and how he is yet a sinner

A of original sinne, whereby we be tield toward great actual Deadly sinnes, and daily fall into benvall: Lyndal as appereth by his wordes next after following, would we shoule loone that sait Paulu meane that evere true member may daily fall into great horrible dece, as pervert, manslaughter, ad
dvorty, of weakenesse, etc, and all those abominable dece be no dead;
ly sinne yet but benvall eternally: because it is not the mat that both it, but
ly sinne that dwelleth in him. And while sait Paulu faith the wordes of himself, Lyndal so layeth them forthe, that he would we shoule take it as saint Paulu himefl, or at the left wise if not himself, yet the sinne that dwelled in him, committed in very dece many such horrible dece, as the devill, the in the devill and
ly one to. And then was it yet likely that he yd enough, for well ye wote ye devill would not feare to sette his devill on fire, and tempt him to lechere
man slaughter both, while he seert not to tempt our fauour himselfe, to glocal
ty, conftet, and pride, devill worship, fel self slaughter to. And saint Paulu himselfe conflicteth, that for a medicine preserving against pride, there was given him the angel of Satan, the previous of the devill, to babbe him in the necke and take him downe and brate him.

And it appereeth plainly, that Lyndal taketh saint Paulus wordes spake of himselfe, to signifie not only flying and incitnations toward deadly (finsull dece, but also the very dece committ and done as he calleth it of fraptize, by the violence of those motions. For if he meaneth not so, he layed those wordes noe
thing to his purpose, as it appereth one, by those his own wordes following,

C Lyndal,

Thus are we sinners and no sinneres. So sinners if thou looke into the profession of our harts toward the law of God, on our repentance and forsoye we have, both because we have sinned  a also because we be yet full of sinfine, into the promises of mercy in our fauour Christ and into our faith. Sinners are we, if thou look into the fraptize, which is most weaknesse of our harts, which is as the weaknesse of one y its newly recovered out of a great disease, by the reason whereas our dece are imperfect, by the reason wherefore also when occasions be great, we fall into horrible dece, and the frute of the frine which remaineth in our members bre
heath out. For with breaking yet y spire Deleted be not, but rebuketh be his
geth be home again unto our profet, so that we never call of the yoke of God from our neckes, neither plaid by our feloves into sin to, to ferme, but light a trehe and bennow a new battle.

C More.

Ly good chistian readers, heare have ye heard a sol bchisfen tale of an sull chistian man. For now se ye cleary that by planke expiety wordes, Lyndal tell
leth us that a crew member of Chistes church begeth out into horrible dece when the occasions be great, and yet he faith that for all he finnet not deadly. And this is y thing, for the prize where be the bringeth forth his sereheated wordes of laite Paulu, by which he would make it seeme, that saint Paulu dyd himselfe so to.

And yet kepeth he uys accustomed induce as faire as he can, in courering himselfe and colouring his matter for knowledge. And therefore he cometh in with sinning and yet not sinning. And for the reading of that word, he layeth y the true members of Chistes church are sinners y yet no sinners. And among them he fethed himselfe, laiseth of himselfe and his feloves, we be no sinners if thou looke upon the profession of our harts toward the law of God, on our repentance and forsoye that we have signified also because we be yet full of sinneas and on to the promises of mercy is in our fauour Christ and unto our faith. And sinners are we, if thou looke to the fraptize of our harts, by which we fail into horrible dece, and the frute of frine which remaineth in our members breaketh out.

Her would I that Lyndal shoule somewhat more cleary tell us what he meneth in this matter, whither he meneth that a true member sinnet not deadly all the while that he resisteth, and doeth not y sinfull horrible dece, as for example manslaughter, ad

ly one to. And y then agayne he finnet not, when that after the dece done he repenteth and is forsoye for his suif dece, and is forgo

vit of God be through the promises of mercy in our fauour Christ, for the repentance and forsoye and for the faith.

Lette Lyndall I fape tell bs whether he meaneth thus, or elles that by himselfe and his other feloves the true indues
How a true member of Christ's church sinneth not

A of Chriftes church, do no sinneth deadly in the very time nevther, in which they consent to do those horrible sinfull deedes, or rather in the time while they be in the being, for consent to the sinne he faith they never doe.

By these words of his we be no sinners, if thou looke to the profession of our hearts to the lawe of Godde, and unto our repentance and foory to that we have sinned, it may seeme that he meane the first way, that is to say that they sinnne not at all, that they resit the motions to the deede, and that they sinnne not alfo, when that after the deede they take repentance and foroory therefore.

Now if he meane to reade his riddle on this side by then be siothly his strange riddle as bluntly, as an old wise of Cullambe amongst or else of Drense, that together with her for death. Whyle they were there on a time for their purpoyting riddles among them he begane to put forth one of her to, and said, acorde my riddle, what is that. I knew one that was but a killed an haddock. And when we had every body much mused how that might be, and then pracke her to declare her riddle her selfe, after longe request the fayer of the lafte, that there was one a fisher that came a lande in a place where he saw an harte and then that, but he hit it not. Afterward he went agayne to the sea and caught an haddock and killed it. And surely Lindal readeth his riddle much like, if he understande by this riddle, they sinn and yet sinn not. That they sinn not while they reisit the motions, nor when they repent the deede, and that they sinnne while they be in doing. For that is no nozze to save, but in one sinnne sinnne, s in another they sinn not. And when they sinnne then they sinnne, s when they sinn not that they sinn not. Were not here a wsle riddle were ye well declared, if he meane it thus: And he to meane he sayne it sinneth by his words above rehearsed, and also by these that he saith, the spirit calleth his home again. Whereby it sinneth that he meane, we were ones gone from home and afterward be brought again.

Howbeit on the other side, he make paraphrasure meane by these words, we be no sinners if thou looke to the profession of our hearts toward the lawe of god, that even sinn in the very time in which they go about to bring their horrible deedes to paffe, and in which they do them to, yet professeth they the lawe of Godde full with their hartes. And so may he seeme to meane as well by other words in the chapters following, as by these words in this presente chapter, where he saith, we call new of the pole of God from our neckes, neither plebe our issues into sinnne for to treue it, but fight a fresh and beginne a new battayle. By these words it sinneth, a of troublw to Irowe he fully meane, as apperently by sundry other chapters of this booke, and yet most especially by his exprestion by the first pitte of saint Jo, though they sinnne in that they bane the motions of sinnne, the reliques of original sinnne remanping in the flethe, yet because they be bozne of God by the right faith, that is as Lyndall expreyneth it, by the behelie of the faith contain with saint Peter, that Jesus is Christ the sinnne of God and our redeiner, and because the haue that belief, not onely though the words of menne preacheth unto them, who saith as he saith heafer but historianall, sainct, and weone goane, but haue it graven in their hartes by God (which he calleth hereafter the falie faith) by which faith he saith that they selo themself to believe in god, and put their whole hope and trust of salvacion in Godde, by the passion of Jesus, without any respecke of any good workes, and feel se sure that God loueth them, and that they be in his saviour, and be crew chrestmen of his elect church, and shall never bee bampned, s by this seeling faith be bozne of Godde, s that therfore the haue the spirit of god in them, by reason wherof, they can never sinnne deadly, for the spirit (saith he) shall never suffer them to sinnne of purpole, but all the horrible deedes that they shall do, haibe onely of weakenes and fraplette of the flethe by great occassions, when the fruite of sinnne remaineth in their membroes beaheth out; fo thy cause he saith that though the motion of the flethe toward horrible deedes be sinn, s therefore the sinnne, yet because of the seeling faithes, they kepe still in their hartes they pleaseth toward thy law of God. And when they have done the deedes and taken a fall, yet cast they never of the pole of god of their neckes, no yeave themselfe into sinnne to sinnne it, but when the rage is ones paffed, the rise by like lusty gaiterdes again, and fight a fresh, s cry a new selle a new, and begynne a new battayle, s then is
And howe he is yet a synner,

(Both he) all forsgen them quite, the
eane afoymes of god, bothe from sinne
and payne, and no payn shall suffre any
tyme after for the sinne pulled before, neit
ther in purgatore no; in this world neit
her. And therfore neither in goynge a
bout there horribel deedes, no in the com
mitting of them, the say the they never sin
deadly no; never can, the deede neuer
so abominable. And suche as ferre leste
wee deadly and damnable in another man
ne, that were not so houte of god by
such a leynge faith as they bee, no; had
receiver the sede of God in him as they
have, which sede once hadd, can neuer
suffer them to finne of purpose, and ther
fore neuer deadly after.

Albeit that as I have often tolde you,
Lindal party for; y uncertainty of him
selfe in his opinions, after which he
grisped and longe lasted about here & ther
in the darke, ere euer he wel wyst where
he would reck and settle himself, partly
because he percieued in his owne conscie
nence his heresies not onely so noughtly,
but also so fortile the he was abanoned
of them, and thence euer he laboured to
set his words in such obscure and dou-
sel fashion, that he mighte have alwa\ny some refuge at some stattling hole: yet of
very troubl in conclusion, when he saw
the world was in som partes of Almain
g so suffred and confinened in al kind
of heresies, that there could be none exer2
so soوثly now so frantike be dennised, but
a manne might be bold to set it forth. &
hold not faile to find sob felowe very
now to follow it, hoping then that he shoul
d be laid out by the people of the re
world both at home and parameike, he
hath finally so set forth, matter in this
bole of his aunfuer into my dialogue,
and yet much more openly in his epon
said upon the first pistle of saint John, y
any learned manne which abus syde
readeth those twayne, shall neuer after
doubte, but that the rible of the true
member of their electe church, spannyng euer
and yet spynning neuer, he meaneth very
planite and expressely in suche manere as
I have now last declared you. And there
fore let be nowe confider nowe he maye
mainaine his meaning, and what god
fruit wil follow thereupon, in the seling
of such holy members.

Syple Lindall aegree, that bothe
Luther and him selfe, and all other the
ttrue members of the electe church, made
great horribel deedes because he de
nyeth not to bee in other manne deadly
and damnable: we must enserch with
him and alse of hym, what is the thyng
that maketh suche horribel deedes which
should be deadly in another, to bee no
deadly in Lutheor or hym, sa any such o
ther true member of their electe churche.

He wil peraduenture aunfuer us a
say, it is no deadly finne in the, because
that god doth afterward upon them rep
pentance and for owen taken for their sin,
forowe them the death and all manner of
payn dow to suche horribel deede by the befo
comitted, that therefor it is not dead
ly to them, because by goddes renisson
and pardon it is provided that they shal
not dye. This aunfuer of Lindall
is very slender, for it impliet the entera
ry of that it shoulde proue. For it decla
reth that the deede is deadly, and that he
finneth deadly. For els god did not par
don him the death upon his repentance,
pfre death were not dewe to his deede.

And I do not now lay to them y time
before their consent into the deede, no y
time of their repentance after their cu\pl deede, but the time in which their will ex
lented and agreed to doe it, and the time
in which they did it in deede, in this meny
time (say I) the finne deadly in deede.

Pape leyneth Lindall, for afterward we repe\r, by y by god for gucht by the
deed, for his mercy in our fault? Christ
and for our faith, and for yps psoniles.
This wife aunfuer is much lyke, as
though he would tel us that one which
had robbed a church wer a theif, and
yet not a theif. These because he hadde
pollen alwaye the chalice, and yet not a
theif because the king had geven him a
pardon.

Lindall wil yet happefully saue, that if
these was not sure before that he should
haue his pardon after, bUt Luther and
he and suche other true members of the
electe church, be sure by goddes promise
ys their repentance that they haue
their pardon. But then ask we hym
again, though he know by the pnomile
that upon repentance he shal haue per
don, how wothed he and what pnomile
hathe, that when he hath commited horri
ble deedes, he shal have after the grace
given him to take suche repentance as
the pardon thal folow.

Here to shal Lindall saye, that hym
selfe and his felowe be selle by they;
elyng faith, that they be borne of God, y
that they have his sede within them, by
which they bee well assured that they
shal neuer do any suche deede, as the thy.
nl. spirituall
A spiritually dye for, but is very sure and
seek well by his felping faith, that the
spirit will call hym home again after,
he never so far gone, and will cause
him to repent, and so call by his par-
don and his pardon's hand.

Of this opinion be they very surely,
whereof ye see well followeth no little occa-
sion of bold and hearty forwarde into
sine. For if a prince would promise
ever man a pardon before hand, that
would so surely trauste upon his promise
as whatsoever he should doe he would
not let to come and ask it, no man vou-
sted. I suppose what plenty this promise
would make of all kind of unityties,
But as for god, though he have made a
true faithfull promise of pardon, to a
true repentantes and penitentes what
minde or purpose so ever they bad bese,
the truth of which promise Lindal yet
instructeth them in that sinnerly
by and of purpose, and playnely saith
they shall never haue pardon; yet bath
our lord of his goodness and wisdom
left one bible bound about mens heads,
to refrayne them from boldenes of sin,
yet is to wright, that they cannot after they
sinnenfull dedes repent again of thens
selfe without his special grace. Which
though he both of his goodness com-
ploy offer, yet see they not in fullprice
before, that it hath bee offered unto the
But that yt they boldy make the selfe
sure thereof before, that the courage ther-
of give them occasion to sinn, it may be
the cause that god that cleereit with draw
it from them, and never offer it them af-
ter. And this uncertainty of grace to fa-
love is the bible that refrayne our
boldenes, whereas Lindal and his holy
dedwes the true members of Christes
church, seeling by theye felping faith,
thereafter their bozable dedes done, that
undoubtedly take repentance so great
their pardon, have this bible of brea-
d call of their head, therefore are readie
like unbinded coltes to run out at ro-
ers, in all bozable dedes whether for
uer the occasions of them swirl affec-
sions, the sin as Lindal saith breaking
out in their mebers, list to eraze the.

For why they be carried out of accidents by
s deuiles t he field, the Lindal calleth it but
traualittes infinite, a no wil in no wise
no no malicious purpose. And therefor
of this hereby, were which the cannot de-
 fend their other, ye see what good trau-
 mutt folow. And yet suppose Lindal
tell hereby wer true, that thil were as
certain s sure of repentance, t of
remitted a pardon, as they say they be, this
would not yet maintain his mater. For
though a roaste was well acquayn-
ted in the coniucious of his kyng, he were
ly knawe when he had al wought that
he coulde his traitorous purpose against
him, he hold yet after obtain his pardon;
and therupon holdy he sdy, upon some
occasion and hope of some high promo-
tion, s afterward wer not deceit but
obtainedy his pardon in dede yet had he
bene for all that a farke trauour in the
mean while, s hadde deadly trespaid,
thought the death soloved not, but
that death did fully soveyn. And so much
the moe trauourous anytye, in howe
much the prince wer of his natur moe
benigne a mercifull. And thus se ye plai-
ly Lindal to showe his ryt wheel true, that
though he sinnethe he sinnethe not de-
ly, but feele some better shiff then thys.

Lindal wol say that his dedes and
he do not sin deable in the times of the
bying of such bozable dedes, because (as
thil saye) they do them not of purpose no
wilfully, no; do not consent unto sin to
serve it, but at the while they goe there
about, and at while also in which they
be in doing, they refyle it in their willes,
they haue fil in their hearts their profesi-
on to the lowe of the lawe, and be forse
y the salt that breaketh, yt finally do break it
against their will by great occasions ge-
ven, which carry them forthe to the doing
of those bozable dedes, in a rage of s
breking out of their members. Which
bozable dedes after rage once pafted,
their repent alway to both be cleane
soveyn. Is not here good reader a
goodly defence a godly? And undoub-
tedly this is their very defence, in de-
defending theye fro deadly fin, as Lindales
don owes as also in this chapter as
in other following, do playne and cler-
ly shew. But note very good
chishe man wel enough, they be ype-
kedly occupied, in seeling as holy David
faith declareth for their sin. For ther is no
man y both any fuche dede against his
wil, but albeit he resile y no more of y
deuil the dede at the firt, a cleaning t
 contrary sinning of god a his good an-
gel, repugneth and striveth against the
sinn and is peradventure thede to bee
bought theereto, which doyng is very
good, and therby good solelly finally call
of and overcome all those temptations
through the grace of god working with
them: yet suche as in conclusion fal to s
doyng.
And howe he is yet a sinner.

A doing of those horrible deies which they be tempted too, though they be not fallie so evil as other that refit the devil nothing at all, but rather runne on a pace toward hel themselues, then tarpe till the devil come to carrie them, yet do they undoubtedly through their owne devez fall from the grace willingly, that help the white they refite. And as it were a coward that had fought a while, would so doubtlesse cast away both buckler & sword, and fall downe at his enemies seate, and pelde himself into his enimies hondes: so do these folk which commit those horrible deies, after a while refitting, by which goddes help they shoulde have had the victorie if they would have persevered in the fighte, the change they minde by the fault of their owne frewil, through the desectaion of the sinnefull deies, and so confente unto the same, and the feke themself the way to come the and the devil helpeth them to finde it, so breake the willingly goddes commandement, and fulfill the pleasure of the devil the lust of the flesh. Which willful falling from god and his grace, unto the devil and the flesh, what god man doute on to be damnable deadly sinne. And therefore when Lundal tellethis that Luther and he and suche othe true members of their church, whos the commit any such horrible deies, do not commit them willingly, because they do commit them upon great occasions, and be carred away spite of they themselves, with the rage of the sinne that breake out of their members: sauing my charite sp; I belowe their knauly members, out of which their sinne breake forth with such a rage. Let them call on cobe water with fowow, and quenche y rage. For without the default of their owne frewil, at the beullis in hel e never caue upon them such an heat, that halbe able to byng them into that violent inuinsible rage, to compell them unwillinglie to do such horrible deies. For god hath committ in plaine scripture appeareth, that he wille neuer so fater them. God is faithfull faith sainte Paule, which saith not fater you to be tempted aboute that ye may heare, but with the temporal fryes that also make you alway to geit out, so that ye may well wede it. And when sainte Paule himselfe, the leftness of his high revelations myght be hauing hym in an high place, hadde through goddes great mercifull goodness the angel of Satan the picke of the flesh, getten into hym to beate hym, and that in such wise that he was fain to pleie to cry. For to god to take it alwaye, our lorde again him that it was not good for him to lachte it so done, nor to haute it for deeply taken alow for hym, but thewed him his grace was sufficient. Whose strength in mannes felenessio to wether with the frewel of him that purposeth to continue good, that all the beullis in hel shall never bee able to put him in suche a freewel, that may eare hym toward hosse, rible deies one here bredeth toward a gaunt his weyll. And thus ye see Lundal as touching his toppall ryelle of sinning and spunning not, is now brought to that point that he cannot read his own ryelle himself, except he will peradventure laye that is never beade by sin, thought it be done willingly, but if a man consent to the sinne, and than will understand whereby, that he consenteth not to the sinne that causeth to y deye, but if he consent that the deye should bee sinne, and to that he which agreeeth to do abowatyde both not yin, because he doth not consent that abowatyde should be sin, but rather would it wer none. Excepte Lundal meant some such farre set uply theonution, elles can not in good faith perceive how he can help Luther himself, on other holy hereth the true members of their elect church, from consenenting to sinne, when they do so as he consenteth horrible deies upon great occasions through the rage of sinne, boding and bynyng with the frute that beade out of them, disgracious members. For this looke for any helpe of these twoo deies, where he faith that they peld not themselfes into sinne for to torment, as though other foly when they do syn do entende to terme sinne, but the synnes of their steling faith, in the doynge of their synnes do not entende to terme y synne, but to make the synne to terme the and doe them pleasure at they owen lust and lyking. let hym for aunswere looke howe falt And the mocket in like cai an oide philosopher, which being asked why he was not ashamed to have an harlot as other ribauldes hath answered for his defence that there was greate difference betweene his deye and theirs. For as for them they had not the bawdrest the harlot hadde them. But as for hym he had the harlot and not the harlot him a proprop a And ther was haint Simaper real bauerlot ley you and a tryme. I sanye hereby for a philoso after to have an harlot at his weyll, that

nn.ii. lage
A lay with every man before at her will. How Lindall maketh here a lyke boast for to erouse hym and his fellowes, saying we fall when the occasions be great in to horrible deeds, and the fruit of the sin which remaineth in our members breaketh out, but yet we never yield our selves unto sinne to suffer it, meaning of likelyhood that sinne shall threaten us: as the harlotte doth the fool the philosopher. But our authors himself wept wistfully at the death of Christ in his words, where he faithfully plainly that whosoever do sinne, is by the devils keeping the bondsmanship of sinne. And so by the best true tale of Christ, Lindalles false tale is anounced, for whanneuer he yeeldeth himself to do horrible deeds, by what for they fall in so great occasions, when the fruit of the sinne remaineth in their members breaketh out at large, than for with all their selying faith, by their souls instilling into the boyling of their filthy deeds, they否則 themselves to sinne the sinne, and by the sinne to serve the devill, and ighest to serve them again, first here for a little while with a little filthy pleasure, after ill hell for ever with burning the fire about them. For as touching Lyndalles words followinge, where he saith they will rise and fight a fighte to begin a new bataille: these words make nothing to the purpose, for they were never able to rise again alone. And if God list them vp, as many times he doeth, yet other not allure they to wole. for both he not euer so to every man. And of which he saith himself is, that he never tell what sower he bade. Also if he did alway so, that they were alway before he would alway so to do, yet can it notexecute Lindal in this point. For we speak of the devils sinne in the time of his fall, and of the vertueth and the alldo that he lieth in, all the while that he lieth prostrate under the devils foote, and not that after that god hath given him vp againe, and therefore those woordes will not help. Because it is of trutht Lyndalles woordes writen a lyttel before, if they were truwe as they be not, would make more for 2 profe of his purpoase, where he saith that though they fall into horrible deeds, upon great occassions when the fruit of the sinne remaining in them lieth breaketh out of their members, yet they never call of the voice of god for their neches. These woordes of the were true, wold make in deue forwhat for their purpose. For if it to were that so, all the doing of their horrible deeds, they did never call of the voice of god for their neches: than might it seeme that in the time of the devill they do not yet sinne deadly, for their neches were yet still subdued within the voice of obedience to the love of god: a thing not disobeit the voice of. But of truth those woordes be untrue. For when they do those horrible deeds, which god hath upon paine of eternity death, precisely to subdue them, and which no temptation can cause them so to do against their will, but that they might by goodes helpe leave it be done of they would, with god never vouch to leave the helpe of his grace, till man leave of his hold. And therefore I say when they do those ho:rible deeds through the fruit of their sinne breaketh out of their devils members, they do by the doing of his percepts, make of the voice of God for the while, as an evil echosis to depart of sometimes the bide and ruinite out at large. And then again if it happen that at goodes calling on, they repent and do penance, and purpose to amend and be better, than is the voice put on again, as an unbridled horse sometime when he is followed caneth by stye and stave at his masters whyselying, and sufetly his bide to be put on againe. Nowe if Lyndal lave spile, that becaus of his selying faith, which whom he hath once gotten he faith he can never lose after, and that therefore he can never after done deadly sinne, not even while he is in the doing of such horrible deeds, as he contenteth that he may fall in through the fruit of the sin that breaketh out of his members: I would ashe hym yet once againe, what is the things that after hys rage passed he so soze should repent and soze. For as him felle faith, that thorough such repentance he may have remission, why should he be soze for the deeds, to the entente to be by soze with repentance made partay of pardon and merci and restored to life, phe committed in the bong in manner of deadly sinne. If he say for soowe he hath offended god, which g рейhim him for the love be merciful that he beareth hym, and not for any fear of hell, which fear is but servyse a bond, and therefore not mete lyse for suche holpe folke as Luther is and him felle: I answered him if that he say
A faye true, that he consented not, but all was done against his will, God was not angry with him, nor offended by him, nor was any sinne in all men.

Finally, if the Sinner still in this point, that is in baying of these horrible decease, they live nothing falsely, which cannot (as they say) but work well, and the Sinner still in them all the while that he be doing these horrible decease, that they fall in his great occasions, show the fruite of the Sinner that bacyeth out of their members, and that they therefore do not those horrible synful decease themselves, but is some that remaineth in them members, and that they reluct the decease at all times when they are doing, do not consent nor agree thereunto, nor do it not with their hart, but only with their members: it is therefore a wonderous case in my mind to consider, what manner a meditation and what manner conflict have they in them selfe between their hart and their members, when the fruite of the synne that remaineth in them selves againeth the possession of their hart to the lawes of God, bacyeth out of their members into such horrible decease, as they bodies that were the members of God, and make the as lapin Pale saith, the members of a fynishing harlot. First when the Duel upon some sight of a wanton woman, putreth that suggestion in their hartes, they make no crose of likelyhood neither on them nor on the beasts, nor any where about them bodies, for such viewing and casting Lyndall calleth wagging with fingers in the age, and drunk ceremonies 3 prame service. But like holy spiritual fathers borne againe of God and the Spirit, they rest a manfully first and a great while, but when they resteth upon them, and taketh with her more and more, and at against their will ye wote well, so the Duel disyuth them thither, and he must needs go, whom the Duel pursueth them at the waye they go, they say to God, and the selfe, why do I go thither with my feetes, yet I will not agree to go thither with mine hart to. So I would not come at her at all good Lord, seeing that upon any great occasion that I hadde when I labored her ones, I then looked so well, that I am now caried thither even in a rage. But yet for all the rage, I will not call of thy poke good Lord, but I will carpe thy poke still about my necke to bodee with her, and put it about her necke to, and poke vs both together. And yet after all this to, when all the rage is paste that notice helpe me, and in an heare torowe the fruite of synne, which remaining in my selfe, bacyeth out of my members, then will I repent it good Lord, and be for thee, and turne against from her to thee, o ues bacying her poked with me to. And then will I pray thee of pardom. And then thou must needs good Lord: for thou at the first woe, give me full remon of synne and paine, and all by our holy father the wise leave, so that I shall never be punished therefore, neither in hell, purgatory, nor in thy by the next. And this good minded good Lord will I keepe still and never let it fall out of my heart, so that all the while that I live fasting with Beeste, and I am bacyeth that horrible decease with my body, yet will I never agree thereto with my heart. O if I mishap for weaknesses and frailties to comfit into the decease, yet will I never consent to the synne of the decease, for it shall never be synne by my consent. O if I do consent to the sin, yet will I not consent of purpose of malice as the duell doth, but of weaknesses and frailties, as other hole doth do. So at the first I will consent no further to the synne, but that the sinne shall tire me, and not I to ferue the synne in no wyle. O I will be well ware of that. For I take this good Lord be the seede of thy spirit that thou my feeling faith is in me, so never suffer my hart to comfit to be so un-case to any sinne, how horrible synnes and how many of our members is. And therefore even while I am in doing, the thank be thing good Lord, do never sinne beaseyly, nor never thin, nor can nor never am by any sinne out of thy favor, nor never stand out of the gate of grace for any sinne that I doo, can so, be they never so many do, nor never in horrible, and such as one of these pestil pestil papes shall be dorned to the diuell, therby do they do, but fifty. And part of some such one, and all for sake of such a feeling faith, and such good meditations as I have.

Is not here a godly mediation trow thence forsothe I suppose ye that not ywaste another in all the meditations of Scannt Barnard, as holy a man as he was. And I assure you Lyndall and his felowes, these holy hophes be true must needs in the doing of evre suche horrible decease as Lyndall tellith vs the uniii. the
Now it comes to the true member of Christ's church that sinneth not.

A right faith standeth and abideth within abomination, neither with the thing that is in deed a right faith, but that abominable sinner can not stand with the thing which him falsely calleth the right faith, because it pleaseth not him to call a right faith, which is right in thought and hath no more article among therein for as far as he is pertained to the nature of one faith, but if it be both faith, hope and charity to, wherein among all learned men that have both and feele both, he will never so much worship ye, that he may surely be much ashamed thereof, as often as he thinketh thereof.

But mark this well reader, that he cannot sooth after, and faith that him selfe and thee others his holie companions the true members of the elect church be, as have the right faith and the feeling faith to, that is to say abefore his own doctrine full faith, full hope and charitie both, to surely that he can never fall from the, may yet for all their right faith fall into abominable sinfull deeds, upon great occasions breaking out of the true of the same that remaineth in their sinfull members, may for a space persuer in those torible sinfull deeds, and yet all that while these right faith both continueth, and their abominable sinfull deeds to giver. And so by Lndall him selfe al abominacion and sinner may stand to gether with the right faith, that is not onely with the right beliefe alone as I affirmed but with the right beliefe and with good hope and charitee to, as Lndall faith, where he false is played false, so Surely the byn fooleth thereof, my grace write can in no wise perceive. And this good

Chap.

For conclusion, ye noow therefore to what foolish excitation he hath brought him self in conclusion, and all the chapters of this to propal lable of luyning, and not linnings as ray of liper come to righte none the.

(C.2)
...and how he may yet erre.

**Tyndall.**

As they sinnen not, so they erre not. And on the other side they sinnen, so they erre, but never unto death and damnation. For they never sinnen of purpose, nor holde any error maliciously liming against the holy good, but of weaknesses and infirmities. As good obedient children, they love their fathers commandements, yet break them ofte by the reason of their weaknesses. And as they can not feel the sinnen bond of sinnen to set it, even so they can not erre in any thinge that should be against the promises whereof they err. And in other things their errors be not so damnable, though they be never so great, because they hold them not maliciously.

**More.**

Shall good Christian readers make no long woorkes about this chapter. For the false promises thereof is that Peter nothing else in effects, but that the true members of Lindalls elect churche, be often erre and yet never erre, even in the maner, as they often: rather alwaye sinne and yet never sinne, which his manfold foolish heresies in ever liming and never liming. I have many maner wise plainly retelle and confute in the chapter next before: I may therefore and will take a good deals the lesse labour and blysseth in this.

I will therefore put you in remembrance that as his matter handeth one in this, that his true members of his elect churche, after that they have ones gotten the true faithes that saue Peter confessd. Under the name of such erroneous wises as Luther and Lindall teach them with many plaine pestilent heresies therein, as I have before openly and clearly declared you, and when that they have ones attained that faith, not with an hybernal maner as a man maye belowe a hole, but with a feeling fashion as the child believeth that s fire is hole, because he hath burned his finger, as Tyndall wright you in a rather chapter after, who so faileth he hath ones in such a false was attayned and gotte that faith, that is to wyt, who soever is one in such a false feeling fashion, can never after erre bothly. And why? For two causes saith Lindall, one, because that by that they can not sinnen of purpose, but of weaknesses and infirmities, to can not erre in any thinge at all, that should be against the promises that are in Christ.

Another cause is, because what other error soever such a true faithful elect member of his elect churche happen to fall into, so that it be not against the promises that are in Christ, can not be damnable, be it never so great, although the truth that is contrary to that error, be written (as Lindall saith in the very gospel) it sett. And why sa it be not deadly sinnen because saith Tyndall that an elect member of his, can not holde it maliciously.

So that by this ye may clearly se, that Lindall affirmeth sa teacheth for a truth, that in all other things be the promises, a true member of his elect churche may sometime erre, but never maliciously, and that is to write never but of weaknesses and infirmities, as himself hath often all ready declared. And therefore they can not in any suche thing be deadly nor damnable, be the thing never so great, and also writen in the very gospel as he saith after to.

By this also ye may clearly see, that concerning the promises are in Christ, he saith that a true member cannot erre at all, neither maliciously no not of significite. For by he granted heurone of the promises in other things uner he touch not the promises, ye may clearly perceiveth, that concerning the promises he holdeith that a true member of his elect churche, cannot erre at all in any maner of wise, neither of malice no purpose, no significite, no weaknesses, no infirmities. So as he puteth in all other pointes, only malicious error to be deadly sinnen and damnable, so puteth he concerning the promises, every maner of error to be deadly sinnen and damnable, be it of purpose no malice, no of significite, significite, no weaknesses, so that cause a true member of his elect churche can never fall therein.

For the ment not thus, he wold not to divide these two kindes of error, one against the promises, the other against other things, as ye see him do, but ye it in these.
A true member of his elect church may err in some kind, so he be not maliciously, because that else it is not damnable, nor deadly sin. But in other concerning the promises, he can never err at all. And why? But because that every error therein were deadly sin, and that none of his heresies as he have heard before, is a true member of the elect church, or no sin deadly. And this yee therefore is by plaine doctrine, whereof it saith we shall now plainly declare you.

Let vs first beginne with errors against the promises in Christ, and there in let Linball tell vs strictly wherefore a true member of his elect church, cannot in any thing that is against the promises that he be in Christ, in such a way as they are in other great articles of the faith, that be no promises. What bate he other to save, but because that every man error though it be not holden maliciously, is yet deadly sin, and damnable, if it touch any promises, and that none other error is deadly sin of any noble, which toucheth no promise, but if it be holden maliciously.

Then must we further ask him whereby he wotted and whereby he proseth, that every maner errour in every article of any promise that is in Christ, is deadly sin, and damnable, though it come but of weaknesses and frailty, and none error in any other article, be it never so great, is damnable and deadly, but if it be holden of malice.

We must also ask him whereby he knoweth that it is enough for his falshood, to believe the promise of God in Christ, that so now Christ be saved, and believe not that Christ, and the holy ghost be one equals God with the father, by which three persons is one God, he shall be saved. For that Christ is one God equal with the father, it is no promise made unto us, nor that the holy ghost is so neither, but it is a thing by God colde unto us. And I maranaile much by what means Lyndal can prove us, that there be a feeble peril in not believing of God other promises, then in the words of his promises, yet he bindeth us to believe them both alike.

The cause of our falshood is not the belief of the promise, no the truth thereof, of any proper nature of that belief the promise, no more then the nature of our good works, is able of it
And how hemay yet erre.

A God at all, with him were Gods promises quite gone. And byspynne were as greate that erred in not believing there were any Gods, as his that believing ther were a God, erred yet in that he believed not that ever he made any promise to man. And yet in Gods promises Lyndall meaneth onely the promises of God made unto mankynede, for so farre God faileth Peter's wordes, quasi hanc mandatum meum non innuet, to Lyndall's esposition to. And therefore as; Lyndall, let see well, so that he believe that his elect churche of mankynede salue saued, yet may wylle any peryll chuse whether he will believe that every angel is eternally saued; or not notwithstanding that Chist the fayde of favourite John the baptiste, that the leade in heaven was greater than be. Yet because it was a tale tolde by y mouth of Christ, and not a promise made, and specially stoth it was no promise of any gostly gospe to man: Lyndall may dystrust it and drive it: as he lyth, lyf his worte have any luche weakeenes, and so that he doo it not of malice; for all that is plainly wrypten in the very gospel, and therold by Gods owne mouth. Concerning yet the promises made to me, let vs confyder which thinges be promises, wiche thinges be not, and other articles befide. That we salue faide thowe Chist and by Chistkes passione, is a promise. And yet that Chist him selue was the same very person, by whom that beede shoulde be done, is more properly a tale then a promise. And it may be that a man believing the promise that mankynede salue faide thowe Chist, may yet erre in not believynge that Jesus the sonne of Mary was that Chist. And of trouth either in that verror; or very nere to that verror, be at y pyle lerte of Jesu. So that it is as great perfyt as may beloue god in his tale, when he fayde: thys is my wellbeloued sonne in whom I machye beylte, as not to believe hym in his promises made by his Pheabaham, that of his seende shoulde salue faide a favourome come. For it is not all one to promye that of hym shoulde one come by whom the wroode shoulde be faued, and to tell him thys in the manner that in my promise I spake. For a promise is a tale not bot the one thinge. For though every promise be in beede a tale, the beeder man can make a promye but if the tel it; yet is not every tale a pro. Every tale is mpy, as every chyple perceympeth. And not a promye therefore saynt Peter took a sure way, when he fayde: Thou arte Chistle that art one into thys wroode, takinge it for a princypall promye to belieue Gods tale. For the tale that thys was he which as a reuer Saylour sawd, the father in heaven hadde him selue tolde unto Peter, that tale Peter confessed. And Jesus was Chist the which was then commen into the wroode. But the promye which was the fayinge of the world that should be wrouhte in hym, that thing saynte Peter spake not of ther, as a thing beloued I looked for afore; no; of the meane of the fayinge that it shoulde be by his passion, that thynge Saynt Peter (as St Lyndall sayeth) at that tymme knoue not of, so that the tale and the promye were not all one.

But surely concerning the belife of Goddes promises, Lyndall seemeth to faere as the Sayewes doo. For lyk as manye of the bein believe, that thowe Chist the wrode shall be faued, and yet they lefke the fruite of that believe, because they will not know who is Chist even to Lyndall sayth. That he blypeth Chistkes promise made into his Math.16. church her in erthe, that his holke spytte salue therwpy into the wolde ende, and teache it and leade it into euere troute. But he lefkeset the fruite of that believe, if he believe it as he sayth he doth, because that he wydy not of knoue which is Chistles church here in erthe. But ele the Erykises in beede of the true saufour of the wrode, wordyppe the false beleuer Salomote, so Lyndall in beede of the true catholike churche of Chistle; of which church the Chistle woulde that euere manne shoulde leade the troute, whyche this holy ghoste by Chistles promye teache, and euere shall teache unto it, and whyche churche must for that cause resedes be a congregacion knowen. Lyndal taketh not only a secret scattered company inbondyne, but also a cabal of false madly youthe heretiques, teachinge to the doctrine of Goddes spytte abpyngne by Chistles promye in his catholike churche, even clene the contrarye. And also where as Chistle when he tourned the brade into his owne precipit once bodye, and the wyne into his blased bloute, and commanded the tame to be done; ever in his churche after in remembrance of his passion, and dydye in too commandynge make a saphethell promye, that hym selue shoulde bee for ever wyth hym churche.
A church in that holy sacrament, and so a perpetual memory of his bitter passion that he suffered for us, would be grace to his one sacrifice of that passion, and his own blood that was shed in his passion, to abide perpetual with us, according to his own words spoken unto his church, when he said, I am with you al ways unto the end of the world: Tindall wot not now believe that promise at all, but as I have in my first booke by his own wordes proved you, maketh mockes and mowes at that blessed sacrament, and calleth it but cake brede, reasoneth it rather so: Starch full like a starke hereticke God wot, and faith it is neither body nor blood at all.

And thus where he so highly magnifieth the believe of God's promises only, setting all other articles of the faith as things of a second sorte, him selues believeth as ye see the promises as insuff as the other.

But now let vs go farther in his wordes, and see so: what cause he faith, that none other error in any thing save the promises can be damnable, be they other so great. Lo thus he saith,

**Tindall.**

In other things that be not the promises, they errours be not unto damnable, though they be never so great, because they hold them not maliciously. As now of some when they reade in the newe testamante of Christes brethren, woulde think that they were sure Ladies children after the birth of Christe, because they knowe not the use of the speaking of the scripture, or of the heathens how that high kingsmen be called brethren, or happeple they might be Josephs children by some first wife, neyther can they any to reache him, so trumphant is that so great, yet coulde it not hurt him, though he die therin, because it hurteth not the redemption that is in Christes blod. For though the blod none but Christ, I am therfore never so saue, neyther yet the lesse though the hab hab. And in suche like an hundred that plucke not a manes faith from Christe, thei might erre and yet be never thelesse saued, no though the contrarrie were written in the godspel. For as in other sinnes, as soone as they be rebuked they repent, even so here as soone as they were better taught, they should immediately knowledge they errour and not resit.

**More.**

Here haue ye good Readers the reason and the cause, wherefore the true members of Lyndal's church can never sin deadly, though they erre in anye article that is no prompe, be the article never so great. The cause is (saith he) because that like wise as is in all other sinnes, as soone as they be rebuked they repent, even so as soone as they be better taught, they repent their errour, and beleue the truth, and resteth not, and for that cause it is no deadly sinne in the meanes seaco, before they be rebuked and taught better, although they dyed in those errours, were the articles never so great, and the contrary truth written in the godspel, so that they be none of the promises.

This is the hole summe and effect of this hole chapter, though he crieth with other things between. And therefore will Ie first 1fe by him by what scripture, or by what reason he poueth that everyone person which is elected to be saved, shall repent as soone as ever he is rebuked of any sinner that he doth.

He will the peradventure, that David dyd so, and haply he some other to. That will be a very bare argument. David was an electe person, and he dyd so, ergo every elected person both so. This argument wot wot be very like the alike of 

arguing, that yonge chylde is in gramer schoolis, minus meus habet aures, et tibi has aures, ergo est eis deuoc moror. Dyne alle thay cares, and thou hast cares, ergo thou art me alle.

First I suppose that Tindal will him selfe agree what so ever he saith here, that such rebuking at which his electe person shall alwaye so some repent and returne, had neede to come after the rage passed, as he saith saith, that when the rage is past he shall repent. For if suche a rebuker can while ye rage is on hym, while the man is toward hym by age, and as Tindal saith upon his great occasions carved for the with compeign, because the frute of the same that breaketh out of his members, the rebuker maye sometime at tymes to speake twoful so he go backe againe with hym. Pea sa what so ever Tindal saith, why the great rage is passed to, yet is there many a man in heave ye hath after baptism fall ofte to sinne, not repented alwaye at the first rebuke, but notwithstanding many rebukings, and such calling upon, both by their brethren a good godly fathers, haue
A have yet been longe therein, and for all that have after amended and proved full vertuous men, and elles God foypadde. And this point is so open and evident, not only in scripture, but also at every mans eye, that I nothing feare but that every wise man, will in this point take Lyndalls tale for a verye fals invented soyle. And then ithe he made this point the gronde of the other, that is to witte that every elect person shall in lyke wise at the firste teaching, as soone as he is better taught, repent evereer error that he holde, it shall well solowe that the second is as false and as foolish as the first, and so is it in very doore.

B But it may be full well that a righthe good man maye be myple ledde by suche as Lyndall is, and through suche folkes fals percutions, may fall in errors, and heresies moe then one, not only by side the promises, but also in the promises to extending some to farre, and cutting some to hastie, as Luther, Husky, and Lindall doe, and they true doctrine may be so deep contred and rooted in the good simple soule, that when he doth better men better taught, not repent his errors at the firste no; any second time neither, but defend them manys time and oft, and yet that at length with helpe of Gods grace, apply his wyll rather indirectly to perceive the truth, then towardly to Sticke still in heresie, and so fall into the righthe waye agayne, and herebye clerely see that thoes blynde hereteches habbe ledde hym in darkenes before.

C For els if Lyndall sayde true, that every elect person would be forournered at the firste, it must solowe that who so never did not when he were better taught, returne and be forournered at the firste, and this is a finall reproube and should never be saued. And then were it bane to talke with him after the ones, if he hold not tourne at the first as soone as he were ones well taught. For by Lyndals tale, he that is elect shall bee by and by enter in to the truth, as soone as it is told hym, and thowhit repent his error.

D If the old holy doctors and fathers had bene of Lindals minde, they should have left in heresie many a man whom they could not convert at the firste, and yet converted them after very well. And truly if Lyndall had taken it for an unblendet rode of infallible maxys in heresie, when ever he forsooth was not at the lyke teaching beholde, it is verye helpfull that he never should have conforted Lynde to the truth, from no errorere than one.

F For though saint Paul counteall Erustus, that the man which were an heretike, he shoulde after one warning ze twayne ofte, yet ment he not to sobb hym the often calling upon hym after wyth good and hololone countable. For as saint Chrestian saith, if the diuel do not dispare to tourne a man at last from God unto himselfe, though he with his purpose often times before, and that too fartoof, that he letted not to af saif Job againe and againe for all the patience that he founde in him, and all the paze also that God gave him hym self, it were a great shame if a good manne should dispare to court a sinner from the diuell to God, because he cannot bring it to paze at ones. And yet by Lyndals doctrine, if a sinner do not repete at the firste rebulging, and he that is errore leave his error at the lyke true teaching, we must nede perceive therefore that he were none elect, and consequently that he were a plaine reproube, that finally should be bannmed what so ever were laid or bone unto hym, and that it were therefore in bane to go any more about to tourne him against to God, but leaue hym still to the diuell, were not this were you (good readers) a godlye wicke wapre?

I dare boldly saye that Lyndall hym selfe if he shoulde meette with a man of the true catholike faith, and should fynde hym false therein when he would teach hym his heresys, though he could not at the lyke teaching nor at the seconde neither, bring him from the trouthe, yet would he not leaue hym so by hym self, but would allaye hym ofter, and praise upon hym self, not only the doutte hope to winne him and besille him at the laste. Now saye I then to Lyndall, that his hope of the manes change to hym selfe, ethher because hym selfe shal in the labouring of hym to dawe hym to it, playe the sylvilles parte, and thyncke that though an electe hall tourne from cruel to good alwayes at the lyke manner, and that therefore if he tourne not at the firste, it is in bane to go any more about hym, yet a reproube, though he tourne not from his present good state but to sinner at the firste, hall tourne after well yeowmge, therso, he will labour hym still to his sect.
How a Christen man can not erre.

A And then in thinking thus, Lyndall taketh the Catholike faith for good, and his oblation for nought. But if he take the Catholike faith for false, from which he gouthe to gette the man, and his oblation for gud, to which he laboureth to bring him, then it is that he will not leane of, till his doctrine be refuted at the first, he condempneth plainly the hole tale that he tellleth here, for if every person elect, shall as he faileth here, repent his error alwaies at the friste, as soone as he is taught the truth, then this man that at the first after the truth ones taught him by Lyndall, did for all that refut it, made Tindall surely to knowe, that he was none of the electes, and that he therefore was a repugnate of God, that finally should be dampted with the dyel, and so should Lyndall lesse no more labour about him.

And thus were these after Lyndall, though the mannes error were but in such articles as be no promisses, for it wer in any of the promisses, that Lindale should finde a man after baptismal beleue as the church beleueth against the heretiques that he beleueth, that is to wite beleueth against Lyndall, that Godds promesse of saufacion in the bloud of Christ, doth not quite put away that all and all penitentiales workes toward sauificacion, and all punishment for any sinnre repented, to be suffred either in this world or purgatory, but that to beleueth and trust in Godds promisse, is a damnable error against Godds promises, if Lyndall I say finde such a man, he shoulde by his owne tale here perceiue that man seuiuith for a desperate heretique, because that if hym fellse true, that none elect person can after his baptism befall into any error concerning any of the promisses, then shoulde him selues knowe that he whom he found in that error concerning Goddes promises, were a sinnre repented, and then should let him alone and leest to labour in turne him. And by my cha\-rity, I beseeche hym hartely that he doth not so.

But thus good Christen readers, ye may wel perceiue, that there is no truth in Lindals tale. And that the profe of all his whole conclusion in this chapter, none electe can fall into any error against the promises, and that all other sinnres repente they errours as soone as they be taught the truth, s that they repent al their other sinnes as soone as they be reuducked, hangeth all by the Gnomes hymne. And that neither of borbe his heretiques, toward the true whereof he woulde make this conclusion issue, of which truude, the terme is that none elect person can after his baptism promis of purpose nor willingly, and the fater that necessitie dependeth therefore, that who so ever after baptism beaks any of Gods commandements hyspilly and of purpose, shall never after be sauid, can take here none ancre holde al at. But as they be both twaine by the blast of the belles mouth blown out as thode, against the stryke rocks of Chistes catholike churche, and the myghte magistrie of God, so be they both twaine there fallen to wijcke, and hatered all f to letteres.

Yet so, because that Tindall in suche thinges as be no promisses, in all where thinges he faileth be they never to create, the elect may erre and die in that error for lacke of good teaching and yet never be dampted therefore, because they hurt not the redemption that is in Chistes bloud, because Tindall I say for his example of such kind of thinges as be no promises, puc oltre the perpetual virginie of our Lady, it is good to consider in what maner he handleth it.

Q Tindall

If some of them (that is to wite the true members of the elect church) when they reade in the new testament of Chistes brother, would chusche that they were our Ladys childe; after the birth of Chist, because they knowe not the bis of speaking of scripture, or of they knowe how that reigned kynsmen be called brethren, as happely they mighte be Josephes children by some first wife, neither can have appre to teach him for tyranny that is so great, yet coulde it not hurt him though he were therein, because it hurteth not the redemption that is in Chistes bloud.

Q More.

Consider good reader, howe manie things here fall upon Lindals head at ones, as his bloud selue be handkayng of Hys enlaundes.

If it is solpe for him to put, that for tyrany no way any man should lacke teaching? This Thomas lover not borne of our Ladys bond, fister that article is as well and commonly knowne, as any of the promises, and as longe hath been.
A den known and as fully and as commonly believed thynow Christendome, as any other article of the Christian faith.

And none article is there amisse in the Christian faith which hath not had no heretiques against it, then this article of our Christian perpetual virginity, so that it is now so well known, 3 that solution of no hereticus called, heretica amongst the Hebrewes, that Liddall never needeth neither his booke therewith. Besides this, him selues his own doctrine destroyeth his own solution. For he that we be bound to believe none article, but if it be proved by plaine scripture. Now though he teach all the trew members of his elect church, the thing that every child can tell already, that amongst the Hebrewes the nere kyndmen were called heretica: what hath he taught them thereby; any other thing, the scripture doth not prove, that our lady had ever any children before Christ. He both not yet by scripture teach his trew members, to perceive that she had no more, but only that the scripture not plainly the contrary. But then both he by his owne rule by thee teach them, that they may believe at them: by bitten for they libe, that she had no children in vce. And tertemore he teacheth them, that they should in no haste take it for any sure article of their hyfis, that she was a perpetual virgin, and never had no children after Christ. This pointe he teacheth plainly after his maister Luther, as we have before al ready through out his hole vce, wherin he laboure to prove that the apostles have lefte nothing unwritten, the hyfis whereof were necessary to salvation, whiche falle affirction of his. I have in bylues places of mye former bookes encreased, and in the end of my third booke have answered those there avoided, and all his hole chapter thereof. But now sith in this present place, Liddall hymp felel grauneth, that the cause why an electe person shall be saved, though he happen to err, I think that our lady was not a perpetual virgin, is because that he shall repent that errour when he is taught the contrary: plain it is to any man, that he must be therin confesseth now, if it is a necessary article for salvation, that to every man at the laste wise to whom it is opened: he taught, for the cause of his salvation which before byled the contrary, is by Liddall hymp selue the retiring of his former errour. C

Now then it is so that Liddall doth in sundrie places, confesse and agree that this pointe can not be proved by plaine and evident scripture. Ergo he confesseth here plainly, the contrary of that he so falsely before hath affirmed, while he taught that there is no thing to be believed for a certeine, but if it be proved by plaine and evident scripture, and that the apostles have lefte nothing unwritten, which is the bounden to believe by paine of damnation. This becouse of his maister and his owne faith he as ye now se by his owne handling of this matter, here utterly refuted and damned. Now thee he will happily for shame, labour to seke some hyfis, and say that he meane no more but to put this difference betweene articles of the faith in the promises, and all other articles, that none error in any of the other is damnable, till the man that hymp plentei be better taught the truth, and that then he is bounden to hymp them, whether they be in scripture or not, but in the hyfis of the promises, every error and ignorance also is damnable or ever they be taught. For no man shall be saved but he be taught them and have the faithfull hyfis of them; this must Lyndale neede say for ought that I can se; elles he confesseth that one piece of his doctrine plainly destroyeth a nother, concerning his difference between the promises and other articles. But yet abode still against hym, that the be confesseth the perpetual virginity of our lady, to be now that it is taught necessary to be believed, which is not written in scripture: All I say fasteth it this hym against hym, that he hath destroyed all his principal groundes, where about his maister and hym selue have taken so great labour to make men wete that nothing was necessary to be believed, but if it were evidently written in holyscripture. But now concerning his hympere, bywonde the necessity of the hyfis of the promises, and the byfise of the other articles, we shall tell him that it shall be peradventure hard e for hym to prove his sayinge trewe, specially takinge the promises as he himself taketh them. For in the beginning apon the hymp plente of saynt Peter, when there were so many to be coldly chistianed therby, whereby can Liddall poucy all theere were fully taught.
How a christen man cannot erre,

A taughte the faith of the promises before they were baptised, so that none dyed ere ever that were taughte any fater; so if they dyed soules without theye baptism, that then theye christenbooke bore them not in lyde for lacke of fater instruction of the promises. Concerning which I dare be bold to say, that they were never taught the doctrine that Tindal calleth so necessary, that he teacheth the lacke of that faith in the promispe to be damnable. For theye lat I say never taught, that they muste believe that the promises should saue them, and geat the of all their times at any time after their baptism committed, at their bare repentaunce, alwaye full remission of syne and payne, all in purgatop; in this wise eddie, and without any regard of any good workes at all, as of any pur pose thereof, other then bare repentance and faith in the promises. I dare well saue the dyed all that were then baptised, ere ever theye heard any thing of this point of faith in promises, which was never thought upon by saint Peter nor any of his folowe then, no yet no man elles, till it was detoyd by the deitle, put forth by heretikes who charity warme cold mame a winter after. If Tindal make as many questions of the that were so sinfully christen to矛ve at once in beginning: we wil yet be bold to tel him that many children dyd nowe done after theye come from christening ere ever they be shrived out of the child, of which I suppose that none were never taughte full the faith of promises ere they died. If I lay this as though they were not taught it actually, yet by the giste of God in the sacramento, it is taught and infused into their soules ha bitty: the wil I ask him whereby he proveith then his difference, betwene the faith of the promises and of the other articles, but the pueyes that only the faith of the promises is infused, and of the other article not. Whiche when he proveith you, believe him, and in the mean while, believe his saide is not worth a lye. If the wil lay that the children baptised, and to soules departing, have no faith at all, but be saved onely by the faith of theye foundes, and by that our lord hath receyved them to the sacrament of baptism and by the sacrament of baptism, had receyved them to grace and glise: withoute any faith of theye owne: then genewelle be to the sacramente against all hye other doctr.

A tryne, a greate efficacye of grace, and makes it not onelie a sygne. And yet graunte he then beliue, the thing that despeith, that is to wite that some may be saued being ignoazunte, not onelie of some of promises, but also of the all. Besides this, I would have him the thyng that he can never poue: yet were he never the nere. For though it were true that without beliefe of all the promises, no manpe might be saued, but that the bare ignoazunte of any of them were damnable, and that the ignoazunte of any other article were not damnable, nor the contrarype beliefe toly they were opened and taught: yet seche men were (as Tindal hath here confesst, bouden F. 131) upon paine of damnacion to belieue the perpetual viginitie of our ladye, and to repente theye forname error to the contrarype as soone as theye be taught, it, not with speriting that it cannot be proved, by playne and evident scripture: they muste Tindal graunte it. It is askefe newy article which is true and must be belieued when it is taught before promises, though it can not be proved by scripture, no more then the article of the perpetual viginitie of our Ladye.

Then ask we Tindal howe knowe? he those articles which bee necessarie articles of the faith, of which articles the contrarype beliefe were damnable after the truth of those articles taught, the same articles not being written in scripture. Dothe Tindal knowe them by any othe meanes, then by the church, sith they bee not taught hi by scripture? For it were hard that he shoul in such a matter believe the autorite of any one, but if that either God by hym believe hym, or to: lacke of scripture he poue the truth of his doctrine by miracle, or by miracle poue hymselfe to be appointed by god to teache hym, by rade where of he might be believed, thought he put by not every particular pointe of his doctrine by a fearefull miracle, excepte as great: greater miracles bee done; or have bee done by some that teache ye, hath taught the contrarype. In whiche perplicitie God upon other never bring bys: you never leue bys. Therefore conclude I, that Lynndal muste nede graunte, that he knoweth Lokes, not those articles but by the church. Which church had poue it self by number of miracles, of which church God bndeeth hym believe, and sperit he wille dwell
A dwell there with always, and send his spirit to teach and enjoin it, and lead it into every truth. Of this church therefore must Lyndall learn those articles; or else cannot be bounden to believe them, and to repente this former errors to the contrary, but if he say that hinselvel have them by special revelation of God, priviateely theewed into hinselvel. And then if he say, or else he will believe them alone, or else if he will be beleived in them, and have other menne beleived them with him, the must he proue them by scripture or myracle.

And lyth I dare aminture for him, that if such articles he leacht those two, there is no remedie for him but he mustnes confesse that he is taught the suretie of those articles, and learneth which they be, only by the church of Christ.

Then ask we Lyndall further, which is that Church of Christ, by which he is taught to know those necessary articles from all others, the belief whereof is not not necessary to salvation. He can not say that he learned it of any unknown church; for no such company canne he know for the church, but he musnes confesse that he learneth to know those articles by the known church. And the which known church is he named any where he will, except the known catholike church which himself impugneth, and he shall name a company of no credence in that point. For by his own agreement that mushe lacke scripture for those articles; for of such articles we speake, they have no miracles. Wherefore finally when he hath all done, thes article alone of the perpetual virginitie of our Ladye (the contrary errore whereof after the trouthe taught, himselfe confessed to be damnable) it is the hyn of verue eyprotes to confesse the church by which he knoweth the undoubted trust of this article, lyth he knoweth it not by playne and euydent scripture, to not his owne secrete unknowe church of electes, which as ye see himselfe can not yet well descreibe, as any knowne church of heretiques, but the very common knoweth catholike church, which himself goeth at this while about to impugne and defrow. In which only church Christ hath promised to dwell abide, to teach it every necessary truth into the ende of the world, and unto only faith of which church, he hath promised and giveth gift of woful miracles. Whiche myracles lyth he clearly se perceyueres continue in this church only, therefore may we may clearly there se, that this church only is the church also, to which only all the other promises of the holy ghostes perpetuall reffERENCE and inspiracion was made.

So this pointe is Lyndall now good chistian reader disenned of necessitie, but if he will say that that whole multitude of the known catholike church is not the very church, but only the good men and electes that be within the same. Some if he were to elapse out of, he shall be soone set in; for then at the last wys he knoweth, that there are no good menne out of this church; no man hath any true sure faith but it be learned of this church; of some members of the same. And then sothe himselfe and his felowes bee out of this church, both willfully shall departed out, and after two the other call out themselves to be none of them of whom the truth can be learned. Also to say that he therin belowe one the good menne of the known church, that theying hath hynselfe made impossible to issue hym; for, they bee by him the electe electes, which mape by his owne doctrine though they can do no deadly sinne, doe horribil beeves yet, and to feere very nought. And in this common church, the common knoweth faith or belief is all one, both with the good and the bad, though the hyringe bee diverse. If Lyndall dare bente that, let hym look into the worke of saint Aufrine, sainte Hecrone, sainte Castrian, sainte Lambere, sainte Battle, sainte Gregorie, sainte Cystofesome, and all the other old holy doctors and sanctes, of every time this twelve hundred yeares, he shall not for very hyns say na, but so anytuther a him those holy sanctes had the same faith the common catholike lay people have yet unto this day, as for example, yt it is an horribile abomination, yt any monke or sere sholde webe a nunne. Wherein if Lyndall dare saye, lyth let Lyndall as I have often sayde hyringe tooth of all the old holy sanctes, some one that saide the contrary, which I am very sure he cannot. So that finally, Lyndall is come againe to the same pointe, that he muste in faith and belefe of suche articles, beleue the common consent of the whole church, not take his doctrine of any one man; any fewe, that would in faith bare, sworne, and fals from the common faith of whole catholike church, not though there fell away
How a Christian man cannot erre.

A way parcelle meale, so many that they left the church for the severer parte.

For God shall for his knowledge of his true church evermore among many other things, specially judge thereon, One thing which they depart out thereof shall never agree together in one belief. Another, that the sight of miracles shall never shine among any of those churches, but only this old true church remaineth. And therein shall they still continue, without any wonder brought in any of the false counterfacted churches of heretikes, until that Antichrist shall come himself, which as help me God

I very greatly fear to now very near at hand. But when he is once come, our Lord be thanked he shall not very long endure, ere Christ shall himself with the blast of his blessed mouth, blow proud beasts to nought.

Now good Christian reader, note the place where the apostle Laidas ownly handlyng of this article of our Ladys perpetual virginitie, that Laidal could not have learned the truth of that article of any manne, but he learned it by credence given to the common known church, where he would not know for the very church, but impugnet it, and therefore granted also, that the contrary error of that article is damnable after that truth taught, forasmuch as his own elected parishes have erred before, cannot see after sinned, but by repentance or that error: he must needs confess also, that of all other like articles, the wicked whereof, he would have people bounden.

Now followeth it further good Christian reader upon this that Laidall is in this matter so caught in a net of his owne making, that he must either lay down his spirit therein in a total, and the more be ensnared there, with the more alwayse medle and entangle him selfe safer and safer therein, or else hee gene by hys heretikes and renounce hys former errors, and from henceforth better knowledge and confesse, that agaynste his whole purpose he is bypon hys owne towne, blowe clearely concluded and concluded, not only that the bare Church is the common known church, which betherto he hath denied and explytly opposed against, but also that in the sacramentes, vows, faith, and good works, and finalitie every thing wherein the catholique known church and himselfe have ben Lacedio, at variance, he must learn the truth of the same church, and therein believe that church and give credence therunto. Which if he do not endeavour himselfe to doe, but resist their doctrine, God which hath commanded hys to believe and obey the church, shall never work with hys toward the belief.

And thus he good Christian reader seest, that in conclusion of this chapter, hee maye plainly see, that I might well say I would with this same chapter make an ende of all the whole matter. For ye well remember that all our matter in this book, is betweene Laidal and me nothing els in effect, but to find out which church is the very church: For he seeth himselfe plainely bounden to give credence to that church which is ever be it, therefore in all his bookes bringeth it into darknes, and labours to make it unknown, because he would not by the knowledge thereof, have hys heretikes known and reproued.

And now ye see that as our Ladys, would, by hys foolish handlyng of the article of her perpetual virginitie, he is quite out of sowe, and hath it plainly ponerd unto hys own pure words, that the bare church is none other, but that he be denieth, that is to saye the common known catholique people, clergye, laye folkes, all, whereby whatsoever their living bee (among the same undoubtedly there are of both sides many right good and vertuous) done and agreed together and agreed in confession of one true catholike faith, with all olde holy doctors and fathers, and good cleryke people befoole that are all ready pulleth this systeme hikely pere before, against Arrus, Dabo, Lamberti, Luther, and Zwingli, Zuppling, Hutte, Bute, and Laidal, a lyable of suche erronious heretikes. And ther foras as I saye, laying that I will go farther to ende you somewhat of hys farther folly, albeit might I well enure here bothe ende this present chapter, as also this
and how hem may yet erre.

A thys whole woike, wherin with a fewe of his own wylde woodes, Lyndall hath confounded hymself, and strooped all his whole matter. For as touching his accusable rapping in the ende of his chapter, with which he wolde tene to touche the catholike church, it is all to cleane agaynst hymself, and to clere the describeth and despight hymselfe and his owne fowles, that if we would labour to synde out what cupp we might say to them we could find no beter lyng to put us in remembrance of every poynte of ther mischievous matters, than Lyndalles ownde woodes he uppeth here hymself. Lo thus he sayth.

CTylde.

But they which maliciously mayntayn opinions against the scripture. Here shoulde be sayd as for example they that mayntayne that freeres maye wedde nunnes. Or that cannot be pouert by scripture. One of these things is as ye haue herd, the perpetuall virginitie of our lady, which himself hath expressd in this same chapter, ye true members of his elect church, must vnder vnderstand after ye they be once taught it. And then if thesame be bouden to believe it, they be bounden to vndertake her and mayntayn it. And to speacheth Lyndall cleare agaynst hymselfe, so suche as make no matter to the scripture. He meaneth suche thinges as were not of necessitie requisite to be wrytten in scripture, and therefore he uppeth like hymselfe. For there is not one article of the faith that of necessitie needed to be write, but ye godd could both have taught them kept the without uppertyng himself. As he had taught and kept for so as for example ther perpetuall virginitie of our lady, whiche Lyndall hath both denyed and confesd, and denyed agayn, and wert neuer where to hold him, the beull to troucheth his hyynes, and to saluac Ion that is in Christe, whether they be true or no. The churche hath none suche as make no matter to salvation. For every thing that godd will have believed, persaymed to saluac, 21st the contrarye belief is disobedience to godd that so taught it his church, because he would have it believed. And that the perpetuall virginitie of our lady is of such sorte, Lyndall hath hymselfe opynlye and plainelye agreed, and yet would be nolwe secretly take backe agayn, not wittinglye peradventurce, but that the denuill pulleth hym backe by his coatte kypye unaware.

And for the blinde sole of the, make freeres breaking the bunch of Christes church, for whyle like they oughte to suffer all thinges, and rese agaynst their neghbour's (whom they ought to love as ther felues) to se a them: such men I say, are fallen from Christ and make an able of their opinions. For except they put trust in such opiniones, and thought them necessary unto salvacon, or with a canned confidence went aboute to decepe for some filthy purpose, they would never breake the untie of faith, and yet see they the brotheth. Poor good reader, consider who make freeres, is to say: to day partes and divisiones, and brake the bunch of Christes church, whether the catholike church that was agreed al of our moun, believing purgatory, and the equal godhead of Christe with his father and the holpe gott, and the blased body and bloud of Christe in the sacrament of the alitare, 3 the other holye sacramentes, the perpetuall virginitie of our lady, or payd onto her and other holpe laintees, it dure renuence to the re lykes, images, kept holye bates and fas thyng bates, and believed all brye fall and firmly that it was abominable fa-cleege for a true to wedde a name. In all these things many other god things me, for all godhissed people agreed in one by a spirit of godd without any variance, as apparently plainlye both by the olde continued bokes of service did in 5 churches throug Christendom, by the bokes of the olde shriftbokes and lantesses in every age of trume, sayng only when suche heretiques as Aristus, Welchisse, Luther, Lambert, Puthyn, Hulse, CTyndall, suche other lyke her, there some in onetime, so in another, the very worst in our tymes, have been by ye denuill forced by to supply true faith, by brye to the catholike corps of Christendom, and make newe fond sectes of ther own sofoll by hyynes. And where he speketh of hyling and fling ther brotheth, hymselfe can tel weploughly good Chris ten princes other bertooues people, did in the beginning greatly to heare such heretiques, till that they were finallye vndone in anouthing of ther febicios trouble, and for the repelling of theys inemnec bale, to solace ther example of saint Paulus, and as he bethoke some of them to the beull, to the punishment of it, theye bodiges in helpe of ther soules, or 00.31. ceating
A sealing of their sinnefull blasphemy: for by ympall, all labors and bodie punyngenie, to finish the infinite malice & intolerable trouble of those heretikes, for the safeguard of good people in peace & tranquilitie. Whiche common peace & quiet if the heretikes had not perturbated, they had been themselues much more easily handled. But as Eynall knoweth that this is true, so knoweth he well agayne that the heretikes have been those, that did in chystendom begyn to spight, kyll, se, beleve that themselves were kyllen & slayne, or any thing suffent withal, and that they begane to be kyllen and suffent withal by their owne imposturne malice, whereby the catholike people were constrayned and compelled to kyll them in the necessary deesse of innocentes. And that this is true, Eynall knoweth well, both of the stoyes abroad of Englond as of other places, and also by the experiance of his owne daies in Amayne thorow the cruell murderr there of his owne folowes the heretikes of his owne secte. Whiche see there, and redbred burnyn, and kyllen, not one naught kynd knayze, or two in a towne as good hinges and princes doe these horribile and incorrigible heretikes, and yet sometyme tenet once in the pere, and in some god towne not once in tenne score pere, but whole goodly monasteryes they burned up and destroyed, and some where at the churches almost thowwe the whole citrepe, robbed, spoyled, and bare awaye all that ever they founde, despight the schipyn, mnaiges, reliques, the crucifixe, and the blessed sacrament, robbed, mappened, and murthred many godd vertuous people. And by goddes good sufferaunce, they ceased not at the clearge, but feelling fruite, went farther & fell to their looses landes. So that they winched and cared not for Goddes part, wher suffe to wake within a whole and care for their owne part. And thon they seell upon the heretikes agayne, and killed of them above three score honfonde in other places all in one summer. Since whych time in Swycheland, and even this last pere Zwingllis sette his heretikes in a rage againe, to pyple and pyple the true catholike of his owne citee. But God gaue the victory to his faithfull folk that wer fell to fight with them, fauing that ypper force diane them to the fleete, where they bare over thens enemies. And Zwingllis hymselfe churche heretike of all, was there deadly wounbed and taken, and after that burned up. So suche pyppre fortune had Eynall more there, of whom he taketh of his chilten bered, he knoweth it towell himselfe that his owne unhappie folowes, the heretikes I say themselves, beganne to suffe that guse. And as they begane it, then to they kyyll it, and surely ther was no doubte, but that Eynall hymselfe had loged long, and yet ever loathed fay, that as the Lutheranis & Zwingllanis have beganne to cyse & ruffyle in rebellion in sondry pates of Amynge, so he might see his disciples asasse some fety here. But I trust in Gods grace in the buygnes goddesness, their heeres shall all faynt erred and come to more. And I shall wer be strong with them as to fay the by, I would with Eynall among them ther fore Wars too. For I little doubte if they pyd, but both captaynes and company (as Zwingllis and his butmyte came hertly to mistchese) if God sees where he fayte, shulde have the lucke.

Now is this a plaine conclusion, that both the that truist in their owne wokes,

For what a peril here were, if a free hold put any truist in chasitie's keeping of his bow. But and if the truist in leche-
ywth wedding of a nunne, then is he safe enough, because that woman is not his owne woake, but the work of the devill, and of the synne that breaketh out of his members. And they also that putte truist in they owne opnines, be fallen from Chyste, and erre from the way of faith that is in Chystes bloud, ytherefore are none of Chyste church, because they be not built upon the rocke of faith.

Chys both hymselfe and his folowes that are heretikes. For the articles that the whole catholike churche putte truist in, be not the opnines of anye man, but the sure doctrine of God. Whereof the certaynte of the truth dependeth upon the promp of our lavourie hymselfe, which hath promisid that the hopp ghost shall teache yss church, all truist and leade it thervunto. And therefore if it be true (as in beyde it is) that they witch truist in they owne wokes, and make wokes of they owne opnines, bereake the union of the church, and make land ypes sectes, and pyple there chrispened. And ther, be fallen from Chyste, and from the waye of the faith that is in Chystes bloud,