure? For in this greatt known congreagion, we be late againe our all such perill. For we bee all agreed bypon the necessarie arti cles of the faythe. And if anye would preache and teach the contrary, as he that would percate teache that con feccion is not necessarie, and that penance needeth not, and that of the seuen sacramentes true source of naughty, and the first of almooste as little, and that of the seuenthe all chisten naciones bee, and at this, chistian perre have been in a very damnable errone: he that thus would preache and teach suche abominable heretices as nowe Lindall both, he may bee some controlled, accused, and corrected, excepte he runne awaye as Lindall doeth.

And whereby can we be sure that his teacheinge which is accused, is false and theys teache that correct hym, but by that we be sure, that the common fayth of the catholique churche is true, and that the catholike known churche cannot erre in that fayth, which from hande to hande hath been taken and churche saunt kept from Chyphes daes and his anotere, rles heretec. Which fayth most needeth l.n.y., be true.
Would the church can err.

And if the true by Christles promise made unto his apostles, as teachers of his church, and not for themselves but for his church, that is to wit, the faith they that say as Peter professed should not saile, and that God would be with them also saile unto the end of the world, and that the faith of the knowe catholike church that corrected the false faith of the false preachers and heretiques, is the same faith which the holy doctors of Christes church in every age have believed and taught. Saint Hierome, Saint Aufrine, Saint Aunbeo, Saint Charlbone, Saint Gregoire, and so Saint Cipaste, doe well and clearly testify by their books, for which holy doctors, our Lord hath shewed many a wonderfull miracle.

These things and many other, made vs sure, that the preacher which preached against the faith of this congregation, is a false preacher, and a false teabter and master of holy scripture, how senselessly he utter he say it. And if we were not sure by these means, that the faith of this known catholike congregation is true; how should I be sure of the preacher of that unknowne congregation, which Lindall calleth the church. How should I know I say whether the preacher saile true or not. For he had no knowne congregation to reporte him, or allow him. The suret: whereof, might make me sure that he saile true or false.

But then much I sayeth Lindall erue him by the truth of scripture. What if I be unlearned? What if I cannot read, and have it in my language, and yet understand it but slenderly? What if I be well learned, and the false preacher as well learned as I, though he were no better yet he hall haue teatre aagainst teatre, and close against close, and when shall we then agree? Or if I give place to him, syde to me: how hall yet the number of unlearned hearers be satisfied with our douetfull disputations, if they were not sure by the common faith of the knowe catholike church, which of us se seere ere we came together? By which they that never reade any scripture, be now by the holie god that hath planted the true faith in his catholike church, (the holy doctours whereof have in every age been approved by miracles) so inwarly sure of the truth, that a poore simple woman if Lindall s I broughte the trouthe in debate and question, and that I were worn in madde to grante him that his false heretikes were true, he would not let to believe and saile to too, that we were two madde foole and false heretikes both.

And that this is true, shall much the better appeare when we shall examine and confesse what congregation Lindall calleth the catholike church.

Tyndall,

I sayeth that Chystles electe churche, is the whole multitude of all repenting sinners that believe in Chystle, and purue all them trust and confidence in the merci of God, feeling in their hearts that God sa; Chystles take loueth them, and will bee, so rather is, mercisful unto them, and for thei them their sinnes, of which they repent, and that he for thei them also all the incoceptions into sinne, of the incoception they feare lest they should thereby bee drawne into sinne againe. And if this is true, they shall not with all respect of all that disbelieve, for none other caute then that the mercisful trueth of God the father which cannot lye, hath so promisely and for twoye.

More,

Howe hate hath Tyndall here defiend and describde vs, what he calleth the churche. And so, as muche as hypers can do no more then the question whether the churche can err, and that he nowe for the clearavage of the question, declared that there be two churche, the one which he saile that we take for the churche, which he calleth the Pope and hypers generation, and saile that there is no doubt but that church hath beene errore, and in dede so be, and the other churche which himselfe calleth the verhe churche, is this that he nowe defiend; it would seeme that if he woulde affirm, that this churche which he himselfe describde, were the church that cannot errore. Whilke what hypers finall and resolute sentence is, we hall in hypers other chapters herafter folowing, at a long length, very countrely perceyve, excepte his words be some what opened, and a little more clearly declared, then as it appereth by his writing, himselfe would ther be done, and nathelost I trueth they halde. Wherfore, to therefor be mape the better undersande therabout he goth, and that he longeth to leades in barne, and fede by turthe with his high solemne
Whether the church can err.

A lemane folies that he would doe not understand: let vs a little exame the parties of his distinction and description of the church. Where he faileth that Christes elect church, is the whole multitude of all repentant sinners, that have the conditions further expressed in his description; we must first ask hym how he came heere this woord elect? It had been good reason that he hold have declared, whether he meant elec and chosen as our saint Chistine electe and chose his church and congregati, oute of the Jews and the Gentiles, to be dedicate unto his service, after which manner, he first elected and chose his twelve Apostles, though they were not all finally good, of whose electon he saide, ye have not elected me, but I have elected you, and so sayde unto them. Yete, I not elected and chosen you twelve, and one of you is a devill: or els that he meane by the electe church, the church of the small electes and predestinates to glory, hyng thereunto predestinate in the preference and purpose of god before the creation of the world.

This pointe whether he meane, that his whole multitude of repenting sinners, be the one elect church; or other hath he not expressed, but hath lefte vs at large to geasse a redde upon his dark riddles after following, which of these two elections he meanteth. Howe be it, for as he then that I can see, his description agreeth with neither of them both.

For as for the first hynde of election, after which, Christe hath chosen his catholike church out of the Jews and Gentiles, to be his church here in earth: in this hynde are there penitentes and impenitentes bothe. For penitentes are accounted among the god, and in this church bee there bothe good and badde, as our cautour theweth hymselfe in the parables, bothe of the stede with good and badd, and also the nette with all good and badde, and the scripture theweth by the arche of Joes, with brasse cleane and bureaucle, and Chistle with his shoefed woodes to his apostles: yane I not chosen you twelwe, one of you is a devill?

Now as for the electe church of predestinates if he speake thereof, as it may be bertified in every tymne, it began as he must if he spake to the purpose, then are therin accounted, not only repenting sinners, but sinners also, some that yet repent them not, and some also that never did the thing whereof they should repente, as was our blessed Ladye while she was there abode, and our sainte herself, also for any hymne or battlemente. For he was never penitent, nor were any hymne hymned, paynfully payed for ourse. So is not the electe church all repenting sinners only, except that ethyer Chistle nor man, or vs also a Sinners, or elles his manhood not part of this church, but the church of predestinates headly. And in this I speake that the electe church of predestinates, concerning onely the congregation of such as had he saide in the simile of siman.

For as for to consider anguils therein, is very scarce for this matter.

Per are there also in this church of electors, many that never came to the faith, but are yet enemies theunica, as Jewses, Saracenes, or Turkes, nor yet converted unto the faith. And therefore this electe church will in no wise agree with the distinction of description of Lindall. I would that he therefore to gene his matter more light, hab his wedvs as I say, which kind of election he meanteth. Howe be it, we haie geasse at hys monde as nere as we canne, and make the beste of hys matter, and then see whether the beste be hable to stand. He maye come to meane by Chisties electe church of hys description, a part of the electe church of the seconde manner, that is to witte, as manye thereof as be repentante sinners with these other conditions that are expressed in his description. For other then thys I cannot dispyn what he shoulde meane, bur then as these repentante sinners bee a parte of the church predessynate, so bee they a parte of this catholike church here militante after the first hynde of electon, in hynde are bothe good and badde. Of whiche whole number, the good are the same parte. Per leauch he bide after thys waye in another doute, whether the repentynge sinners may afterward parte from synne agayne, and from repentance, and to repentance agayne, and yet agayne therefre. He leaue there also in double whether this elect church of hys description maye be receued and errore nor not. For in these two pointes he wappeth by his purre with riddles, that he genereth to rede in other Chapters howe they maye hym, and yet sinne not, errore and yet errore nor, and recewen hys riddles himself also so fondly, that an old wyse would be ashamed to rede.
Whether the church can err.

A rede suche rydles so foolishly by the fyrse yde among young chyldren. And yet in this one point whether the church may err or not, is of great matter to all the whole matter and purpose of his booke.

And finally, for all that ever he faith, he teacheth it in short whether his repentance spares, yth he granteth not that they may not sinne yet they may sinne, and that in like wise though they cannot err yet they can err, be of his elect church of his description in these tymes onelie in which they sinnen not no; err err not, or elles in all those times to, in which they both sinne and err.

And here speack I sowe synne as is of his nature beedely, though the soule dye not by eternal damnacion therefor, because he repeteth that sinne agaynere he dye. And I speack of that errour als, which is of his nature synnefull and damnable, though the soule suffer not eternall damacion therefor, because he repeteth that errour afterward, and returndeth agayn to the truth ere over his body dye.

Of all these doubts, the more part be never mouth, and sowe as he mouth in other Chapters after, he so sondes be lasteth, that all the worde may fesse that the he seeketh, but commeth to crepe in, where he may laste and lurke in the darkre out of which we shall I truth, so finge him into the light, that his eyes shall daie to take thercen.

But in the meane while, this ye see, that house soever he be mane by the elect church of his repentante spares, with all the feeling fayth that he can frame there; yet mynne menne can never knowe which be they, there can no man have anye fayth be that curche of the true doctrine of God, no more then a man coulde by that unknown church, knowe which is the true scripture of God. And therefore is this elest church of Lyndalles description begyned only to intlige with all, and to deceave our sightes, and not to serue in this matter to any substauntiall purpose.

But yet that it can not only dye no god, but is also dreamed over by hym to hovede suche harme; ye shall playfully perceiue, if ye confer what repentance and what fayth he meaneth. For these woordes will suebre byre well in the ears of suche simple soules, as doe not while they receave them, confer what manner thinges Lyndale meaneth by the, and what thing he calleth repentance and belitteling in Christ with a keeleing faith. But on the other side, he that con sidereth that Lindall would have us so to believe in Christ, that we would for his holy sacraments at naught, and Lymbaldis say that we shoude believe that all christians are forg. people have hitheerto believed xysone, that have believed that menthe ought to be xysteven, or receive any penance at the priclikelye, or that have believed that ther is any purgatory after them present lyfe, or that put in anye faythe in the sac rament of the altar, or any other thing believe thereof, then that it is one of the ithe most, and token of Christes death and passion, and that every man is in a false belief that will anye other honour doe therto then owly this bare believe, whereofplainely followeth that once to kneale or pray therto, we open and playn phalacter, and that he would have us also believe that to lay the matte with the holpe can therin, as at christen realms done, and so many hundred yeres have done, were behynous deadely lyne, and that it were synne also to believe that man by god wokkes brought in faith, any reward merithed toward God, or finally that any of the olde holy dourcers of Chyfles church since Chyfles dapes and his apsilles hethero, were in the right believe before holy Luthers dapes and his owne, so sure am I that there was never none of all them that in believe didde agree with these twayne, no these twayne between themselfe: he that this felling faith conferdereth in Lindalles teaching, thalone seele that all his holy tolemne tense of all his feeling faythe, is not wrooth a se, but very faythlesse heretic.

And also wher he heareth hym to failely speake of repentance, and then conferdereth that he would haue us repenten that ever we wer xysteven (so; xyste be calleth the false inuention of sathan) and would have us also to be suche as repenteth that ever they wer of the pyght beliefe, and suche as would haue ferres and rumnes repenteth their religion, and rumne oute and wedde together; he that conferdereth this, shall I speake, see that Lyndalles electe and chosen curche, is a curche of choven herethes, of conteypry beliefe to the curche of which Sainex Hierome was a dourco, and Sainex Austine, and Sainex Gregosye, and Sainex Ambisto, and all the other old holpe fathers from the apsilles dapes hiterho, or elles must Lyndalle tell us once
Whether the church can err.

A voice again, some one of all them that believed it lawful, for a monk or a friar professed unto perpetuall chastitie, to runne oute of religion and goe wesbe a nunnce.

Thus we are glad ye that he commandeth the writing of repentance, at the least yrle one waye; or other. For faith alone was wont to doe all things, all a mannes lyke. And when it was proulued them by plaine and evident scripture, that faith could not approve without airtitie, then fel they to glide it and saye, that faith could never be without it. And then beeing therein reproued plainerly by sainct Paulus and sainct James bothe, yet larde they lyli by theys woordes, and defende theys woordes ouerly by woordes agaynste all reason, and agaynste the plaine woordes of God not unwritten, which they set not by, but the very written woordes in plain and evident scriptures, for all that they saye they believe nothing elles. And in that pointe I believe them well and in more to. For where they saye that they believe nothing but scripture, I thinke they saye true, for they believe nothing besides the scripture, yet the scripture neither, as their owne writinges doo full clearly declare.

But nowe fith they say still that faith alone suffiseth, and yet faile that there must be charitie too, and now saie there must be repentance too; they saie none other thinges in effecte, but that it is enoueough to have faith alone. If a manne have other vertues too, and that it suffiseth to have faith alone, so that faith be not alone; and it be alone, then it is no faith at all. Is not this another godly ride, whereby Lindalle teacheth all thing plainerly?

So this point wilt never be well paunched with his felinge faith and historial fall, as ye shall hereafter heare when we come to the Chपstian.

But yet agayne in the meanes whyle, because he speakeoth of repentante sinners, that they make the elekte church of Christ: I would write of hym whether one parte of repenting must not be to repentере. If not, then Christes elect church maye hope them still, and be a churche of heretikes. And on the other side, if a manne must repent hys heretikes: then aske I Lindalle agayne, howe shall an unlearned man knowe whether they be. Then preacher shall tell (laphet Lindalle.) So say we too...

But what if the preachers dooe not agree therein, howe shall we knowe the true preachers fro the false? Lette hym looke on the scripture (laphet Lindalle) and thereby shall he judge them by the righte rule of the woorde of God. But thereto I saie, that al thinge that we be bounden to believe and observwe, is not written in scripture, as I haue in the third book, more then plainly by the plaine scripture pouzed. And besides that, unlearned menne are not haile, nor every learned manne neither sure. Note, lyke to discerne and judge the truense of the scripture, in a great thing grown in debate and controversy, where playne terres of scripture seyne to speake for bothe the preachers. And therefore it muste necesse be, that ther is by god provided and sett some suche suretie, as mayhinge us out of all suche perplexite. And that is an I haue saide, his holy spirit sente and sett perpetuallly with his church, to safe us by his owne promise erer into all needfull trayt, that whose heare and believe his church, John.16. may be sure that he cannot be deceived, but that if a false teacher would make manne out of the right faith, the church of Christe shal remove hym and condemn him, and putte the people in certaine, [for which cause Sainct Paulus 2. Timoth.] laphet, that the church is the eyme establissement, and the pilier of trueth for the inustabule suretie of doctrine. And therefore that can never be no church, but a knowned churche.

But then laphet Lindalle, that itis true, that ther is al suretie in the church of Chrs: But laphet that the church of Christe is onely the number of repenting sinners, that have the felinge laphet which he himself describeth. Then we aske hym, whereby shal a manne know them, and be sure of them, so that he maye ble them for hys sure and un doubted judgues betweene the two contrarie preachers, of which the tone is true the other false.

It maketh no matter (faith he) though ye know them not. How shal I then be putt in suretie by them, but if I knowe that they be the church with whom god promised to leave hys holy spirite, and whom he willed every manne to heare and to obaye. He shall perceyve it laphet he, by that ye see they bee good menne, and shewe the frutes of faith in theys living. I cannot be thereby sure, fith an hypocrite may laphet them, And all u.iii, him
Whether the church can err.

A him self graunteth after in his Chapter, that they sinne and yet sinne not, so that they sinne not because of theys feeling fauth, and their repentance following; yet they make right often done sinne, in such wise that they may be, and in done many luche abominable boyes, as men be hanged for a woody thing for much lefe, such that themselfe should for thesame, sauing for their falling fauth be damned in hell perpetually, from which none historicall fauth could keep them, as Lyndall fauth.

Now then if he say true, it is impossibell for me to know the elect church of England faithfull repentant boyes, to take the ture judgement by.

Then if he walk as it wer in a mase, and come to the first point agayne, and say it forsooth not, so they shall bee decynered by the scripture if telle: that gapple have I stopped already, that he shall strike till he a flake and rette his bones in the beds they be ever be get out there. Wherefore, he shall see himself unable to defend his own choyse unknown church, by in point in which it hold speciallly true, that is, for the ture teaching of the true fauth: he then spake nothing other thing, but to lodge whether he might make his church known church to fall in the like behalfe, and that alse he wolde we be knowe the true church of Christ, by whose doctrine we be sure of the right beleaf. Whereunto we shall answere, that therein can no man be decynered. For it is the common known church of all choyse people, not none oute nor caste out. This whole boody both good and badde, is the catholike church of Christ, which is in thyss worlde verie stichly, and hath many foez members, as hath sometime the natural bodye of a man, and some foez dissooned, and soz a time colde and dead, which yet catteth heare and life again, if it bee not prepoyed and cutte of from the bodie.

This catholike knowne churche, is that mystical boody be it neuer so stiche, whereof the principal heade is Christ. Of which boody, whether the heades of Saintes be they bare generally and heade under hyde, as all choyse nations have not long taken hym, is no part of this question. For to this matter it is enough, that this bodie mystical of Christ, this catholike church, is that bodie that is animated, hath life spirituall, and is swirled with the holy spirite of god that maketh thz of one faith in our house of God, by leadinge them into the content of every necessary truth of receyved faith, be they in conditions and maners never so like, as long as they be conformable to the contem of our faith to cleane unto the body. Of this church we can not be decynered, no of the right faith can we not be decynered, lyke we cleane to this church, this church is it into which god hath given his spirit of faith, and in this church both good and badde profess one faith. For if any profess the contrary fauth, be it any one man or any one chyzer, they be controlled, reposed by the whole body and some known from the body. Now if it happen any private heresies to lurk in this body, yet all the while they agree with the body in open profession of faith, and those nothing contrary, they cannot begynne as they may by secret heresies of their heartes, unperceyvedly deceyve themself. And when they teach the contrary, then are they as I feign openly by the body, otherwise sitten and curd, elles cutte off the body and causen out the faith. So this church is knowen well enough, therefore may be well seyed as a sure judge, for to determine between the true doctrine and the false. The true preacher and the false concerning the right faith, the becyrning of the true word of god written or unwritten, the countryd word of man, the becyrning of the right under standing of the scripture of god, as farreth as of necessitie pertaineth into situation. And this advantage that I speake of, have we, by that this church is knowen, whereas Lindalles chosen churche of repenting sinners we can never knowe the, but if we see them walke in our church in procession with a candle before the crosse, or stande before the pulpit with a gat in their heres. And yet ca we not know them to neither, for they may some repentant openely, and yet thinke in their heartes full stichly, as they ssume do. Howeber we shall finde that this knowen catholike churche, is the very true churche is to be believed, and no man may be secretly believed that agree with the faith of this churche, albeit I have but little dialogue in sondry places of my three former booles of this present work, well and plainly prove you: yet shall I finally before I end this work be such clear open marks and tokens their vol

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Whether the church can erre.

With such reason and plain scripture enforced, that no child shall after age anything to double thereof.

But now consider in the mean while that Linballis distinction or description of the church, by which he calleth it the number of all repenting sinners with all his other conditions adjointed therunto, is still full of darknes. And where it is opened, it agrees neither with one church no other. And yet is it by another point of his own false doctrine, utterly destroyed: for be teacheth plainly, that whatsoever doe after baptism, is once of purpose willingly, a not onely of weaknesses, but infirmities, he shall never be saved, but all his repentance after, though he trust never so much in God, nor ever so sure to lose hope in him: but never secure him to salvation, but he himself finally dismissed, as he shall have you rather after. And then see plainly, that his distinction of his elect church, is by his own doctrine destroyed, for the elect church cannot be none of all repenting sinners that trust to be saved in Christ's passion, if some such repenting sinners shall never be saved by his passion as Linballoplainly saith. And therefore, since he hath paved of his distinction of the church, thereby lost and spoiled all his purpose, let us now consider whether he handle any more wisely the remenant of his godly matter.

Cynthia.

This faith have they without all respect of theye own desertings, as do the men of Israel, unto the mercyfull truth of God the which can not lye. And therefore, hath so promised and so done.

Cyril.

I doubt not good readers, but ye reason well, that all the doctrine of Christ's church is full of warning, that no man should put a proud trust and confidence in his own works, nor only think that he can of himself alone without God's gracious helps, do any good works at all, but great care hath to fear and to trust all his own works, for unperfect circumstances followeth percuting by himself. And also that in all that a man may doe, he doth but his own worldly, and that the better works were sought work to heavenward the nature of the works it self, were it for the liberall goodness of God, that by strict to dyshone to rewards it, and yet would not rewards it, sauing for the passion of his own sonne.

All these things, and many suche other nice be to dayesalught and presently in the church, that I trust in good fayth that almost every good old wise can tell them.

And therefore it appeareth well, that Linball varietie not with be so to faire, but that he menthe a faire further thing where he saith, that the elect church trusteth so betterly to be forgiven all sinne and motions into sinne, without any respect of their own deserving, a plainly meaneth thereby (as in other places also) the playfully declareth himselfe, to where I have in my former books proved and reproved not only that men should not be saved, but also that we sinne to go about any good workes oughted with grace in faith, to deserve any thing toward the gaining of full and perfect justification.

To this point cometh Linball holy feeling faith, that feeleth allwaye fail of justification, without any regard or respect of mans own endeavour to deserve it. This false feeling faith hath the Cynthia taken of Luther, when he and all the table of their secte saith, that saith of necesse being yet with good workes as the fruites of the tree of faith. And yet they saith that good workes be naught worketh, and thereby make they the tree of faith little better. For what good tree can that bee, whereof the good fruites is naught worketh. But Linball and Luther both lye round in both the points, for both have a manner have the righte faithe abide and worketh, and therefore deadde and fruitlesse. Deadde I lye, nor in the nature and substance of beliefes and faiths, but deadde as to the attaining of salvation. And also good workes oughted in faiths, hope, and charity, to be have profitable toward oblation, taping of justification and justifying rewardes in heaven, except the scripture of God be false, when it sayeth that as the water quencheth fire, so doth almes debe asside sinne, except our law our himeselfe saue false, where he sayeth: One your superstitious substance in almes, and then loe, are ye all clean.

And in the same, where he poureth rewardes in heaven in sounde prayed places of scripture, for good workes done here in earth.

Now if Linball aumeneth, that the good workes be nothing worth of themselfe,
Whether the church can err.

A life, no; without faith, as he answereth me in his answer to the likewise book of my disputations as many things as he is known to the bare tenable, and saith to lese a shamefull by these. For what thing is ought worth of it to lese to heavenward, without good grace, and the great goodness of God? No envycharite, though men be well burned for Goddes sake, could not detract heavenly, or it self, without the liberal goodnes of God. For as Saint Paul saith: the passions of this world be not worthy to winne the glory to come, that the be believed opprime us. And if the sake that good workes be wrought worth, because they be naught wrought without faith: He might he as well say that faith be wrought worth, because it is naught worth without charite. So that ye may plaineely see that he feeleth nothing but by these, which will yet suffer of naught when he be hath altogether done.

For ye maye finally perceive, that though every man may well feare the works which himself hath done, seemed they never to good, were yet for some lacke bypon his parte, in the benning, to impute in the bene lost sight of God, that they were unworthy to serve him, or be any thing rewarded, and also that were they never to pure and perfect, they were not yet worthy suche reward, but of Goddes liberall goodnesse; yet is it a berpe false faith and a pestilent heretico, to believe as Lyndall here teacheth us, that God will late suche as may worke without any respect or regard unto their defiling, as though he ought not whether they dyde good or ill, but will late all such as him list, doe they what they list, one ly because him list, and that himselfe to dye lythe so, no other cause, but onely because he hath so promised and sworn.

For surely, neither is the promis the cause as I have in mine other bookes thought, but the goodnesse of God which causeth him so to promise. For also he say not to sworne nor to promised neither, that he will save manne without any regard of good worke, but what he doth promised and sworne the censure contrarie, that but if we worke well if we mape, or reperce that we did not, and be in purpose to doe, elles shall our faith break be in little deed, and greately aggree and encreas the paine of our damnacion. And now that his faith is made very playne false and falsity.

And this faith and knowledge is everlasting lyfe, and by this we bee known a newe, and made the siontes of God, and obtaine faithgeneralllyly, and are translated from death to lyfe, and from the death of God by his love and favour. And this faith is the mother of all trouble, and dissymet with her the spoyll of all true, which spoylle poynteth as from all F swan, even so from all like, and thorow noylome and hartefull. And this faith is the foundation lay of the Apostoles and Prophets, wherfore Paul saith: Ephesians i., that he are duplisse, and thereby of the household of God. And this faith is the very way of Christ duplisse his congregation.

More.

To what a people he hath made you of this faith, that seeth that folk should need to doe good worke. Howe he calleth it everlasting lyfe, to come to the bare knowledge that faith that shall take away from vs all respecte and regard of deferring any reward of thank the rather for any good worke. For if menne might have any suche respect, then it were great peril lest men would fille the more to doe them. But other great peril I see none, considering that we be well taught to put no powde confidence in them, but refire al the thank put no power of them to God, by whole helpe a grace confidence to doe them.

Howe worte ye well, that no good manne can deny, but that for lacke of suche worke menne be damned, as Christes fateth himselfe in the gospeell. Y And hard it were, that the good nature of God bying more readiness to rewarde then to punyche, would punyche vs for the lacking, and not rewarde vs for the shapynge, namely with himselfe fateth in the same gospeell, that he shall geemen heaven for their amablede.

But Lyndall, as he denypeth the tone, to denypeth be the rather too, and with some sondes stoe will anoyde the gospell and all, and then goe boldely furth with his fathe and boaste it, and fathe: this faith and knowledge is everlasting lyfe. But all faithfull folk will fathe again, this faith and knowledge is everlasting.