A blood, and therefore none of Christ's church, because they do not put upon the rocke of faith; then must it nether follow, that Luther, Zwinglius, Huskin, Tyndall, and all other of their fonde sectes, be fallen into Christ, and erre from the way of faith that is in Christ's blood, and therefore are none of Christ's church, because they put their trust in their own vain imaginations, and make voids of their own false opinions.

For which they broke the peace and quiet both of the church and of the earth by making of sedes and divisia and discord, to the great confusion and distraction against their neighbours and their government, and thereby cause the robbery, pillage, spoile, and murder, of their god catholic christen men. And do put also their trust in their own works, not in falling, praying, alms, or any godly work, but in destruction of monasteries, casting out of religion, expulsion of chalstite, with wedding of scribes, living in lechery, profanation of churches, polluting of altars, blaspheming of saintes, raving bown their imagines, casting out their reliques, disputing our lady, defiling the crucifix, and finally, mocking us morning at the blessed sacrament. And thus abasing themselves, they declare, sooner clearly that they do not hope upon the rocke of faith, but with the breath of damned spirits be driven down to the hell. I pray God amend them, and let them on that rocke agayne. And here an end of this Chapter, in which ye see, to what pleasant pates first his royal rides of sinne, and not sinne, erre not erre, and after this royal capling of making sectes, breaking of butter, killing of christen men, trampling in their workes, is by the perceiving of his woods finally brought into, and every michief he layeth against the knowne catholike church, eache after other fall in his owne necke, where that soute lieth so surely bounden on his shoulder, that as long as he lieth with all theghostes he can find, he shall neither well make it of.

Faith is ever assaulted and fought withall.

Tyndall.
A disciple, such heretics as Tyndall is, from the beginning to this present time: to hath every fals faith and heretics been unpunished, afflied, and condemned, by God and al his prophets, by Christ and all his Apostles, and all his holy doctours and saintes, and by all the whole corps of Chrisitian, from the beginning of this, and this conduce and battle Hall never cease, till Christ Hall finally overthrow the world, and sinifie it, and deliuer the kingdom to the father. And as for every mans faith private, by who knoweth not (though Tyndall tell us not) that the devil dape his labou""
And fought withall.

A to the members of his elect church, but
comon to the very small elects, to the
small reprobates too. For both the tone
and the father make spine and repente,
and amende, and hume agayne, and a-
ment agayne offer them Lindalles hath
fingers on his handes, and toes on his foot
too. But he that finally repenteth his
sins in a right faith, is an elect fore-
space to god from the beginning. And he
that finally doth impenitent, as divers
wedded seenes see in their lecherous;
the that after Lindalles doctrine repenteth
without care of hiske, or peth in a false
berste against his holy howell; suche
folkes be finally reprobates, for they knowe
unto god before five vorld was wrought.
That they would finally be impenitent
fall butter to naught. And the other
part of his tale, whereof cannot be ver-
blyt in the reprobates, that is to wit the
keeping of charite still in the boasting
of horible dothes, cannot be verified in
the elects neither. And so his tale on
every side foolish, false, and naught. For
hys lewely atterver whereof, to make
it appeare fauors and likelye, because he
can neither bryng in straung, scripture, nor
other good authoritie: pe shall nowe see
what enuample he bryngeth furth.

[Tyndall]

As a good child whom the father and
mother have taught nought and wised,
looun this father and all his commandementes, and by the weight of the
goodnesse bethed him that his father lo-
uch him, and that all his fathers precep-
tes are to his wealth and profite, and
that his father commandeth hym no-
thynge so; any nede that his father hath therof, betheth hys profite onely, and
therefor hath a good faith unto all his
fathers promiotes, and loueth all his
commandementes, and dooth them with
good will, and with good will goeth to
school. And by the way happily he seeth
company play, and with the light is tau-
kynge and raunfished of his memore, and
foggeathed hymself, and fantaeth and
beholdeth, and falseth to plate alle, fog-
gateeth father and mother, all thepe
yndenes, all thepe lauves, and hys own
profite thereto. Hooe be it, the know-
ledge of his fathers knudence, the faith
of his promiotes, the love that he hath
agayn unto his father, and the obed-
ient mynd, are not utterly quencht, but
lypethde, as all thongs doo when a
man depeih, or peth in a traunce. And

as lone as he hath played outhe all hys
lustes, or bee learned in the meanesse
season, he commeth agayn unto hys olde
promission. For ever the later, many tem-
tacles goe over his heart, and the law
as a reggie hangeman tormenteth his
confidence, and goeth up to persuadde
hym that his father will call him away
and hange hym if he hatches him, so that
to is a great while to rumme away,
rather then to retourn unto hys father
agayn, fear and desire of rebuke, and
of loss of hys fathers love, and of punish-
ment, toke with the fruit which he be
hath in hys fathers goodnesse, and as it
were, grue his faith a fall: but it rebeth
gaye as soon as the rage of the spit
must is past, and his vorld more quiet.
And the goodnesse of hys father and
hys olde yndeusse commeth unto rem-
menbaunce, eather of hys owne cou-
rage, or by the comfort of som other.
And he believeth that hys father will not
call him away: destroy hym, and
peth that he will no more doe so. And
upon that he getteith hym home dismays-
ed, but not altogether satisfyede. The
olde yndenelle will not let hym dispay.
Hooe be it, all the world cannot sette
hys heart at rest until the pap be past,
and untill he have heard the voice of his
father that all is forgiven.

[More]

I neither have yeuer heard, nor yeuer
looke to heare, anye very wyse word
in all Lindalles bookes. But yet heard
I never a more plenthe prosehe then this
hys holpe preychynge is, no: therwith
more pennently pertillous. While he pre-
tendencies to make this Chapter of faith,
and then inleth it into tryst and hope,
and yet would make us believe, that
neither nothe at any true saileth anye
man that once hath gotten the, no: that
any man which once hath the feast that
hymself describethe, and therby is once a
true member of his elect church (as euer
e man is by hys doctrine that once at-
taineth that faith), can at any time after
leste it not fall away thretherfrom, and for
that cause can never doe bealely spine,
though he doe never so many damnable
dothes, or doe them as himself calleth
them) horible dothes. For as for damna-
ble, happily Lindalle will saie they bee
not be they never to horible, because the
seede of god, that is to wit, their feeling
faith, can never suffer (schee true mem-
bres of his elect church, doe thole hert-
coiis).
A die dedes willinglye oz of purpose, but
only for weakeenes & frailtie, for which
they can be (faith he) no deadlyl sinnes in
doode blessed bodys, be the dedes noter
to benefit.

And now to pone by this wondrefull
strange paradox, this opinion impossibl,
to be very plain, one, evidet & clear,
he turneth bey with sapples to feble &
to dimme, that the faine light of our sone
eyes can feante attag to perceiue, howe
the sapples any thing touch the mater.
For where he shuld to make by clerel
by hold it, put hys enamples in great
and horribl dedes, suche as hymself be
for in another Chapter confessthet that
his holy mebes boe be forgetheth here
now such horribl dedes as would make
the readers abhorre the doeres of them,
and speeceth forse so safetly that they be
feble sometime in temptacion, and then
they canot stand, & that after they have
finned their faith is faynt, & when they
shold help theys neighbour, theys love
is cold, and theys not pacient in tribu-
lactions, when theys lutter wrong, theys
cannot foggeue loe, and when men take
away their goddes they be angere, so they
be lo.

Lo how angere Lindall is with
his true members of hys elect church,
howe soe he lavest their sinnes to them;
charge. And yet because we should take
theys faultes for muebc the righter, he
mininteh all s matter & makes it much
the lefle, by resembleng it likeneng them
to a good little childyl, as though theys
faultes were all bychlidynes, as it
were a babie that wepeth and warely
angry with the light, for catching away
his head and butter, & would complaine
to hys mother, and bidde her goe take
a rokke and beate the light. But li-
Lindall now goeth about to play s ma-
ster, and sette all the catholike church as
agape to scole, and would haue learene
fuche hard lesson as we never hear of
the lyke, as that men can comonly doe
mitchious dedes without any deadly
sinn, because they doe the not willing-
ly where no body compelleth them: lette
hym at the least lyke, sith he will make
by all slyngly chelde, lette bys our le-
sion as a good master teacheth his yong
children. And lette hym not teache bs
our lefle in a smale agged banke, wher-
in a vonge begynner can scarce perceiue
one letter from another, but lette hym
teache us in a faynt great letter of some
tette banke, that is more easie to leare
upon. And therefore we shall praye hym
to lette passe over for hys ont for hys long
chydylke enample of hys good chyld,
which for all the nutfour of hys fathr &
yhys mother, and all the trophesome
that he learende of them, and all hys lour
to them and to theys commaundemencs,
and all the trufte in hys fathers sump-
tes, for which he gooth with good will
to schole, funding yet by the wapre some
companions that fall to playse, is rank-
ished of hys remembraunce, and fors-
gattynge father and mother, s all theys
promys, and al theys kindnes, and al their
lawes, and all the wisdomes he lear-
nde of them, s all the nutfour that they
taught hym, randeth still and looketh
on them, and after fallith to woode with
them at sone fuche preyer playes of like
bydod as chylde be wonted to playse, as
cheristone, marbe pone, boile pike, jupere
ponyte, cobbe nutte, & quotyng: let be
leane I say this good chyld at his game,
shall be sette ether bome with hys fa-
thr, or to schole with hys master with
theys typpes fror hys taryng and trev-
ning by the way (which is more mete
for such a chyld, the after his lutter play-
ed out, Lyndalles traggall professe of
remembraunce of hys olde profession,
with temptacios over hys hearte, and
the lawes hys right hangman, torment-
ing of confence, fear of destruction,
and almost desperate die (de) of hanging.)

Now let Lindall therfore in feede of this
chyldye, take for enample some of the
true members of his own elect church y
bath s feyling faith of his own false here-
lies, s not a little child, but a great donen
houche, that oute of hys hopes age is
twenty wynter septe into hys knaves
age. Then let Lindall put in hym for en-
ample not as he doeth she, the beryng
angry with them that both hime wrong,
// of lacke of due loue to the liberal helpe
of hys neigbourhes neede (with yrophr
impose, and sovenamples of infrin-
itite, stelbrenite, imperfection, s frap-
tie, Lyndall couered and kerpeth a lyd
the hatefull hearing and beholding of
theys abominable dedes) but lette him
putte for enample that hys true mem-
ber, hys lacke houche that we speake
of, is to fraple and to stede in tempta-
cions, that take the fruit of the same
remaining in hys stede, and as Lyndal
lath, brynging out at hys members,
he fallith into horribl dedes (for
that is Lyndalles woode) as into ab-
novtury with his mother, poysoning his
fater, and mutterlygys hys brother, in
facti
Alacrilegde, and intende as ferre Luther borch with his name, fail to mocking
of alnighte God, as Lindall borch in the bleded sacrament.
Now first we have so; examplal taken boc little pretie sines, but great and
horrible desdes, and have also taken for examplal, no little pretie hope, but an
olde great biaucie spirit and mere for the matter, as in whom may well and con-
sequently be verified all Lyndales trag-
cical trunes of temptations and to-
mony, destraunce, hangman, and ga-
sowes, so altogether: let us in thy ab-
ominable beast note, and in these horri-
bale crymes, as in a great teet hand, loke
B upon our lesto that master Lyndall te-
ached vs, and see whether ther be written ther in the thing that he would have us
learn, or whether y (sith we have note
such a boke with so great large letters, as we can spell upon and dore togethe
our self) it that peradventure appeared he went away before with a small ragged
hand, to begely be make vs reade false.
Be remember good readers y he sayth,
that his true medes:es upon great occa-
sions, as upon the sight of such thinges as
delitch them, bee rauphed of their me-
mony, and forgott themselves (as his little
good child both at the sight of the playe)
and to contynue still in the folowynge
and fulfillynge of his lufe, as it were a
man in his slepe, or one that laye in a
traunce, and neither is his faptie loste
in all that while, noz his love to the law
of God, but though they lye hyde, yet
they continue still both truwe, and his
hope and his trut in god all, and ther-
fore though our Jack Louch be of thos
horible bedes that we byp purre for ex-
amplal, yet beynge a true membre of
Lyndales elect churche, becaus of his
feeling faptie which so torrith him in his
heart that he feeth nothing thereof, be
contenteth nor in his mynde to none of
those bedes, noz doeth none of them will-
ingly no of purpose, noz at the least wis-
ly not maliciouly so: that were into his
olde tale putther Lindall in new in his
deision exposition upon the first epistle of
saint John and therefore in hym there
can none of all those horible bedes be
damnable or deadly sinne.
We might here leste Jacke Louch be
alone, and ake Lyndall weber another
louche of his accquarence hym
was mayster Martine Luther, not one
ive a true member, but also one of the
chiefe membre of hym electe churche,
that heth lyen all thys whyle a slepe, by the
space of so manye yers together, bith
be hall ranne oute of hym ordre inap-
tracel, and after weded his numne, and
yet contynueth with her still.This freere
and his numne, dranke well of lybhe-
phod ere they went to thys byde benede,
if they lye still and slepe yet.
But for amuch as Lyndall will not
agree that freere Luthers lecherie with
hys numne, is any evill bede at all, but
very well done and verocely therefore:
though we dene none other examplal
against his frants the refic to the cares
of any good chresten man, yet for Ly-
ndall symfelse we must leaxe Luther by
slepe still a slepe with his leman, a
returne again to Jacke Louch, whose bede
Lyndall wil graunte and agree to be
horrible, though he denpe the to be dam-
nable because of Jackes feeling faptie,
which though he feelt it not because he
lyeth a slepe, kepeth in hym still yet y love
to goddes lawe, and difference him not to
content unto the numne, noz to doe any
lu such bedes willingly no of purpose, noz
at the laue wife not maliciouly.
Let every man here against Lyndales
foolish tale and Gammelle intencion,
take testinomny and witness of his own
writte, whether he that by the deuiles
enchantment destolet hys mother, pop-
tnoch hys father, and nurturath hys
brother, and mocheth alnighte God,
and suche other horrible and abomyn-
abeld bedes often tyuenes, doeth delibe-
rately with long deuice and Eudre be-
aved about it, doe this gear willing-
y and content thereunto, noz elles both
all untyuinge, as he were a slepe no
in a truane. Let Lyndall tell us wha
he will, he shall (I wene) fynde no bypse
man in this point agree that these be-
thes doeth they detectable bedes unty-
linge without contente unto synne.
Nowe touchynge Lyndales othere
goodly refewe, that the horrible bedes
of his true membre of his elect churche
be no never deable synne, because they
dooy them never of no malpe: this is
(by ye stare) a very conteynable,which
every wise man ye wot well maffe nedes
allowe and commende. Fo in our ex-
amplal of Jacke Louch, what indif-
rent iudge woulde not bolde the good
man excused of all those abomyable
bedes, if ittighte appear to the court,
that the defoiling of his mother was not
for any delighte or malice borne to hys
father, but of unnatural affecion and
A very beastly lust. And also that the popeling of his father, grew not of anger or evil will, but of love and longing for his substance, and such other excuses like, for all his other detestable crimes, whereupon it might appear, that none of them all rate of anger or evil will, but some of pove, some of covetise, some of lecherie, or such other ribalds appetite. What coude his judge in such case say to hym? very pitty, if pope man sayd once he wer popy, but streke his head, bidde him go home & be a good samne, & deth to no more. And therefore, for as much as the same

Each louche both none of those detestable deeds of pure malice to any other body, but of some kind of affection toward himself, Pope lawe is not utterlie quenched, therefore he is one of Lyndales electes, that finneth never how dode so ever be. For whereas finally Lindall teacheth vs, that his true members of his elect church doe never finne beastly, because he after the luffes haue played out at their luffes, then they repent as gaunp and remember themselfe, their fathers somer kinde, and be sop; this is a saue tale of a tube tolde vs of hys electes. For every man wel noothe that thus doe the finall repobates, and be by doue repentance divers times in their lunes refolded again to the state of grace. And then by this tale of Lindall, ther no dode damnable nor deadlie sinne in any man, wer it never so abomina-ble, but only those last sinnes in which he hyed impeninent. And then were all Lindalles hygh descriptious and difference of electes & repobates all bought to this point at the last, that their dodes bee at one, and their passions and their father's, and their loues to the love of God alphe changeable, so iow the remenaunt of their lunes, lauying that the tone fote dpe repentant, and the thether foarte impeninent. And this is thesame thong that we saue. And so is Lindall after all his long footlie variance, at last maugry hys teeth against his pur-pose, compelled to saue thame that we have alwaye lapde, and he alwaye dis-plied.

But then saue we one thing farther, that whereas the electes be by his sone agrement the penitentes one ey, and the true repentantes neither himselfe which repenteth not hys abominable betrayes, but stubburnelys dande by them and saide he will dye in them, nor hys ma-

fer Partine Luther, whothe notwith-

stand that the luste bath ofteyned played out his luffe, will not ret leaue his electe, but ye stille with the nemne and defende for lawesfull matrimone, their sphyrece lye that to fexe God and al god men a very beastly bichery, how they selves electe to be any of the true penitentes, but rather to be luffe, as by if they repent better ever they dye, Hall elles be none of Goddes final electes, but very wretched repobates accucred out of goddes company, & misera ble mem-

hes of hys damnded church in hell. Yet faith Lindall farther in the ende of all this Chapter, that albeit the old kintenvyle of the father cannot lette the good chyld becry dyspaye, for all that he hath played at sarme pointe by the waye in goinge at scholewaie; yet all the world cannoe fette his heart at rest, until the pan be past, and untile he haue his voice of his father at is forscie.

These woesdode I haue Lindall apply me wel to his godly purpose, and turning the samplers of his good chyld into some old slewe, and the playing at sarme pointe, into some detestable dede: lette Lindall then tell us, where, what boyce, and by whom, his true members of his elect church saie heare that boyce of remotion. The meanes anoy worode spoken in scripture already, there is heone sedde, and not afer after his finnesfull crime committed, fall at any great confict in himselfe between hope and dispaye, his faith almost catching a falle for feare, and at last with muche woode and prying againye. All this geare is doneone, ity boyce of his father granting remision lest his hearte at rest, and that boyce be his word written in scripture, so then heheard the word before he did the dede. And that word being such, if it were understannde as Lindall teacheth, that furthwicb at the bare repente-
ting without thirft or penance, al be for augeuen, lynne, panye, and all, both eternall and tempozal, both in hell and purgatory, and in this woode too: that worde were than I say, already before the dede, not a forogenese onely of the sinne pasted, but a lyence almost al of all hoible deeds to bee done. And if be meanes to heare the boyce of his father afterwaerde, not written before, he muste heare it by the mouth of hys ghostelfe father upon his humble lyfice and com-

section, which Lindall calleth ly the craft and minention of Satan.

And
And this is the conclusion of Lindall in hisps Chapter, where he saith, fearing ever shall be afraid, which is as ye are now taken here with xull, piecemeal on every side wounded, coupleth, bound, and quites of feeling as any blain of bothe, but utterly dead of grace, sent downe into the heuell.

Tindall.

The maner and order of our election.

Then goeth it with goddes electes. God chooseth them specially, and they not God, as thou rendest, John. 19. And then he sendeth forth a citation them, and delivereth them his good will where he beareth unto them, and maketh them see both theys own demnacry in the law, and also the mercy that is lappe by for them in Christes bloude, and thereto what he will have them do. And then when we see his merce, we love him again, and choose him, and submitte our selves but to his laws to walke in them. For whereas not in wise, reason, and judgement of things, we cannot erre in will and choice of things. The choyse of a mannes will doth naturally and other own accord, folowe the judgement of a mannes reason, whether he judge right or wrong. So that in teaching onely reflect the pitch of a mannes living.

More.

This Chapter dependeth upon the Chapter before, in which he reproach his true minsters of his electe churche unto his good childe, whom his father taughte nurtur and toile, dome, and sent him to schole, and be like a mycher and a treuant, played at durtile pittre by the way, and when the game was done, fel almost in despair of life for scare of lyving, his father caught him. And yet soone after wit and wile he recomendeth hymselfe; with the remembrance of his fathers alde goodnesse, and so came home againe with a good little childe, and hearde his fathers words of goodnesse, wherby hee lesse his hearte at rest, and than he went to upp morelie, and than the maybe pute

on his bigger and brought him to bed, and than he cared for no more, but was merce in the monyng, and readye to goe playe the boy again as he didde before. And now there is Lyndall to mend this Chapter saying: Even so goeth it with goddes electes.

Yet he reememblit Goddes electes unto the little boys, he shoule have put into the samble of his little childe, that his little childe sometyme when he had player the little young treuant, sa at his remembrance of his fathers goodnesse, is for scare of his fathers anger gladde to goe to some other friends of his fathers, and praye them to bringe hym home, and helpe to shew hym and keep hym from beatinge. And then he shoulde have begunne this Chapter as he doth now, and say: Even so goeth it with Goddes electes. For if the samble of his good childe maye piace at the remenant for him, than may it prove this. To seek out one piece as well for his, that the elect after his offence, seeketh unto Goddes as his fathers friends, and piaryeth them to helpe to entreate for him, for to doe many times such good children ye worte well as Lindall putteth his faulnelye, but we will not nowe for hisyme troubling Lindall muchie with that matter. I wold not in this Chapter all over but faue that, for truly his chapter is very naught, and bath in it the secret seve of Lindalles chief popis, whereby he laboureth after Luther, under colour of Goddes election, to despise the free will of man, and take all thing to bekeene. Whiche thing is not in it feele to faile, but Lindall pougeth it as foolishne, as ye shall perceine ano.

But spieth confinde howe darklye the manne walketh in his way still. For yet he handeleth it of that lathpon, that he would not we shoulde see, whether he meane by his woode electe, the man that is electe for the tyme, after the maner of anye of those elections that I declared you before in the beginnyng of my fourth boke, so whether he meane of those electes that are of God before the beginnyng of God would seruene, to bekeene as by his gift and grace, and good will working therewith, in folke of age and wit thereto, shoulde, and would be in the state of grace and be fauned, and therfore he called sometimes finall electes, sometime eternal. And therfore his lyke electes hymselfe meaneth, Tindall leaueth undeclered, and will we thall...
The manner and order

A genele at his prync orpon bys uncert
rain woodes, to the ende that he mightes
euer have some refuge into a carpyn
hole, and when he were plaine confu
sed and repoused, crye out upon me than
and say that I wille take hym.

But I am content to take hym there
fore, that ways that maye bee the stron
gest for hymselfe, and that way that his
woodes gathered out of dyneres of his
Chapters, some before and some here
after, thew me most likely that he shoule
meane, when they be seen considered to
ger. And that as me seemeth, that he
meane of those electes that are called
Eternal election.

The finall eternal election, all be it the
place of scripture in the xv Chap
ner of saynte John which Lyndall alled
geth here for bys electes, lyther made
for bys purport cleeing that finall
eternal election, not onely because the
woodes of Chylpes spoken theer to his
apostles, cannot comonently fere for
those which swarme from the true
doctrine of Chylpes catholike churche
that the apostles taught, into falsie heresi
es: but also for your fauor or those
woodes when he lapde into them, you
have not chosen me, but I have chosen
you, and appointed you that you shal
goe furtie and bynyt fruite, and your
fruite shall abyde, he spake theer not of
theys small election to faluation, which
election of himselfe foulely in his godhead
before the woode was made, and which
election theerfore is called eternal. But
he spake theer of that eleccion onely, by
which he chose and elected them to bee
hys apostles and messengers, to be sent
about the woode to prachye his gospell,
as plainly appeard by those moste
woodes: hauye choosen you, he apponeted
you to goe bying in fruite, & finally as
the same eleccion, whereof he spake wha
he laide: Hauy more electus and choosen
you twelve, & one of you is a bulle.
And therefore as I saie, the man lapeth
the scripture very faire fro hys matter.

But nowe takyng hym as he woule
say, if bys woule fereuch hym, is to
witt, that by woor electus, he meenthe
the finall eternal election: let us see &
cherish what doctrine and before
unheard, master Lyndall teacheth bys of
them. He sayeth that after that God
haue chosen them and telleth not whan,
whether after they be cumyng into the
woode, or before the woode be made,
so that he launche it by those woode wyt
in doubt, which eleccion he meenthe,
whether unto saluation in the churche
trippsbaunte in heauen, or onely into
the church here mistant in earth.

God he farte furtie forth and callye
upon them, and beweth them his good
will which he weareth upon them.

Now here falleth Lyndall in two na
tures. One is, that these woodes of hys
cannot be charysed upon all electes, no
ty many sere in thea crables, and many in
thea christombers, but if he taken al tho
for none electes, because they can under
stand and no praching. Another naure is,
that the ynglye which he saith here to
appozer unto the electes, he cometh both
to the electes & repobates. For all hys
God doth to them too, s are not hys elec
tes, but unto such also as wilde, s there
fore salve, finall repobates. For God
of his goodness & willinge as the scripture
faith, all to be saved, sent hys sone into
this woode, to call upon the whole
woode. And he sent hys apostles about
the woode, as a lorde & God indwes
sent, without acreditig of perfones as s.

But than goeth Lyndall farther and
saith, that God maketh bys electes see
both theys own damnation in the law,
and also the mercy is lapde up for the
Chylpes bloud, and thereto what he
will have them do.

These woodes meene woulde been
dwear but well and plaine meanyt. For
they may come to good plaine meaning
meeny, to be well and plaine spoken,
and as well and plainly meanyt. But yet
as pe thall here to see in these woodes,
that god maketh hys electes see his mer
aye, as playne wooodes as they bee, and
as innocent and as simple as they seye,
yet in them meanseth Lyndall courteisly
to come forthe with his propson of false
preachinge the predesinacyn of God,
with deduction of the free will of man
concerning any maner of beenur of the
selfe toward the belief and faith. For he
meanseth here, that God alwaie maketh
the electes to see the thinys, without
any will of their own aying looking
with God toward the light thereof, and
that all the repobates that he abused
not for lacke of the belief, he reproba
sed, and relected, and left bychoven, and
kept from the light and peracpyng the
thinys to be believed, without any
merit of the light or the desert of thea
selfe, onely because God list not to make the fee.

And of Lyndall thus falsely meane
by those lapde playne woode, pe thall
farther
A farther perceyve by other woordes of Tindalles owne wroting, afterwarde in his annswer to the first Capter of the thirde booke of my dialogue. For, where as I there selyved, that the verae bookes of the scripture it selfe, cannot make me believe the scripture, nor verae freely knowe which were the verae true scripture of God, and which were scriptures counterfeit, saynge that the catholike church teacheth vs to knowe the scripture, and the spirite of God, with mans owne to warderly and good endowe, woodeth in man the credulitie and beliefe by which we both believe the church in teaching vs which is the scripture, and also by which we believe the thynge that are written in the scripture: so because I sayd there, that when we hearde the scripture or reade it, vs we be not rebellious but endowe our selfes to believe, and capture and subdue our understanding to serve and followe saith, piaing to: Goddes gracius aude and helpe, God than, worketh with vs, and visiteth both enlade oure hart into the asse of the thing that we reade, and after a little parte of our faith once had, increaeth ther credence in our incredulitie. Tindall to this in manbegge of mens endewe towards the beliefe, and in thynge that we woulde capture oure understanding into the seruice of faith, aunderwerte me with an hyousous exclamation, and crying oup on my mylkes and helpe, somyth ous hygghe spirauial sentence in thyssasson.

Tyndall.

Dowhe bett bele he is thysly reaason. The wilde hath more operation at all in wykkyng of faith in my noule, no more than the chypley bach in the hirgeynty of his father. For (saith Paule) it is the gyffe of God and not of vs. So wit mylly thowe me a true cause of an appa rent cause whye, ere mylly will haue any woorking at all.

More.

Dowhe perceyve you god chyppen rea ders, what an unchristen mind thes eulch christen manne hath in thes woordes, that seem so fayre and playne in this preuent Capter. For, though he spake not suche to playnely in this Capter, as he bothe after in his annswer to my thyss booke as ye haue here hearde: yet that he falsely meaneth in euyther place alike, yedym y et more plainly perceyve by his woordes, that in this Capter in mediately folowe, which are such as may be as well ypped to his fayre vs of his answere unto my thede boke, as to the woordes into which they be knitte in this preuent Capter. In which, when he be hath faydye god maker, he selecteth seer their damnation in the lawes, as also the merce that is fayde by for them in Chaylles bloue, and ther to what he will have the boe, it foloweth that fayththe.

Tindall.

And then when we see his mercie, we lound him again, and chose him, and sub mit our selues unto his lawes to walke in them. For, when we erre not in witt, reason, and judgemen: we cannot erre in witt & chirce of thynge. The choyce of mannes will both naturally and of her owne accord, folowe the judgemen of a mannes reason, whether he judge right or wrong: so that in teaching only refeth the pith of amannes lineing.

More.

Dowhe trust I good readers, that it is enough that we perceyve and see what Tindall entengeth in thiss Capter of the order of our election, and that for all his great exclamation, we be not yet to bete bynd, but we sse well enough which haveth this whylr joint walkyng, and that he gout about under colour of the pyly and commindacion of goddes preestitation and bodinece debates concerning faith, to put away the abe of mannes free will, and yet ouer that, though so what more cowertly, of trouch concerning all other good woordes too.

And albe it that he terme here to geue mannes will in manner the place, in the act of our loue toward god, as heareth god in the worke of our beleef and faith in vs: yet then he is well perceyved he bringeth all to suche incautible necessities, that both in the soule and the other, and in all maner of god woordes, he taketh betterly away all maner of merite from the good menne and electes, and genereth into the cull people and reproueth an excue for thesmefly, an occas ioon to lay the weight of their just damnation, to the uniuistice of gods eternal odinace and moste righteous predestination. And yet are all bys reasons in this greate matter so small, that a man may not well wit whether they be more wicked or more wiitely.

Dowhe, albeit that I shall purpose to treat of thiss matter more at long with Tyndall,
The maner and order

Lyndall, when I shall come to the consideration of thy sonde answeres made into the third and tottwoth booke of my dialogue; yet can I not presently stopp before somewhat to show you of his abominable eresa in this point. And yet in good faith me solemly no very grett nede, his Gulies after his words of both places have light furth and layd together, be now to playn and evident of themselfe.

For who is so blette blynde, that feeth not the darke beholde the ereditie of this hypply spirituall heiretike, that faith it is a blette blynde scelpe reade, to thinke that the god endore of the mans part in willingly casyng himselfe toward the faith, a captuyng and tuubling his reason and understanding into the obscure and obedient stetique of belief, would bee no maner helpe nor furthers causse toward the gettynge of anye chypyn gait, but the will hath none operation at all in the woulting of faith in mannes soule, no more then the child hath in the beginyng of his father. For here ye see well that we speake of suchs as are of age and have the ble of reason.

A mannes will had no more part toward the attayning of the belief, than the chyphe hath in the begetting of his owne father. I see not wherefore our connuiture should call upon the people and bypde them of penance, and believe the gospel, as he dooth in the first Chapter of Sant Parke.

For though it be very true, that without Goddes help and Goddes grace preventing and disposing: no manne can believe: yet if there were notthynge in the manne himselfe, whereby he might receyve it if he would with grace, whereby God of his goodnesse offereth, apply himselfe towarde to the receyvynge thereof, and whereby on the other side he might towardly refusse it, as of south and negligence so sightly regard it that he were worthy to lefte it: if ther were (I say) no such thing in the man whereby he hymselfe might somewhat doe therein with god, oure Lord would not call upon men, and exhort them to believe, and prays them that will believe, and rebuketh them that will not believe, as he dooth in many playne places of the scripture.

But nowe agape we God and his holy scriptures, it is a worthy to see what hypply thynges Lyndall allegeth. First the faith, that it is a blette blynde scelpe folly, to reken that the goddendore of man shoule be anything worth toward the attayning of faith, because that faith is the gyfte of God. Is not dere an hypply reason? Who beperly that faith be is a gyfte of god? But what leteth that, that a man maye not by gys toward the ende of himselfe to receyve the gyfte of god by Goddes goodnes freely offered unto him, or by gys towardly, faith, or negligence, leste and forgote the gyfte of God? Is it any thing against the nature of gyfte, to be as willingy receyved and taken, as it is offered and given? If a man would have Lyndall a cup of gold, would Lyndall call it no gyfte, if himself did with god will put furth his hands to take it? Both with the willing behavour of the taker, change the name and the nature of, or any thing maynde the free libera all mynde of the giver. In good faith I must nede conselle my sel to blette blynde, that I can see no reason at all, whether leste nor godly: in this reason of Lyndall, no: as I wene, Lyndales owne Marpe egre open nepher.

What good thyng is ther, that is not the gyfte of God? hope, charitie, continence, pitte, learning, wiseom, or any thing in this world that aught is. For as saied Sant James: Every good perfect gyfte is from above biffandynge, and from the fader of lighthes. And Sant Paul saith: what hast thou that thou hast not receyved? And of whom munt he all thinges receyved, but of Goddes gyfte? Nowe shall evere manneth that in Lyndalles hypply spirituall judgmente, hee taketh: for scelpe and blette blinde, that will be so foolehle to pette anye endeuer of his owne to laboure and wooshe with God, in the gettynge of hope or charitie, pittefull affection or charitie, learning, lymite, wiseom, or any other good thynge. Because they bee all gyftes of God, a man must therefore syfte even stillle and doe nothing toward with, till God come and gene them all thinges biware. For the maye be worre befoorde, than must he by Lyndalle, done not so much as be willing to receyve it. For he that by his will receyved it, and which should elles for his goodwarde and contrace will goe without it; he dooth ye were well some what more in gettynge thereof, than both the fomme in the begettynge of his owne father, whereth the fommes will that is yet undergetten, can nothing make nor marte, whereas in gettynge, attyme and receyving of their beredes, the will of the man contemnable toward, but...
A keth with god, both somewhat, not as a dead belliss wiberto into Linball putted andpowet his bire, but as a quick instrument, as hand of the maid that wittingly and willingly receive a gift of another mannes liberall offer.

Now if Linball woude here labour to make his helie bind with his blone fetelles, and tell ye that noe can do nothing til god present with his grace, nor nothing but as his grace goeth on forthe with vs: these tales they be all tolde, be not worsh a whistle. Fors may tell him agayne, that we say not that mannes endeouure can ame good doone without god. But we saye, that when men endeouure themselves towards so good a thing, they may then make themselfe sure, that god hath prevented them with his grace, for ells they coulde not so doone, and that he is ready with his grace to make forwarde with them. And that endeouure God is good: therefore if they will persue and walke on with God, he will walke on still with them. And thei endeouure that not be a good solith thing as Linalle calleth it, but a fruitesfall worke to the attaining of faith, though Linall woulde say nay thereto.

I would also very fast write of Lynball, it himselfe were as hymne and as salt in the true christens faith, as he is in his heresies, and then shouulde happen to faille in companye with other Papynme, Curke, Saracen, or Jewe, and would espoythem to the christens faith, and that all that they grant them the belief of one Almighty God, yet fo arynge that be faild until, he found them farre of from the belief (not only of the thre dom of the andial, from which that hymnese is in the same farre as any of them) but also farre of from the belief of the soule and holie ghost, and finally from the schythes of our scripturys for holye, or for wyttenygges worthye credence: what aduice and countervale would Lynall give them, woulde be not aduice and countervale the so pray unto God, and to call for aye of hym, that it might please hym to helpe to leade them in the waye of the righte belief, and that he woulde with his grace helpe them to enclyny their heartes into the folowing of that thing, that shoulde be into his pleausure, and the falanec of thry owne soules, which hynpe and prayer, they might atten unto without any precedent of thry owne fauythe. Woule he not also countervale them to so faire and odious women, to thensent theys prayer might be the more clean and pure, and aduise them also to geue good ames for Goddes sake, as hynpe Cornelins, whose 3apoynte Peter was sent unto hym therfor. Woule he not also countervale them to be not willful nor obstinate, but conformable and willing to heare and learn the trueth, and up on the hering thereof gladly to print in their hartes these thinges that would make towards the moving and inclination of their pursbes, towards the credency thereof? And woule he not rede that theys owne 3uch toward and willing endeauure on theys parte in the doyng whereof, themself not lacking not being slothful, God would not sapye to present them with his grace, helpe, and 3auore, and he befoare them God woulde leade them and goe surth with them, and never leaue them not so fake them, wylle woule with theys owne good endeauure walking and walking with hym, hynping them to the right belief and good hope, and godlye charite, with other many vertuous and good works proceeding therupon, and finally by that means, after this transtorte hee into the perpetuell blisse, and eternal joyes of heaven. Whethere woulde Linall aduise them thus? Whiche if he hynpe, then shouulde he teache them that mannes endeauure towards faith, is not a thing to be mocked as hymnese mocketh it now: but that mannes owne wille dooth somewhat more toward: therin bothe the hynpe to the begetting of his owne father. Whiche woulde Linall forbeide them all suche thinge in any wylpe, and tell them that theys owne endeauure woulde rather hynpe, and make them afere the fauythe that is the gift of god into the merites and goodnes of their owne wille, they owndeauere, they owne prayers, they owne continence, almes deyde, and fastinge, and all they owne endeaueres. All whiche thinges, as Lynalle take for naughte or peryllous, then is it lyke that he would of consequenece aduise those disciplyes of hys to be well ware of all suche thinges, doe none of them in no wile, so the countervale to such thinges could come but of helie blinde delusive reason. And therefore Lynalles disciplyes, towards the geatynge of the fauythe, to the entent they shoule take thercif no parte unto the; owne wyle, but geue b whole
The manner and order

A whole glory to God, Hon'd I say, by his abstinence, the none endeavour at all, not do nothing, not say nothing, nor think nothing, but sit ever still awhile, and gaze by day against the sunne, by night against the moon, till either some blind beetle, or some holy bee come by me in at their mouths, into their breasts on wholesome hope of decelerated errors and mothe eaten hereelse.

And thus godlyt readers, reason that Lyndall makes vs against the endeavour of man toward the araying of faith, which endeavour he mocketh called it a countable of base blind reason, because faith is the grace of God; I doubt not I say, but that his reason is such, that a man that ever base blind in deed, make perceive well enough, that Lyndall for lack of good endeavour, had of the grace of God, little witte and little grace, in making of that feble and unlawfull reason.

Lyndale other reason against the good endeavour of mannes will, is this.

Lyndall.

By witte must shew me a true cause, as an apparent cause why, cremp wyple have any woorking at all.

More.

Let Lyndall fet his consequent and conclusion to these antecedent made of this reason, and say, by wit must first shew me some cause either true, or sum what seeming true, before that my will can any thing doe at all: ergo none endeavour of my self in confounding and applying of my will, can any thing doe at all. And now when his argument is all made by, ye shall find it as full of reason as an egg full of mustard.

For what though my wit a reason must first let my will a work, can yet my will why it is once moved, dryly betwixt two reasons, nothing doe at all in removing an obstinate leaning to the contrary, or in working of a conformable inclination toward the content of the other?

If at the faith of such truthes as are taught, were in such wise insinced into every mannes heart that is a faithfull man, as he by that inward impression had such a fall, perfectly perceiving thereof, in the inward light of the understandings, as the bodye eye hath of the thing that it plainly seeth and looketh upon, as the light of the soule bath in suche evident and open conclusion, as it both plainly and openly behold, suche I meanes, as are the general petitions in the faith, books of Euclidis geometry, as that either whole thing is more then hys whole half, or such other lyke: then would I well agree with Lyndalle, that when the thing were fowled into my will, I could not but agree thereto with my will. But I say that albeit God is hable in suche wise to inspire and infounde the faith, if that him lyke: yet I say, that ordinarily into hys faithfull folk, neither small reprobates nor small electors (for faithfull are as long times of both the sortes) be given, nor the believers, but very light and knowledge. And such kind of security and open revelation, were into the man occasion of beliefe and credence necessarily, surely, and inestimable, but therefore as it lemeth, neither thankeworthy, nor rewardable.

Some bothe God with hys chyldren folkes, ordinarily take that wapp in the giving them their belief and faith, that though they do not merite with ane so-goyng good dece, nor destroy the grace of believing, yet make them with good endeavour and obedience conform, desyre and merite in the believing.

And therefore, with God will so that cause bynde vs to the beleue, because he will that we merite and be rewarded for our belief (the reason of which he desire and merite on our parte, standeth in the respect and regard that God hath to our obedience, by which we willingly submit our selves to the credence of God's word written; unwritten, telling us any thing against our own reason telling us the contrary, then if our beliefe lose hys merite (as that holy Pope sayd Gregory faith it should) if reason plainly proued be the thynge hys beliefe that we believe; to wer the merite of our belief lost in lyke wise, if the thynge were not in such wise given us, as we more perfitly perceiued it then we perceiued any luche, as reason make more perfitly proued be.

And therefore I say, that god doth not ordinarily give into menne the faith in suche manner, because he will not better take alwaye the merite fro manne, do, as much as he hath desaped him to top
A to joy by the meanes of some merite some
confett, passion, or payn upon his owne
parte, though not suffiuent and worther
(yet as saith Paulus saith; all the passion
ons and sufferaunces of thy woulde be
not worty y gloze that is to come that
shall bene rueded in do) yet soe that the last
wife as his hygghe goddesse recepeth and
rewardeth for worty, ynoweth the
force and strength of those merites that
are in beo sufficiencyes and worther, the
merites I meanes of y bitter payn; passion
of his alone onely begotten and tender
ly beloved some. Than say I now, that
sith the faith is not70 ordinarly with such
open, inevitabler, and invisible light,
sometimees inspired into the soule, that y
man must of necessitie, and yver some
force, clearly perceiue and agree it, but
by God poufed to sufficiencye to be
shewed and taught, as he that will be
comforable and walke with Goddes
grace, may ynde godde cause enough to
captuiue his reason to the beliefe, and yet
not soe great and ygent caues, but that
he which wilbe pl billed and froward,
may lette grace goe, and ynde hymselfe
caulculions, proobablye to refce upon
his owne reason against the worde of
God, either sayinge that his reason ser
eth it not sufficiently proved to goddes
woode (as Eynull saith in all goddes
words written) or elles that goddes
woode, is not so meant as all Christes
church understandeth them (as Eynull
saith) touching the playn scriptures
against the manygages made betweene
stares and numbers; the poynes of the
faith are not ]ap in such butheved,
yet he write in them so excellently and
soe clearly instructeth, but that the stinge
which in the trips lacketh and remay
neste imperfite, may by the will be per
sittde and made vp, and in seabe suffire
and certaine sightes, be from dystrust of
doubtful opinion brought by god
working with mannes wills into sure faith
and undouted beliefe. And this I say
for the time of this present lyse, and in the
lyse to come, than turned into full light
and inevitabler contemplacion.
And that this is the ordinary maner
of the faith gotten by god into the soule,
with the pliable and comfortable will
of man, and an inevitabler sighte of
the trouthe inseyd into the man whether
he will or not, in such maner lyte,
that he cannot choose but beleiue if, the
scriptures be plaine and evident.

Hosius.

Dost not feare Paulus unto the he-
byewes in the distinction of faith, open
ly and clearly declare, that the faith
is an argumente of matter of thynge
that appeare not, how if the resurrection
of our owne body were in the maner
appearing unto us, as it
shall after the resurrection when we be in
heauen, it were no nyce at al, but
a sure knowledge. And therefore saith
Paulus also, that we see nowe as it
was, but in a glasse, and perceiue it belode
but as it were in a sarke teable, but in
the other world that we see face to face.

To the alse that God greeth not or,
dinary faith to folkes, but with some
manner of towardnesses conformitie
of their own god will, our lord saith hymself into the cite
that he soe loded to conquest, Hierusalem, Hierusalem, how
off hane I willed to gather th children
together, as an hene gathereth together
her chyrekens, and thou wouldest not.

No man here doubts, but that eure
Lorde, if he should have bide some soule
waues as he coulde, it was in his powere
to inspire the knowledge of hymselfe
into their hearts, and of all thing that
he woule have them beleiue, and that
in such lyfe, that they shoule not choyse
but beleiue, for they should not chuse but
knowe it, and in such wise that they
could not bane thought the contrary.
But God had determined to bring man
to saluacon, not in such inevitabler lyfe,
not without some willing conversion
and courying of manne toward hym,
though manne cannot be turnede unto him
without persuasion and concurrente
helps of goddes especial grace. But sith
the goddes of God poueth, that his
grace is ever ready to hym that wilbe it,
therefore though the will of manne
maye nothing doe without grace; yet
without anye speaking of grace we com-
only let not to say, man maye doe this,
and man maye doeth that, as beleiue, and
hope, and love, and lye chaff, and doeth
almost, and false, and many such other
things, not meaning though we make
no mention of grace, that man can ther-
soe doe them without grace. Loke as
we saue that a man maye fee to thede a
node and speake nothing of the lighte,
and yet menne we not that he can thende
it in the darke.

And therefor let not Eynull looke to
bring us in darkenes, and because manns
lyfe can nothing doe without grace,
therefore tell us that mannes wilde can
nothinge doe, no\n
A mannes will hath no part in belife and 
faith, and make us wene it were so, becau
se the wilde cannot (as he saith) doe 
bfore the witte, whereof experience pro
veth many times the scripture, and some
time with Tindalle too. But though a 
man cannot have any wilde at al in that 
thing whereof he hath betreyf nothing 
knownen; no: heard relie, no: had imagi
nation in his membre, no: any thing 
thought upon: yet when the membre with 
duers reasons and argumentes is once 
moned of a matter, the wilde, as it hap
peth of other occasions at the time to be 
well, or will adoptionate, to may gene 
selesfe in to the consent and agreement of 
the tvene or of the tather, pe: a that 
somtyme on that lyve for affectation, vs 
where lyve he feelde leafe parte of his 
witte and reason. And therefor it is not 
always true that Tindalle sayeth in these 
woodes.

Tindall. 
And ehe we see his mercy, we 
love him again, and chose him, and sub
mite our selve to his lawes to walke in 
them.

Tindall. 
Here semeth he to gene as much to the 
wooking of mannes wilde concerning 
charitee, as he before tooke from it con
cerning faith. For he here saith that 
we chose God, and submitte our selve to 
his lawes, whereas of trucht without 
his grace, bothe preventing vs and con
curreth with vs, we can in these thinges 
neither doe nothing at all.

Hence semeth Tindalle farther for 
all this, that mannes will in these thinges 
put both nothing wooken at all but 
of necessitie. For he saith that God ma
keth the tver of his mercy by faith, with
out any manes working of their wills, 
as we have seen. And than saith he that 
bypon the right thereof, they love God, 
and chose him, and submite themself to 
his lawes. But yet sayeth he, that they 
wooken doe bys of necessitie.

And than can no man if Lyndalles sa
le trewe, neither in saythe no: charitee 
have any merite at all. For what can a 
man descreve, in believing the thing that 
he truely seeeth, or in doeing a thing 
whan he doe none other. Now that 
Tindall do faith, is open and plaine by 
these woordes that he consequentely faith.

Tindall. 
For when weere not in wittte, rea
son, and judgement, we can not erre in 
wole of chyope of thynge. For chyope 
of mannes will both naturall, and of 
her owne accord, folowe the judgmen 
t of a mans reas whethre he judge right 
or wrong, so that in teaching onely re
flecth the pate of a mannes liynge.

Tindall. 
Here pe see that Lyndalle in losying 
and chaung by whiche, man louehr and 
choseth god, puteth a playn necessitie 
mane will can none other doe, because 
he seeth the mercy of god by faith, which 
e Lyndall sayeth before, man seeth also 
of necessitie, and so consequentely no me
ritie in neyther nother. But Lin
dall faith untrue in bothe. For man 
neither of necessitie seeth the tvene, no: of necessi
tie bothe the other, but may doe con
trary both in the tvene and in the tather, and 
therefo in doing bothe, meriteeth in both 
whossoever Lyndall saith.

But yet faith Lyndall untrue in these 
other two things also, that is to wittte, 
bothe where he faith, that bohe a man 
seeth the mercye of God, than he louehr 
and choseth God, and submyntrer hymn 
yselfe to walke in Gods lawes, and al
so where he faith; for the pofe of yp point 
that whan weere not in wittte, we can 
not erre in wittte, but that the chyope of 
the will bothe ever follow the judgmen 
of the reason. For whys what quest
ion is ther, but that manye which righ 
surely beleive the mercy of God, doe not 
yet lour God in suche wyle as is requi 
ety to saluacion, that is in the pref
ring hys pleasure before hys own, and 
could done to toeseace sinne for the love of his lawe, god unto his, and 
for the regard of his goodnes ful
is hys comandemente. But we find 
if many tymes farre contraire, that the 
mercy is at 
our great regard of hys mercy turneth 
truit into pretium, and maketh me 
the more bold in tyne, so forsothe 
neither lour of God, nor deforce of hea
uen, nor deade of helie, is able to pulle 
them backe.

Bohe as touching the tother poynte, 
that whan weere not in wittte s judgmen 
ted, we can erre in well and chyope of 
thinges, but that the will away both 
naturalley accord and agree to followe 
the judgmen of reas, whether he judge 
right or wronke hea that deservere the fut 
seitie of hys disputacion, till we come to 
the place in hys aunswere into my thurd 
and fourth hole of my baloague, where 
I purpose God willing to touche this 
matter more ful, and well at this tymie 
nothing
Nothing else obiect against him, the
the plainest proofe that can bee, that is
to write every mannes owne experience
& eespecially perceiuing of the contrary.
For many a wretch that both an abominable deed, sects and persecuteth ful
well that he doth very nought, and that
he should not doe so, and his witte and
hys reason forbidde hym. But hys
will falling from the following of his
reason, to the fulfilling of his false
deeds and devilish lust and besetly
appetite, accomplisheth his destable deed,
but for any lacke of wit and reason, but
though saucy of the froward will wittingly
wooyng for pleasure agayn his reason.
Many a man that hath a greate
wit and a great rea to, and much
learning turned on them bothe, dothe yet
more foolishly and more unreasonably,
than such some other whose witte
reason is very farre under hys, and as so
learning hath littery none at all. And
whereof commeth thys? but in that
true with to learning a greate witte,
hath great good will to worketh with goddes
grace and doth well, an the other to
much wit and learning, lacketh the will
to woorke well after reason, and
therefore leteth grace goe by, and
wisely followeth affecion.

And if Lyndal in this helene not me,
no, till all the ynde world blessing, he will I
trust at the leastestwife believe himselfe.
Now than faith be in no places of hys
bookes than one, that I see the truth well
enough, and that I see with him that
I should not doe as he saith I doe, wittingly
and willfully wright against the
truth. Wherein if he should wright
that he saith truere, let him reuoke his
ype and call it backe again, then God
forgive him. I do. And if he will abide
false by that word, he said thin, that thin
he go to this word quite the faith now
For, if I were well I doe not well, yet
for all that I doe, is there one man
at the left wife whose will followeth not
his witte. And thin if I be suche one, I
shall not I trust lynke all alone, but thin
rather than saile, finde Lidnai hysself
to goode fayre, as to fetch his owne
woes here. he beare a poore man company.
And hys woorbes here he very saile
in deede, both yet further appere by hys
conclusion that he conclude with thence,
it hys conclusion doe necessarly follow.
For hys conclusion is this, that in teach-
ing onely handeth the pithe of a ma-
nes living. For if this be saile or in deede
it is, than if it necessarly follow by
hys other woorbes, hys other woorbes
must needs bee as false as it, for upon
a truere nothing can there folow but
truthe, as every manne learned well
knoweth.

But now knoweth every man very
well, that all the pithe of a manes living
standeth not in only teaching. For ma-
y be full well taught how they should
live, and so well taught that they be
able to teach it other full well, and yet
lyne themselfe full nought. Wee shall
not nee to seke longe for: enemples, thin
no man doubte but that Judas Se-
carioth had to good a scollere manner, and
was wort with him so longe, that if he hade
any wit he was mytel well taught how
he should live. And that he was not all
towles, though bidefaute of good will he
warded in conclusio gracelesse, apperteth
well, in that to wryse a parter as oure
favour was, lent him forth among oth-
er for one of hys others, to reache in
hys owne time. And yet as well taught
as he was, as well as he taught other
to, yet was hys owne living not byere
good, while he was both a thiefe and a
raptour both to god and man.

And yet that we shall not nee to seke
to farre as sisten hundred pete agoe, I
me, it will bee no great difficulte to
synde soleke powne in euene nowe in
our owne time, that can preache and
give good consolation to their neighbours,
against the bices in which the line the-
selwe. So though to good living, good
teaching be necessar, yet may evere
foole se that in good teaching, standeth
not all the pithe of good living, as Li-
dal saith it both, thin many men haue be
well taught, and yet linned nought.

But this wise reason among many
like, learned Lidna of his master Lu-
ther, which at woynes in Almaine at
hys being there before the Emporour
laid, that if the gospole wer well taught
there should neade none other lawe. And
hys laid he there, and hys faith Ly-
dall here, because they their felloes
would famne take abay all lawes, and
leave nothing but sermones. And thys
after thys their bungraucous breesities might
be freely preached for the gospole of Co-
b, and no law to let them, when after ma-
ny foules sent unto the dentil by thremp,
they should as they have done in Al-
maine already, begun sedition and re-
bellion, a fall to ripling, robbery, mur-
de, and manslaughter, who so should
be p.p.t. than
The manner and order

As than without force of punishment only, teach and preach unto such base and rebelles, without (by word and voice) have a
devout audience.

But Tindall in this matter when he hath told us this tale, that the prisse of
mannes lyuing vnderrath all to gether in techeing, he addeth therunto by and
by and faileth.

CTindall.

B Hopobst be thow that receive
no learning: but to defile it, and there be
dogges that rent al good learning with
their teche.

CMore.

If there be such swine and such dogges as in deede there bee, as our souerai
himself witnesseth in p ghostpell, it isps.

I say betract as it is, that Tindall tel-
leth vs nowe, than is it faileth that Tynd-
all tolde vs afose, that is to writ that al
Fandebth in techeing. For thow swyne

or dogges will be nought for all the
good teaching. And than to kepe swyne
from doing harnye, we made not onely
reach and preche, but unto such as will
be like swyne, we must poke the for-

kynge hedges, and ringe them for wa-

ting, and haue bandebogges to byne
them out of the coze with biting, and
leade them out by the eares.

And if there be such dogges as in deede
there be, that rent all good learning v
theye teche, then Fandebth not all the pith
of good living in good techeing. For

what availis to teche them that will
not leere, but rend all good learning
with their teeth. And therefore to such
dogges men may not onely preche, but
must with whippes and batte beate the

well, and kepe them fro techeing of good
learning with their dogges, pe and
from barking both, and chaste them
make them couche quies, til they bestill
and harke what is saide upon the. And
by suche meanes be both swyne kepte fro
doing harnye, and dogges, fall atome
to well to learning, that they can sandle
bypp upon them; hinder feste, and holde
there hantes aparte them prettily like a
maidie, yez learn to bence to after
their masters byppe, such an effectuell
thyng be punishment, whereas base
teaching will not suffice.

PMithem.

And who be now more proprely such
dogges, then be these herethise by hark
against the blest sacramentis, ye care
with their dogges teach the catholiques

chistien faith, and godly expostions of
the old holy doctours and faineis: And
who be more properly such dogges, the
these herethise of our bapes, of suche a
fleshy kind as never came before, which
in such wise defile all holy bowed chal-
rinie, that the very pure scripture of god
they bepve, with theye sole bepve feste,
to hawe it fro al honest chalrinie, into
an inconceivable lybertye of
freere to wode nunnys. And therfore
these dogges, and these dogges the
pith of good living Fandebth not all in
teching. For no good thinge wil they
learn without biting and beaing.

Per goeth Tindall fether and the szech
no kinde of folke, to whom for; all his
other wordis, al the pith of good living
Fandebth not in teching.

CTyndall.

And there be popeloly, which fol-
looging a rightousnesse of thine owne
saying, refleth the rightousnesse of
God in Chistie.

CMore.

These words do good reader, express
very well, and very plainly declare, what

of teching it is that Tindall at thes while
so boleth, wherein he saith all the pith
of good living only Fandebth, that is as
be taketh it, the teching of his abhorr-

able heretics, in which he teacheby abominable

preaching.

And therfore to such dogges men may not onely preche, but
must with whippes and batte beate the
well, and kepe them fro techeing of good
learning with their dogges, pe and
from barking both, and chaste them
make them couche quies, til they be still
and harke what is saide upon the. And
by suche meanes be both swyne kepte fro
doing harnye, and dogges, fall atome
to well to learning, that they can sandle
bypp upon them; hinder feste, and holde
there hantes aparte them prettily like a
maidie, yez learn to bence to after
their masters byppe, such an effectuell
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the old holy doctours and faineis: And
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make them couche quies, til they be still
and harke what is saide upon the. And
by suche meanes be both swyne kepte fro
doing harnye, and dogges, fall atome
to well to learning, that they can sandle
bypp upon them; hinder feste, and holde
there hantes aparte them prettily like a
maidie, yez learn to bence to after
their masters byppe, such an effectuell
thyng be punishment, whereas base
teaching will not suffice.
of our election.

A great most all times, or after a temporary paine endured in purgatory, to see the merites of Christes passion for the remnant, which would else be infinitely ten thousand thus thousand times longer. This taketh Tindall no more merye, which is in deed the very mercy that our Lord ordinarily bestoweth. But theys other the beast blasphemy, as well in this bellesly worke of his, as in diverse other, calleth it expressely trreury. Yet goeth he finally farther to a nother kind of such folke, as teaching cannot to: a white helpe, and yet after both, and of them this he sayth.

Tindall.

And there be such that cannot attende to barking unto the truth for rage of lustes, which when lustes abate, come so ope well provy. And therefore a childef man must be pacient, and suffer longe to winne hys brother to Chriyst, that he which attendereth not to day may here to morow. We se som at their very latter ende when colds fear of death hath quench the heats of their appetites, learen and consent unto the truthe, wherunto before they could gyue none care, for y ylide rages of lustes that blinded their yegyes.

More.

Lo good readers here ye may se, what constaunce is in this man, here he faith (and faith true) that men wyll at some tyme ne lerne not: barking to the truthe though it be never so well taught them. And yet in another chapter before, he hethye y electes as done as ever they be taught the truthe, albeit forthwith and wyll neyther refly, to be that hath a false parte to defende, neuer wotther where to holde hym.

But at the last lyke, this that he now sayeth is true and more to: for not only when the rage is passe then men harken, but also when the rage committ agayne, then many fall nought agayne and into deadly sinne, and that of suche as after ware good agayne and finally that be saueth. And lyke wise some good faithfull folke, when fall theves crie, and fall ben Reuters, do by fals doctrine fall fro the true faith agayne, though they hab it before right lyncly. And yet of such, some turne agayne by grace fro their deadl hely bereites into ys lyfe of faith, some be to faze notisled in the fals he reffes, in their obitiate towardly take such a deueldly delight, f finally the dieth the as did Battle, Beth, &c. Bethesbury. And yet in some as Tindall here tellith his, even in the very latter ende when the colde fear of death hath quench the heats of their appetites, God woteth with them toward y content of the truthe, wherunto before they would gyue none care, as he did in deede in that good and contrite peintent open calleth both of his faith and hys faulce. The Syriaph. Which being ones good, faithfull, and better came to the onse, by fals delight of Luthers & Tindalles books, fall into their fals heretiques, and helpe on in them through the delacion and vaile glory that he took in the paype of that secrete secte and scattered congregacion, till finally at hys death god of hys goodnesse opened hys eyes, and he lokid upo himselfe, and confidered that at those vaine payslours he must go from the by are, and law that hys died in those heretiques, he should never meete with them more but in the true of hell where he shoulde never ree them, then turned he to the true faith agayne, and ephesed them all unto the same.

And thus good readers ye see that of hys other of election Tindall hath in hys chapter he sayeth notynge to purpose, and now shall ye see that as litle he faith to purpose in this that afterfoloweth.

Tindall.

And though goddes elect can not to fail that theye ylke nor agayne, bycause that the mercye of god ever wasteth upon the to deliver them from evill as the care of y rede father wasteth upon his sonne to warne him and to kepe him fro occasiones, and to cal him backes agayne if he be gone to farre: yet they forgette themselves oftines, linke down into traiences, and fall a knee in lustes fro a yeare. But as soon as theye bee awaked they repent and come againe witht relictace.

More.

Here maketh Tindall as though he sayd a great thing. And when his wordes are well examineth, he both meneth very falsely, y speacheth foolishly. For where he sayth, that an elect cannot to fall, but that he shall rise agayne, he meaneth that of necessity the elect must nedes rise agayne, through the mercy of god that ever wasteth upo him, which is very fals.
The manner and order

A Foz albeit that of trouth the elect shall arise againe by meanes of Godes grace and mercy, yet might he if he would lie full in sinnen, whan Goddes grace and mercy calleth upon hym & hydeth him ryle, as many repobodates do upon whom Goddes grace and mercy waiteth, and calleth as fast as he calleth upon hyg electes, and is as ready to help them up againe as the other, if they would rise, and that the malice of hyg owne willeth letted them not to taka hold of Goddes grace, and made them not lie still in sinnen like sinnen.

Now that Lindal thus meane, appere thynge by the whole preisse of his worke. Wherinne or concerning saluaciou and dialunciation, he laboureth to make hye were that the will of man dothe nothing willingly but wer utterly forced inevitabely necessitated by the eternal election of God unto glory and his eternal repobodation unto paine, which is as much, as to say that the will of man is no will at al, any more than as he might say that the will of a tree were to grow and bring fruite fruite and leaves, and that the will of an are were to heve downe the tree when a man limeth the tree therwith. And that he thus specially meane hath in his chapter of the spede of our election, appere as well in generall by the whole progress therof, as by this also that he assigneth thing as the only difference between 2 electes and the repobodates, alleging that the electes cannot never so fall but that they shall rype, by the reason that merce waiteth ever upon them. Whereby it well appere then that Lindal meane, that no repobodate, that is to witten none that finall hythe be depeere, hath Godes merce, while he stille waiteth upon him to call upon him, and stire him to rise out of his sin. Foz except he went so, he shold put electes and repobodates all in one case, if he fayd that the mercy of God which ony thinge he faith waiteth upon the elect, calleth him out of sinnen, waiteth upon the repobodates, but if he should put some difference betweene them by reason of the different working of them freewill, which Lindal will none of in nobisie. Howe meaning falsely thus, he etheth yet in his speach a freewill willinnesse, as both a course that couereth her bed, and wendeth all were well when all her lymes be open.

For he fayeth that the electes can not so fall but that they shall be saued, besonne merce wayteth upon them. And therein be faeth truth. Foz if God had not forseen that they would intality turne againe to him, and with hyges grace blearne to be partakers of the merces of Christes passion, and so to be saued, he would not haue election to saluation. But he meane that they shall necessaerly be saued, so that they shall not now other then repent againe, as done as God of hyg merce calleth upon them to repent. And this thought he thus meane, yet both he dissimule thys, and sayeth not, that because merce waiteth ever upon them, therefore the must nebes rise after the fall, but because merce waiteth upon them, therefore they shall rise. But this thought be leteth to open in many places of his worke, that it is but a foolish willinnesse of hyg to wene it well couered thus.

Wherefore he were as good to speake oute plainly, and tell by what he meene, that after a fall merce waiteth any more upon any repobodates nor. If he luego nap, he faith against the scriptures plaine. Foz as in the beginning of Gods great merce calleth upon al people both electes and repobodates to come to him, so doth he after both twice come and receiveth, and gone away by sinnen againe, call ordinarily upon them both of hyg ipse merce still, as longe as they lye in this world, and receiveth, and wouldt if they wouldt attent thereto themselfes and obay, bee as gladde to synthey them againe as ever he was to winne the before, as 2 goasses of holy winde be plaine in the Apocalips. I haide at the doze & knock. And if Lindal will anowe thys, he must then fay that all the goasses of holy writ be plaine in the Apoclyps. I haide at the doze & knock. And if Lindal will anowe thys, he must then fay that all the goasses of holy writ be plaine in the Apocalips. I haide at the doze & knock. And if Lindal will anowe thys, he must then fay that all the goasses of holy writ be plaine in the Apocalips. I haide at the doze & knock. And if Lindal will anowe thys, he must then fay that all the goasses of holy writ be plaine in the Apocalips. I haide at the doze & knock. And if Lindal will anowe thys, he must then fay that all the goasses of holy writ be plaine in the Apocalips. I haide at the doze & knock.
Chri$t church, and against *cato-
like laythe of all children nations this.

Ps. hundred verse, from the sense of our
faultour himselfe a his blinded apostles
entred into lotely Luthers days.

And yet notwithstanding that he se-
meth to assigne the cause of the ypring
of hys elecctes out of their sin, to be by p
mercy of God alwaies waipynge upp the
yet haltber he the matter to, that a man
mopte not well witt by these woorde of
hys, whether he meane that when hys
elecete is some bowne into his traunces,

fell a sleepe in hys lustes as he cal-
let it for a seacon, whether he meane I
say that mercy callteth upon him in hys
traunces. he bathet him out of his sleepe,
and elles let him sleepe sly in his lustes,
and the brutil roche the crable til the babe
awake by hymselfe. And here he be
rather senceth to save, that God not awa-
keth bryn out of his lust, but letteth him
sleepe in hys lustes untill hys luste hawe
left him. As though Goddes calling of
men from glotonry, won not to put them
in minde and call bpon them best, to
inpfure good thoughts of temperances

while they be at their meane, but lett the
than alone as in a traunc and a sleepe,
till they be to wor of eating, that the
griese and grinding in these dobes
troungte a trucce with buttung, call
themes upp and awake them. And that
is a good easy way for, than bee they
the more ease to entreat, to fall * for
beare, but not much longer than til the
were an hangered agayne. And as it
caret of the traunces and sleepe that
folke fall in by the bely, so caret it like-
wise in the traunces and sleepe * folke
fall in by these partes that are beneth the
bely. For when the rage is thereof, as
Lindal sayth, he passe, and that they
have in their traunces and there sleepe
played out all their lustie lustes, the
they awake. And that as soone as they
be awake they repent as Lindal sayth,
and come agayne to chalk the without
restaunce. But by ever more I woulde
that Tindall should remember, that all
this tale which he telleth by here, is for
hys purpose of elecctes a tale of very
little effecte. For this tale of such slee-
ping * awaking of electes, is nothing
prope to * electes, but a thing common
either to the electes and to the repobates
to. And these ragges, and these traunces,
and these sleepe in sinful sleathy lustes,
into which folke fall and out of which
they wake again and repent, the thing

that Tindall telleth he here as a thing
farre late and fought, and seacheth out
of the very bontome of his hepe diuinito,
yme thing in a manner for as thus far
forth, doctour Swde describet he wel
and plainly, in hys pleasant poetry
entertayneth the remey of love, Where he
declares after Tindalles fashion full
clarkey, howe some wanton lusers after
they rage passe and there lustes
played out, sely therawaking, and have
medications of amendement, of lea-
ving of their lecherous love ene long
by theirlemans sides, and thinketh
they come there more, and would to
good will that they had not come there
then neyther. In this chapter where
Tindal entitelt the order of elecctes,
I take alway the shuld as reaft to
tell by those things that properly part-
tayne into the electes, and the things
that contrary wise appertayne Proper-
ye to the repobates, by which mater of
handeling of * matter, we myght elec-
tive perceiue and understonde what he
meanteth, and what order of gods work-
ing * of the working of mannes owne
byll, he putteth in the course and pro-
gress of the tone sote and the tother
ward their small ende, * tone of ever-
lasting life, the tother of eternal damp
nacion. And alway while I wrouke for
this, Tindall, beftede that his conclusi-
ions be false hereftes in the ende, telleth
he nothing albit by the wave (excepte
onlyly perd showed the last repentance
before the death) but they be commone
as well to the final repobates as to the
final elecctes, as this is also that in his
chapter foloweth, where he wriugh in
this wyse.

Tindall.

God now * the withraueth his had,
and leaueth them unto their owne strai-
ght, to make them seele that there is no
power to doe good but of god onely, let
they shoule be pounce of that which is
none of theys.

More.

Tindall maketh these wyordes for a
grounde of a great matter, concerning
the order of God bled towarde the elec-
tes. And upon this foundation he specially
teacheth his building, of the traunces,
and the sleepe, and sittings of the
 electes into slines and errours, in which
slines yet they shine not, and in which
errours yet they erre not, because of
ppith.
A theyre fulyng saith. For which though they fall yet they fall not, because they feel to fulyg though they feel it not.

But what is there good reader in those words of his that he spake of the elect? that is not deserued both in the elects and in the reprobates to. 

Now I say that he spake these specially of the elects, because at sometime God with a sort of his hands from the, and that from reprobates he would have with his hand of help and grace alway.

If the tare thus, he saith verne. For both not Godde, as he of his goodnesse calleth them, and at theys comming receyve them, so when they fall, so fall they, as they saith, or freely selection, caupon them agaunie, as he both by his elects, without reception of pions or partial savour indifferently, the be either sometime for their unfrangible outrage, or commonly for their final impendence, finally receyved and refused them. Among bych other cure and care for them, as well as for his elects before their final fall, he felte the same waves to winne and save them that he felte to the other. He and both sometime peradventure gave more of his grace and appe and help in this world toward salvation in heaven into some reprobate whet, that will for all that be dampt, then to some of his elects, that will to work with his grace that he finally shall be saved. As I doubt not but some two soules have ben sauct and now sit in heaven, with the one balfe of the grace that Judas had, and eft of, and finally fell in hell. And therefore tare Godd did he calle these of electors, that God sometime with a sort of his hande leant then to theire owne strenght, he more as well tells of the reprobates as of the elects. Now the cause why Godd with a sort of his hande and his helpe, is not alway the cause that Lindall here allegret, because he longeth alway to make a glaunce against at the merit of mannes free wit, but to avoid the pride of the minde, and the farre let folebrettes presuming upon the freetty of his holy spiring of faith, where with many men maye fell in by taking themselfe god almightyse myynion, though they give al y thanke to himself, and alcrabe nothing to their owne frenty at all; nor were they have no free will at all ther.

And therefore tare Godd did he calle these specially the poor publicane, though he tere prode of his dreyes, yet scristed them not into bymselfe, nor laid not at thiss hause I done good lost of myne owne strenght. But he sayd, I thank the thew of good lesse that I am theu, and that thou hast made me better, a spurr me to grace to live more holples the dyps publicane and sayd not, I thank thee of my sefle. And therefore as I say, God with a sort of his hande to thowe his elects and reprobates both, that thee rather cause to be mecke seare a whal, the to be prode of their vertue and make the felse sure of thire handing, and think that they be to dere belenges to God of owne all good comy, that be them selfe to what they will, he will not lette the fall. For thiss I say Godd doth it, and not as Lindall sayd, onely to thowe dyps only elects that they cannoe be no good but onely of hym, lest they shoule be prode.

And so saith Paulue, though Godd did not his hand and helpe from hym, but set such a plague of emptynesse upon hym, that he wares every where, and very feare afraed. And when he was lusied in his neke, lest he shoule have thought heuert that himselfe shoulde sleep, lest he might through the great revelations that he had pade, fall into pride and presumption.

And therefore tare were not to be very a likely manner, that God would as Lindall putte, with his hande from a good elect, and thereby sende him into himself, lest he shoule ware that any vertue came of himselfe without god. For no good man can lightly fall into that thought, but rather lest (wherhe he stanteth in much more parel) he might hap to think himselfe ouer great in Goddes savour, and thereby fall into pride for lacke of seare mengled with his hope.

For all that good elect, from whom Godd shoule with a sort of his hande, and suffer hym to fall into one for the cause that Lindall here allegret, lest he shoulde reken his vertue to come of himselfe, were not likely after his repentance and rying agaunie, to take that hind of ostentation, lest he were not lhpke to reken that Godd with a sort of his hande for that cause. For if he shoulde to reken, he were likely to reken that he before he fell was so holples, that God was averse lest he would ware to prode therefore. But the bettere manne was before, the more is he after his repentence likely to feare...