The recapitulation.

A launcleps of king Davy and lapyt Peter, and lapyt Thomas of Inne, and the other apostles. For there was (he faith) none of thei in that euer we rewe in the scripture repozed in their debes, as awaunwy, maundarlagh, not believing, so taking, 91 so blowing of god, that euer was any dead wyfe yet, or any failling of faith at any time while they did it. And this he nothing pouer but celtich, and locket that for the wooship of his base word, we bold be cleve it.

And here is all Lindales inbale tale, that he hath from the beginning herets to tolbe vs, whereby we should learne of him which is the church, and whither the church may erre or not. In all which who so loss if the owne and myne answere therewith, wall well perceve that he hath not in all his whole processe hal a leafe together, nor almost half a line, without one good sop at the leafe, ols a lye and a halfe.

Consider nowe that of bys electes, who is of his woodes inbale a docto to perceive, they be so darke and so intirled of purpuse without any dependence of order, yet in the ende when all is gathered together and adspred well, this is the whole same, that God chose at a certayne whyme he thocht. And when he chooseth them, Lindall telith not, whither before the woode made, or after themselfe bo:ne. But unto them be senteth foytthe, and callith them, and them he genceth a seling fathys, whereby they seale fairely that they halbe sauc, without any regards of good workes, that then they chole him againe, and agreed to walke in his lawes. But before they seling fathys had, they never once think upon him. For as to, any endeavour of felfe fell at gods god motion toward the fathys, they do no maze (he faith) then both the child toward the getting of his owne father. And his mercy waupeth ower upon them. And their faith both never at any time spake them, one, they doe never stinge deadly, what honorable and abnomnable debes fowre ther doe.

And lisch these folke that are Lindales electes, hau o ws they have, such a seling fathys, that thereby they feel, 91 elles were they feel, that they cannot be dampned, but haue here learned of Lindall now, that what horibble debes sooner they doe, they canne never dooe deadly sinne, and be also very bare to repente, and then to be eternally punished in hell purygatory, nor in thisse life neither.

(For so farre saith the Lindall nowe), but with a short repentance after long saying in sinne, laying once Christke helpe for the maner fake, as it were after a lines sign, the frezes mape from the nunnes debes the euyn up to heauen, they ma therefore be halve and harte, 91 hardsly so they be, to fall to what woos they will. For with their fathys in both full of falke heretickes, and also can never faile them, they may make theis selfe sure you fee well, that they halbe no woole parbe, nor when they be at s very woost, then faithful harlotter, trustful adounneres, faithful bowe breakers, faithfull theues, faithful murderers, faithful traitors to men, faithful heretickes to god.

And these be as ye fee now, Lindales special electes, which onely number by his high spirituall doctrine, he would we should take vs to the church.

Nowe good chysten readere, if we would grant into Lindall, that all his lives were true that he hath made in all this whole processe of his unto the ende: yet wer he ferret to the proving of his principal purpuse, that is, to tell vs and teach vs which is the church, toward vs teaching where he hath nothing elles done, but only geuen vs two limitatiouns. Of whiche so declared as they be, neither number is sufficient for his purpuse, and yet the ferde is much like then the fylke.

For whereas in the first he defined it to be onely the electes, in whole hearts god hath written his law with his holy spirit, geuen them a seling fathys of his mercy that is in Christ Jesus our lord: afterward he in the second he faith he is the whole multitudes of alle repenting sinners, that believe in Christ, and put all their trust. Confidence in the mercy of god, feeling in their hearts that god for Christes sake loueth them and will be rather, mercifull unto them, and geuen them their finnes of which they repente, and alle the motions into sinne, of which they fear that they halbe baine into sinne again. Thus they believe and fele without any respect of their owne deserving, yea and for none other cause, then that the mercifull trouthe of god the father which cannot lye, hath to promised and ronze.

Now ye remember that Lindall hath put you by the way, two special great heretics. One, that beother after two special baptism stilleneth once of purpuse, and greatere, shilonge, tall never have remission, after.
Therecapi culacion.

A after. The father, that whose have once his feeling faith, can never finne deadly after.

Lett es nowes see in the end before, that these heretics of his be already otherwise unprincipled, and reproued. Let us yet further see how his distinction of the church and his heretics, will temper and agree together among themselfe.

And first I also Linldaw, whether he that have once after his baptism formed of purpose and willingly, and sete malicilously thereof, may after by Gods helpe repent agayne that ever he did, and believe therewithal, that he is bound to believe, and lone God and his neighbours as God bideth him to doe. May he after suche a finne done, doe etys by Gods helpe; or note.

Lyndaill will peraduenture say he maye not. Then I ask him how he proveth that. There peraduenture be will say, that the two diseases of baptize Paul.

It is impossible that they which have once been illumine, and the words of our tainture hymselfe spoken of the sinne of blasphemy agygnede the holy ghost, doe prove it, which I will then deny. For thse places taking them as falsely as any heretike can confute them, saye yet at the uttermost no more.

But that his finne shall never be forgiven him, and sayd not that he shall neuer agaygne repent, no: by God never well believe, no: that he shall never after lone God no: his neighbour.

Whereunto if Lyndaill will saye, that ife might come to bery repentance and very belief and lone, he never must have his finne tempted and beene, and fist God SAyed, he shall never bee forgiven, and is never saue, he sayth he shall never repent and believe and lone: to the I answerd Lyndaill two things. One that god in all his thentes returned his speciall precatorne of his mercy, by which his absolute power is never bounden under any rule of his ordinary office. Secondly I saye, that so much as those words be necessary and thentes, they be as certaine none otherwise to be understood, then excepte he repent. As God hymselfe plainly强奸owd all his woorde by the mouth of his own holy prophete Ezechiel, saving: Though I shoulde say to a finner, thou hast done, and the same finner repent him of his time, and deald unjustly and righteously, and deliver agayn the pledge, and make restitution on of the robbery that he hath commytted, and walk in the commandements of God, and do no unrighteous thing: he shall live in lyfe, and shall not dye. Of all his finnes none halfe laid to his charge. He hath dealt unjustly and righteously he shall live in lyfe.

Then lik God at the least why may not intimate his finne and save hym if he repent, and in scripture is ther nothing spoken to the contrary, but that he may so repent; it may therefore I saye, without repenting, be both putting and grauning, that he so shall repent, and therefore I parte nowes that he so doe repent, s then also Lyndaill whether he halfe caused or no. Ife saye, he destroied his heretic, for the he granted, that he which after baptism finned malicilously, may for all that he lased. Ife say, then, he destroied his distinction, for then may there be some repentane finners with all that ever in his distinction folowed, and yet they halfe none of the church of his electes.

And thus must either his heretic destroie his distinction, or his distinction must destroie hym heretic. Of which twayne, yet it woldt be more honeste for him to hope his distinction still, where upon all his whole matter hangeth, and let his heretic goe to the beuil that gave it to hym, and that underlie those places of scripture wherupon the beueil taught him to ground it, that either the blasphemy against the holy ghost is sinne, and the father no restitution by the penance to the reparation of baptism, or els that the two diseases of the both places after a certayne behavement maner of speche bled in holy scripture, sometime signified one greater hardnese of difficulties, or not as hymselfe teachereth us, an utter impossibility of redemption. But now let us see how his distinction will stand with his: this heretic.

Pon see well and percieve, that in his second distinction he sheweth his electe church, unto onely repentante finners: he believe as himselfe the selfe, and that he him selfe entided you, that this chosen electe pleaseth him in some papamable deeds, which he doth yet they repente not always, till the rage be past, and till (as Lyndaill faith) that they have played out their lustes, peau, and sometimes too, till those fo feare of death tourne them to give an ear to good counsel. Now see ye than very well, they be by Lyndaill's second distinction.
The recapitulation.

A distinction, all this while expected put out of the church, till they repent again. And then consider farther, how farre a gayn is all reason.

But now suppose that all her verry well that Lingall were bathe favourable, yet bowe bathe he with all that proved by purpose; he hath told vs that the whole multitude of his fashioned electes is the church. But what are those who hath he told vs towards the proue neither reason nor one authentic of any wripte by the same, nor any one texte of scripture, but only the one or twaine such as nothing maketh for his matter, but utterly cleare against him.

And therefore, though we grant but to him, that the whole multitude of his inproved electes, but of the verry final electes, be a church of Christ, as he both and must grant unto vs, that the white multitude of chyldren people not gone out nor put out, is a church of Christ, of which the church of verry electes bee, though the better part, yet a parte and but a parte, and peradventure the lesser parte, and Lindsales electes, any other part or but a part, and the verry worst parte; yet that the one electes though they be a church, he church (which is the thing that he holdeth, that hath beene proved, that any thing thought effectual towards the proue, no more then he never had ment it not thought it.

And therefore nowe hanth he nothing proved which is the church, though we would have of our conteuse further grant him, that all his whole hertes were the verry same, and that the verry electes were onely those, in whose heartes the devill hath writen his law, and electes (which weet farre worse) that the verry electes were onely those, in whose holy heartes, and to the remembrance of them, tho we would have them to repent, that the elects in the promis of a bare repentance, without the of penance full sufficiently lost them, so that they believe sure that all the seven sacraments force of nothynge, but bee but bare snyges and tokens, and utterly as gracecke they them in the sacraments of the alitare, nor that they doe none other house in no wyse thereto, but onely believe and remem-
Whether the knowne catholike church

The fift boke

OF THE CONFUTACI

on of Lyndales auntrwre.

The Aunt were vnto the Chaptier of Lindall, in which he would prove that the knowne catholike churche, is not the church.

Whether the knowne catholike churche can be the churche.

I haue already (good chaster reader) seene and receivd, that Lyndall hath in a long prose declare labourd much and provid Vnderstonde, that the churche of Christ is another company then the knowne catholike company of all churche regions, and is to be a certaine secter scattered congregacion unknowen to all the world beside, and to their owne seelmes so, every man by hys inward seeing not onely onely to himself, but also to other and surely hys knowle into himself for a vertuous, good and faithfull sink of god, that he is in himself very certaynly sure that he cannot be but2 saured, that he so hath the spirite of god impressed in his body, so fast setten in his yold heart, whereof hys selfe hath lost the kepe, that neither the spirite can crepe out, nor hys selfe lete him oute by no mäner meanes, but there must the spirite above and to preserve the kepe that speciall chosen creature, that he suffer him to doe many great absonable horribel deedes, but yet not suffer hys in no wolt to doe any dely


Wherefore, seeing that so, the berde churche of Christ heere in earth, which God hath, and ever shall, instruct and perserue in hys true fapthe and ond of the fapthe, of whiche churche shall neither be true
can be the church,

A be true faith, hope, no: charitie, he can
when he hath all bone, find out none oth-
er, then this common known Catholike
church, of all chysten people, ney-
ter of malice gonne, nor for obstina-
tie put out of, which came the knowledg
of Catholike church, all the good and true
peritute elects be partners in faith: teas-
ing (I say) that he can prove none other
church, he neve goth about to des-
prove that church too, whereby we may
everrelye that he goeth not aboue
to finde out the church, but rather to
make menne to wone that there were no
church at all.

B About this purpose 1st he now this
ods, 2. In one Chaptere he taketh
upon him to prove that the Catholike
church is the church of Christ.

And afterward in his other Chapters fol-
loving, he pretendeth to antwoer and
soke the reasons, with which it is pro-
ved that the known Catholike church
is the church of Christ, and that none
of these sects of heresie be.

And yet pretending (as I say) that he
wilt sole all the reasons of the other
side, of so many as ther be toucheth
only twain, and yet those twain how
simple he solseth, that shal you after see.

C Lette be nowe go to Tyndalls yest
point, which point in his text Chap-
ter he faileth he hantleseth and howe
farre fro the point, it is even a woold to
see. For hyssh he maketh the tyle beore
hys Chapter in this wyle.

Tyndall,

Whether the Pope and his sect be
Chypters church or no.

More,

Well ye wrote good chypters readers,
that I whole dologue in the begin-
ning of his woode he professed hym-
selfe with all hys whole booke to an-
twuite, hauve in places enough well and
plantly declared, that I call the church
of Christ the Catholike knowed churche
of all chysten nations, neither gone out
nor cee. And albeite that all these na-
tions now doe and long haue done, recog-
nised and nowledge the Pope, not as
the byshop of Rome but as the successor
of saint Peter, to be they; chief spiritu-
al gouernor under God, and Chyptes
wicke in earth, and so do not onely we
call him but Tyndales owen fellow fre-
e Barnes too; yet dyde I never putte
the Pope for parte of the distinctmon of
the church, despoyng the church to be the
common knowen congregacyon of all chy-
sten nations under one head 5 pope.

Thus did I never before the church,
but purposely desigined thereto, because
I was not in the entangle matter with
two questions at once. For I will
herse well that the church being poued
this common known Catholike con-
gregacyon of all chysten nations ab-
ding together in one faith, neither fal-
len of no cure of; ther mighte be per-
adventure made a seconde question af-
ther that, whether over all that Catholike
church the Pope must needs be heade
and chief gouernor 2. chiefes spiritu
all thesehearde,2. elles that the byn
of false schisme among them all, ever
province might have their owne chief
spiritually gouernor ouer it selfe, with-
out any recours into the Pope; or any
superieites recognizd to an other out-
ward perfone.

And then if the Pope were 2. Pope,
but as I saye, provynce shall patriarches,
archbishoppes, 2. metropolitans, 2. by
what name soever the thing were called;
what autoritie and what power either
he 2. they should have among the peo-
ple: thes thynge was I will woule
rapsel among many menne manie mone
questions then one. For the auopposing
8 of all intervenion where, I purposely
forbare to putte in the Pope as parte of
the distincion of the church, as a thing
that neede not, lest if he be the necessary
heade, he is included in the name of
hys whole bodye. And whether he be or
not, if it be brought in question, we a ma-
ter to be treated and disputed before.

And therefore maye ye, good chypters
readers fee, that Tyndall whiche in this
pointe will in no tyle perceiue me, but
makest the tyle of hys Chapter wheth-
er the Pope and hys sect be Chypters
church or no, labordeth to sete to light,
hide his head in the dark, and confound
the matter with two questions at once.

Powe is not the tyle of hys Chapter
soe fortely written and wyped awayes
from the pointe, but the begunnyng of
hys Chapter is selde, so muche woule
farther breed till long. For leas, thus
he begunnyth.

Tyndall,

That the pope and hys spirites be not
the churche may this tyle be proved.

More,

Lee, before in tyle he made his que-
stion of the Pope and hys secte, whiche
Whether the knowne catholike church

A question as I have shewed you, be framed farre from the matter, and sift those people which Lindall calleth the popes sect (by which name he meaneth all that professe the common catholike faith) be all the nations christian, except a fewe late fallen to Luther, Wicklifte, scrre Hasslyne, and Zwinglus: howe spittly he dieth his teares in calling all the body a secte, which he mighte alwai call a schisme, for both ligntiye a cutting of from the whole church. And than alwai he maye, and so doth he soone after, call the heretikes the church, and therin calleth he both wayyu as properly, as he would cut a cancel as a gobber from an whole lofe, and then call the canell a leoste, and the leoste a canell.

But whereas before in the tyle he made (as I saye) his qwestyon of the Pope and his secte, he here turneth it into the pope and his spirites. In which excepte he calleth spirites in mache and skorne, all christian nacions becfoothes those corners that professe themselves for heretikes, he must needes meanes here by bys toxongfull name of spirites, onely the Pope and the spiritualitie, then godeth he yet muche farther from me with whiche he should cope. For I call evere church which his parte is here to impune, not the spiritualitie only, but s whole corps and body of spiritualit and temporal to.

And Lindall very well woteth, that the spiritualitie so farre forth doeth account, not themelselfe alone, but the temporalitie, themelselfe together for the catholike church, that there is not to poose a freere, but he professeth it alway in every sermon. In which, when he reheareth his audience to playe for the church, he faileth not pe that pyppe for the spiritualitie alone, but ye all that pyppe for the three estates of holy church, it is to witte spiritualitie, the temporalitie, the foules that be in purgatorie. For though they be departed out of our company, yet the counte we pyppe for bygers and pilgrimes in the same pyptrimme that we bendourw the same place of reste and wealthe that we walke, til they be pasted once all the paper of this journey, and entered into the bliss of heaven.

How it is a great name for Lindall toée fro the popynse as he poyer, in a matter so playne and open, that enuerie chylde maye see howe lothe he is to come there and cope.

But Lindall hath already ridden to many疏散e conquests, in which he hath hadde suche buffettes, that he hathall,

And therefore drawing aspide and blitting from the church, that is to wit fro the whole multitude of all christian nations spiritual and temporal both, which is the tyle by which he hath to runne: he bendeth stylye at the tylies ends, tempereyng and tempering aboute bys barneyes, and will no further then the spiritualitie, but puteth bys helmet and both on a fooles hood, and from lacting to leaffyng, to doe the people pleasure, and sowe alwayes the matter with making of maches and mowes. For nowe loke, what we perute his priests. For this wile reaueth byringer in the first.

That the Pope and his spirites be not the church, make this syple be proued. He that hath no faith to bee faered thorow Chyrch, is not of Chyrches church. The Pope beloveth not to be faered thorow Chyrch. For he teacheth to trusst in holy workes for the remission of sinnes et falsacid, as in the workes of almane entomps, in goodes, in pilgrimage, in chasteite, in other mens paperes et holy lineinge, in merces in merces, in laynites et merites. And the significations put out, he teacheeth to believe in the boves of the ceremonies, and of the sacramentes obepned at the beginnyng, to prase unto vs and to doo vs service, and not that we should believe in them and serve them. And a thousande such superstition selteeth he before us in Sede of Chyrch, to believe in neither Chyrch nor Goddes woode, neither honourable to God, nor scrupulable borte ourng, nor boute, nor profitable unto our selues for the taming of the shee, which all are the despising of Chyrches bloud.

More.

Some man would here peraduenture fape to Lindall, that he playeth in this popynse the verpe foolish byour, for the faulte of the man to eape bypore the office, considering that albeit there han popes been that have enye played thes partes, yet han thee been popes again right holpe men laynites and steps too, and therefore in letting thus upon a god office for an euel officer, he can lacke no matter of eaping, but maye runne oute in bys
A his ribaldry at large, and say that all the whole world must leave of all manner of offices, a neither have pope, emperor, king, countour, mayor, bishop, &c. aderman to govern or rule the commons; no yet any man in his own house steward, cater, panter, butcher, or cook; so among all these offices ther e can be found none, why hath not had ere these many an y name in the room. Cherefor would some man think I say, that Lindals railing here upon the Pope were al runne out of reason, though that all the things why he laeth here to his charge, were in deade as well as Lindal would have the taken. But surely he had no man hath sautes enough beside, I will my self defend him well in this. For this will I well make good in his behalf, that is saunts for, which he raileth here upon the Pope, because he layes good in deade, and whatso he rebuketh, then may he well and law fully saultly set and ratve upon whole pedeg of Popes, saint Peter himself and all. For surely the things for teaching where Lindal rebuketh here the Pope, hath euery ben the doctrine of Popes, patriarches, prophets, Apostles, & our layours himselfe and all.

The true Doctrine of the Church.

Is not here a perilous lesson trowe ye, namelie to taught as the church teacheth, ie, that no good workes can be done with out helpe of Goddes grace, no good workes of man worthy the reward of bea en, but by the liberal goodnes of God, no yet should have such a price set upo, saue theow the merites of Christes bitter passion, that yet in al our deede we be so imperfect, that man hath good cause to feare for his owne part, lest his hell be bad. I woot wepye good workes were not to deadly popson, but taking not to much at ones for clouing of the somake, no more at ones do, then I se the world want to be many hames of such tryacle meyd with one scruple of bead, were able enough for aught it can see to preferene the foule for preumpet, one sonefull of good workes should no more kill his foule, the apotager of good wright shold kill his destor or bod.

The scripture biddeth not watch a fall and papy, a gane almes, and forge our neighbour, a bee ause men la the high spiritual light that Lindal hath by his holy electes, take these thynges for good wories. And God faith in his hot write, that he will forgive our sinnes of rather for them, a will reward vs for the and theow by scripture this redd God in our cares, and faithfully promiseth almost in euerie leafe. And now ye se Lindal that preacheth so fast of the faith of vs promises, will have be in these promises trufe God not big at all. But herein is great peril, specially to hope trufe to get any good at Gods hand for the workes of penance entioned. For the sacrament of penance is so Lindal a great abomination, and ther in deade he faith toomath. For we pe were out of natural reason, a wise ma will soone se, that the punishment that a man unlawfully taketh for the sinne that he hath done, cummith of an anger and displeasure that he beareth toward himselfe for the displeasure that his sin hath done to God, and that he will submitting of hymselfe to the correction of his godly father, cummith of great humility given by God, and sought by all good men: God must needs therefore be both so angry and abhorre al the bernese, that for the frutes of these good affections can hope for any favoure grace or pardon at his mercyfull hand.

If Lindall lyt to looke in sainte An. Nine in his bookes of penance, he shall there finde that holy doctor and saint, bby every man put himselfe whole in his confessours hand, and bumbly receete full of such patience as he shall entony his. But than doth Lindall specially touch, that the church teacheth to put trufe in bowes and in chaftelle, that is a thing in the cares of Luthers elects of all things most abominable. But the church teacheth none other trufe then that in the scripture both it telleth, & our blessed layours himselfe.

They teach (faith Lindal) to trufe in other men praiers and holy luying, in feres and in feres coates. Is not here an abominable sinne, that one maue have to little pride in hymselfe, that he take whether should thynke other men must be better he gett over himself and therefore be before the trufe to praye for him, or praye himselfe. In how many places are the scripture en horeth of us to praye for other. And wha the scripture faith the diligent prayer of a wight man is much worth. Would we ther trufe nothing therin, but thinketh it wer right ought we toet, so beacause the scripture to comendeth the praiser of a good man, should we like his praye
whithereth the knowne catholicke churche

A leffe for his holy living. A bid hym praye not for vs, but the lyne nought, or if he be a fre vne in a streces cote, by hym praye not for vs, till he put of his streces cote a put on a frele cote, turne out of his oder, etch him a quene x cal ber his wife. Then goeth he frorn good lyuers in earth, butly famines in heau, and upon ety more saute, in that men are taught to go in any piceigne, or doe any worpyng to them, or to thynke that they good living was so pestilant into God while they lived here in earth, that he will therefore voulsafe to do any thing at their request for any lover of theirs, while they be with him in heau. How be it in this point I dare be bold to say for Lindall my selfe, that he is not so folly, but that he seeth weyl enough that it may wel pla my neibour to pray for me, that is here with me in earth, I may much better pray the saintes praye for me that are with God in heauen, sauing that he believeth that they bee not there, noe neither beare vs no lese, but lyke Spill as Luther faythe a sleepe. And therfore Lindall least we might were the he believed well, bydeth vs in another place of his booke, that when we meete the saintes takle with any of them, the let vs hardy kneele make our praiers to the, and so ye shall not nede to mearely meuch though this man be bold to telle a tale upon every man here in earth, wch beareth not to make moches x moches at the bieled saintes in heauen.

I blameth vs x believeth vs, as though we roke their deade images for quycke, But himself semeth yet muche boosie in debe, taketh gods quike saintes for dead against Chistes owne worshe, declaring the contrary, both in the scripture in the gospel of saint Petrule, by the story of Chist also tellith of Habazaham and the rich gluton x Lazeare in the 16. chapter of Luke. Tha cunneth Lindall in at y laff with the ceremonies of the church x the sacramentes, against wherby pyncke he specially surnace worthe any hys x heele beccle, but it wil not helpe him. The gentleman is so proud, the holy sacramentes must be his bastigg surreale, For now he faithly they be but superficius and terme of nought, but he sette in debe of Chist x are as they be taught the benne ping of Chistes bloude. Haly studi them how be x hoppung of Chistes bloude, whi churc he taught by our good hart taught it, y they al have their strengeth by Chistes bloude, y that in the iene of them is

Christes owne verey bloude is his blisst
body both, both which this heretique be nieth, and as in my first booke I thwrote poner, both lefeth x scoteth upon the precious body x bloude of Chist in x blesset sacrament of the altarke, x like a mad frak stik solke maken moches x moches at the maue. And now that ye is good Chistke readers for, what doctrine Lindall rebuketh the common catholike churches, ye can not but thereby perceypne what doctrine he would have them teach, is that to bytte that we shoule have no respect to good worke, he no Chist no, penance nyne. beware of charlette x blisse vs well ther se, let no good me prap for vs, no: none that hie holie living, no Francia freke byd and beke for, vs in his strees cote, yl he de of the gray garments and clothe him selfes solky in gape kendall greene, let famines at nought, and all holie cerem onies luse in Gods seruice, and also x seven sacramentes to make moches at the maue and at Chistes body, x take it for no tryng but cake bade or arche. And when the clergie teacheth this ones then shal they be the church. But for lack of this doctrine, they be no part therof. For Lindall teleseth vs that till the teache vs thus, they can never believe to be fau ned the wode Chist. And I lay me semeth as I be fau ned this Chist, if Lindall lay made in the wodes of Fedrion, he coule not to good Chistke mete a more franks tale. And this franks is his first C reason. Now let vs see his seconde, C. The second reason.

C Tyndalce.

Another reason is, who sover beleue in Chist, contenteth that Gods law is good. The Pope contenteth not Gods law is good, for he hath sooden lawes full weldeice unto all hys, once whom be raigneth, as a temporall pramunt byth lawes of hys owne making, and not as a brother erzving them to kepe Christes. And he be hauent unialfull hoode come into as many as bying mon y. As thorow all bischopp, earty pretpart a golden unto the archdeacon, shall fear and quypte have hys whoose, and put her away at hys pleasure, and take another at hys owne luste. As they doe in Wales, in Ireland, Scotlande, France, x Spaine. And in Englands there to they be not seve which have li sence to kepe whooses, some of the Pope, and some of their ordinaries. And the parysches go to law with them to put away
A way their whoses, the bishops officers make them, pole them, and make them ship their thistles, and the priests keep their whoses it. How be it in verity bese since they were rebuked by preaching of the law, our English spiritualie have so laid their thares into mis uses to coun their abominacion, though they byde not alway secure.

More.

Here Lindal proueyt bs no pope be leueh in God. For, none of the coftteh Gods lawe is good. He proueyt they consent not; Gods lawe is good, because they make (he fayth) lawes of their owne bypoyde, and therefore, he fayth that they not onely consent not that Gods lawe is good, but also they rage over Christen people lyse temporall quanties. Whereby Lindal teacheh that every temporall prince making any lawe bese the lawe of God, consenth not that Gods lawe is good, no vther nor hytselfe as a lawfull vijence, but as an unlawfull tyuant, because he bothe not only as a byther cyh Christens lawe, but also lyke a tyuant compelesst them to kepe his owne.

Nowe this glaunce that Lindall in raping upon Popes maseh by poyde at temporall princes and lawes is, tty they playnely durrh speake it out) the very principal point of all his whol purpose, is his maister Martin Lutherh to, and all the serpentine thingh that is differed of them. For Luther fayth we nede no mo lawes but onely the gospell well and truly prachet after his owne falt phation. And he bableth also in his bablonica that neither man no angel hath anye power to authorize to make any lawe, no anye bytable of a lawe bane upon Christen man, without his owne a gremen geuen thereunto. And by fere Barnes herehse, a manne map without deadly viynne break all the lawes that are made by men.

And thus poy may see that the threude foat of all this feet, would not onely haue Popes and Popes lawe gone and take away, but hinges and hinges lawes to, if they purpos might prosper,-variable at ple pleasure lawes, because all lawes are lettes as they take them to their engeleticall libertie, by wiche they clayne to be boidden as compelled to nothing, but exesed onely to live everman after the gospel, livery man, expounded after his owne minde, wiche maner of exesing amoned unto as much, as to let al runne at rise without any bond or byple, and than extact ever day to live as he live him, self. But now is it good for the lawe to spechtly liveth in Lyndals eye, for wiche he generallly raiseth the re menerat. But is for that he fayth that the pope hath fo bode lawful we bode. In this he meant two thinges, with which two Luther and VOLPHE were aye content before. One that ther is maryage now fo bode bwen betwixt bothe, and fyneters chyldren, that was not bese fo bode by the sciperture. For which cause VOLPHE faythe that such marriage is fo bode without any fudation or grounde. But by this thing, to which pope wil Lindal lay? For he fayth that in these thinges the old bolce pope fainct Gregorzy and diuers other holf Popes to, and not Popes only, but also diuers counsails and great assemble of holf vertues fathers, have in old tym boome bpon Christendome well sped abode, for encrease of natural honestie and propogation of Christen charite, fo bode marriage to be made with other degrees both of honestie and activitie, much further of, then thev that abode now fo bode, with wiche the churche hadt synce for our infrimmie dispersed and onbone the bodne, so that in point the fuch that Lindall, Wiltiff and Luther lay bothe the Pope, they must lay to so many luch Popes and other holf men of blisse, that who so consider the tone ysto the father wil haue little lust to believe three or four now luch maner selles as Lindal, and his fand felo beu be against so many vertuous old holf fathers, as they were that made holf lawes.

The fother lawe that he layeth to, against the Pope, is that priests, were, chansons, monks, and nurmes, may not be sundered to be wedded, conforme to their owne bowes, a promies made unto god, which no man compeles them to make. Is not this a great fuch that fere Luk may not marry made Marion?

But then to let out this matter some what the better to the suere, he royally calleth out at large bpo al bishops arch deacons, s otherspiritual offices whose sautes if they be such as we well knowe he falsely biletth man, yet were their eni demaner nothe to be imputed bu to the lawe which fo bode in the as gos pel both, no bnot fo Pope, which he hath bene enformed of a holf popes saute, hath as by diuers decrertals appere, penced to the punishment and amendement.
whither the knowne catholike church

More,

Hier he poueth vs that the spiritualtye ne be not of the churche, for none is of the churche but repentantes. And then Chilten men he layeth repente, as soone as their faultes be told them, but the spiritualtye he faith repent not.

Chilten hath nowe foret, that he hath ofter then ones tolde vs here before, that his own electors wil not ever beare their faultes tolde them at the first whyle they be caried faith in the rage, but that a man must if he wil have audience, tarye tyl hus faultes be plaide oute their faultes, and as he said in one place, some of them wil not gyve care tyl the very color of fear of death come. And now if he wil stande to this tale, he giveth the spiritualtye whos he so forte scufet, a plaine annuiter after his owne doctrine, that he is to hast upon the, they may of his owne spece electors perde fullwe, though they be not content to amende yet, but he must suffer thene to play out at their faultes, or els they come to nere the cold size of death, they see one spark of the warme fec, then speake, and he shall be heard. Bowe be it lening his owne doctrine for him selfe, they may tel him that he is somwhat over temerat ions bold either to judge so rashely the repentance of other men which inwardly lyeth in his bace, where onely God is the beholder, or else to impute and ascribe the manner and condicion of some impetent wretches to the whole companye of the clergye, which vinoal declare them selfe repentaunt by kynde and confession of them seames and baying of penance, as all other good Chilten people do.

Now if Chilten allledge against them that for all that they faile to deadlie synne againe, vs will take him the whe by knoweth that, and then must he saye that by some sinfull deade. But then if he grant ones, s deadlie sinfull deade be a sute suffisent pose of deadlie sinfull minde. He belte coyle pe wrought well all his owne for mer doctrine, concerning the homing s yet not sinning of his owne holy elects, which can be faith never lyn deadlie deade they never to hostile deades. And yet as for repenting, our clergye, perde may not appear more pestere then themes, for I dare boldly say except some suches as be fallen into Lutheres Chilteals church, ther is els no man so bad of the catholike church, but he wil confess agre his lecherie is deadlie sin. But ony other vde thep
A their owne clergie and the vrpcne greate
clerkes of their clergie, as v great clercs
Luther, and the greate clerke Laddell,4
the greate clerke Dukings; at they be af-
kered whether the lecherie betweene a tre-
a and a none be deadly sinne 8 no, they
wol not wote wel that it is none
at al, if they give it ones an hauell name
then is it none at al, if they call it ma-
trimony, but that have helpe for their pa-
tromony, whereof se yet we repent not
or a wight, but they will warrant you
what they come ther. But at their clercs
leth in piths, that all their fantes come
but of raitlie, and our spirtuall syn-
zech of mallece, because they persecute

Lindalls hauell translatioun of the scrit-
ture, in which he schete the plaine lye
confessed that he turnd the latins engl-
lye wordes of burches, pse, and pe-
surance, to congregacyon, senex, and
renuance, or vrpcne purpose to brynge
in his heresies against the sacraments.
Which whyle he so vrpcne purpose, I am
content to windre ther, and to get for
this ones that he spyned therein of plain
purposd mallece. But yet vrpcne will I
say the white for our part, that he hathe
no good ground to say that the perfec-
tioun is malicious, done against such a
translatioun, so trallated of such a hauell
entent, and such a malicious purpose.
Now the would excuse him self from
mallece, in that he would make it wene
that though part be false, he self might
be wecke wot 8 trale faith, wene his her-
esies wer the true belief, because of his
owne mind 8 Luthers and Dukings au-
torite in the construcctioun of scripture;
he must perdy by the same reason excuse
our clergie from mallece in percutying
his heresies, fith that they may well wot
by the authorite of Sainct Auilline, Sainct
Pierom, Sainct Gregory, Sainct Ambrose,
Sainct Ciprian, Sainct Baile, Sainct Chis-
solfson, 4 at the hauell spynites onto
the 2 owne dates, 4 all the whole catho-
lit church of Christ, 8 by his holy spir-
gue to those holy doctours of his chur-
che 4 ever abiding therin, that those her-
esies which Lindall teacheth, alyes
may wot bunnys, 4 that the sacramentes
be but bare takyngs and signe, 8 Chilstes
bleuck body at the matte non sacrificate no
none oblects, nor but a bare memorial
in wine Barche, 8 cerebreath, a hevy
falle welthy errours, 8 in a good cleri-
then mes eares, sightfully spok, blac-
phemones, and abominables. And where he
faith the clergie doth rebuke the by
whom they be warned to amend, 8 both
make heresies of the 8 burne the, mea-
ning Dukings pereadventures a such other
as he was, of which lost the bath of late
some be burnt in Smithfield, as Wat-
selde, Lionom, 8 Trubbery, the clergie
maketh them not heresies, 8 burneth
them neither. But Lindalls booke and
their owne malice maketh the heresies.
And 4 heresies as the he, serkel doth
demont the. And as they were wel worth,
the tempopalike both burne the. And af-
ter yt of Smithfield, hel helb receie
the, where the wretches burnede ever.
But than he faith that the Pope nev-
er repenteth, because he hathe made 4
plain decree, in which he comandeth,
saying: Though the pope sine nero
to grechous, 8 doth with him to hel by his
einample thousandes inumerable, yet
let no man he so hardy to rebuke him. For
he is heade over all, and none over him.

There are orders in Christles church,
by which a Pope may be both commen-
thed 4 amended, and hath befor incor-
gible misde me lacke of amendement, for
impotently disposed and changid. But 4 eu-
telde selo upon every fals tale that he
hearth, 8 peradventures he self mak-
eth, should have courage 8 boldnes to
leste, prud, 8 rait, either upon Pope or
named so prince, 8 a much more meanes estate, is
typeth that thing so little commendable, that eu-
kelig order, 8 well ordered regifs, hath by plaine lawes
prohibited 4 to borden the ribauldous bevaour, although the they were able to
pruve that the thyg whyche they sayde
were nothing false at al. And this thing
hath every wel obied realme net with
out good reason provided, uch it well ap-
pered y wer the thing true were it false,
it were unblitting to suffer that man
to be bide, whereby the governours might
be bide, whereby the governours might
often cauose and falsely he desamind
among the people. And if the thyng were
some time peradventure true, yet lyke
that fation and maner can nothing a-
mmes the matter, and therefore is by all
laws forbidden to be in suche wife bid
towards the most simple wetch in all a
towne, it were a lude thyng to suffer a
nive synne, estate 8 governour, to be
bought in anumber among the comon
people, whereof can come none other es-
sect 8 reet, but hatred 8 contempt pis-
ted in their hartes towards ther rulers
and governours, whom they be for 4,
by bounden both to love and obaye.

And if a man would faire that great 4, betwee
r, l, muen
A man cannot otherwise come to knowledge of his own faults: note may be sure that if the thing be true, whereas if they talk, they know their deeds, the self before the people hear of them. And if so false, yet may many men have it in their mouths before it come at the princes' ears, and yet when he heareth it, though the same be true, may do thereby. And if percale, any man thinks that the princes' self perceive not their faults for faults, till the hearer the people murmur and wonder at the: surest right somehow haply it that a man could not perceive that thing. Is it so, which were in these so great that it were worthy for all the people to wonder at. And yet if private affectation toward their own failings, happened in any thing so far to mislead their judgement. For if such happen to line their counsellors' counsellors', every man that of good mind, well in good manner declare his own good done to his prince and his country, either by own person or such other of his counsellors, as by the it may be brought into hym, and not in that party company fall to crying, or by slanderous byles biowe abode an enuplye tate, whereof at the townil may talk, and to these own harms disfigured his tuneanye, while hym selfe that happeneth nothing hear of it.

But yet are there some that defend such expression of bitterness calling upon great personages, affirmiting that it should be good that such high sayes as be farre from all other fear, may be yet under such breed of distamacie and slander, that likewise be the button of honour, praise, and glory pritcheth them some time toward to be good, so may the fear of myne, disdaine, and despisal and detrayne them from, and some time, holesomely byple and contine them within the limits of good and honorable order.

There needeth no man to hurt, but that as far as possible to that purpose, is provided: well enough, though nowt persons be not maintained in their malicious cryng. For who so standeth a loft upon an hill of eminent height of it, can not in wise be hid, but as he setteth the even of his people from the base looking upon hym, to seeth he is not that neither dare no countenance almost that him selfe may make, can pass unperceived and marked, wherfor he is ynough to make any man regard his selfe that any respect hath toward the
A true synod and counsell made for lawes, yet are there in that booke many things before, that neither were made by any synode nor by any pope, but written by diuers good holy men. Oute of whole holy woxies as also of synodes and counsellis and Papes writing, Gratia a good bertrouge and wel learned man, compiled and gathered that booke, which is therefore called the dreece of Gratia, as an other like boke is called the dreece of Zos, which out of like authour and compiled a like tooke. How is every thing y is alleged and inserted in the books of those dreeces, of suche authouritie there as is it in the place out of which Gratia and Zos gathered it, and not a lawe nor a thing made by the pope, but if it were a lawe made by a pope before, and out of a lawe; out of a pope writing taken into the dreeces.

Now the words which Tyndall bringeth forth, and saith that the pope hath made them to; a lawe, be not the workes of any Pope, but they be the workes of the blest holy martir; saint Boniface, which brought the faith into Almanie, and was for thy faith martyred in Frestland. And so it is plainly specifid in the dreeces, by those workes in the rubrique. Ex dicit Bonifacii martyris. But Tyndall to blinde and begley the reader, would make men weere that it were the popes workes made for a plaine lawe, wherein Tyndall plainly theweth his plaine opf falsid, except he were so vable y he had went the pope had made it so; a law, but caule it beginneth with si pesc, lyke hym that because he red in the salle boke, Te gignis elemens tyme pater, preached unto the parly y te gignis was saint Clemens father. The fourth reason.

Tyndall

And Paulus saith the Ro. xiii. let every soule obeye the higher powers, that are ordained to punnisme. The pope will not nolet any of his.

The more.

Touching ye Pope hym selfe, Tyndall telleth here be here a wosale tale. For stoping a siede the question whether the Pope eather be, rightfull iugte to be, chief governor over the Chiristen stocke, and of be eather to be, home farr than to what thinges bys authortie treacheth; eather to treacheth. Thys stoping at the laste wosale Tyndall herpe well to bothe hym selfe, that nevyr in spirittual thinges no in tempes ryll, there is no mæ at Rome in his own see, that claimeth any power of iurisdiction upon hym. And as for the clerge before, Tyndall here as farre as he can, falsly belieth the pope. For he let theu none of his to obeye they higher powers, but by the canon lawes of the church, commandeth eueri of them to obeye they higher powers, and to kepe obiecte the lawes of the pryves and countrie, that they lyue in.

But the thing that greueth Tyndall is yps, that any pricke shoulde in honoure of the sacrament of pretkey, have any mane of the lykle mose on a lay man. So, hye herepere recheneth every woman a pricke, and as able to say mass as ever was sagne Peter. And in good graces as so; suche makes as he would have sagne, without the cannupe, with the secret, without ablation, without sacrifice, without the body or blode of Christ, with bare signes and tokens in ordre of the blessed sacrament: I were a woman were in devo a more mete pricke than sagne Peter. And all be it that neither woman may be pricke, nor any man is pricke or hath power to say mass, but is he by the furnace of holy oyers taken and confrated into that office: yet the time that Tyndall hath begunne hye heresies and sent hye erronous books aboute, calling euery Chiristen woman a pricke ther is not now in some places of England the simplest woman in the park, but that the dog and ynoyn raines secretely but looke on who to will, in oppe face of the worlde in her owne parke the church, I say not here, but hye her own selfe and lease yon shoulde loke for some ride openly recrile at the high aulter, the faith I say her selfe and lyketh to if it be true that I hearerepeoti as many makes in some one weeke, as Tyndall hym selfe eather sagne; hearth in two whole were together, but it be when he swereth bi it, hereh some other were.

All hye confrations Tyndall calleth foolish ceremonies, forgetting that in the old lawe dieres ypes is hondorably reherted and lapope for a cause of the erecture bling of the pricke perfy, because that the holy opy is upon hym.

And he lyt not to remember that the holy Prophet David, by so muche exreme that holy oponent with wythe hyng Saule was confrated, that albe it he was relentted agayne of God, and hymself recepyed and anonyted bynyng t. l. l. in
And Paul's charge, i. Cor. v. If he that is a brother be an whor, a brothier, conter, a scar, a raper, and to faith, that we have no fowship with him, no so much as to rate in his company. But the Pope with violence compellith us to have flesh in honour, to receive the sacraments of the, to hear their masses, and to believe all they say, and yet they will not let us see whether they be true or no. And he compelleth, the parishers to pope these ephes and offerings into one flesh, to go and ryme at their cost, and to do mught therefore. And a thousand flesh like both the Pope contrary unto Christ's doctrine.

More.

To begin here at the last point, the Pope, though the partie for the Pope that hath the peculiar benefit of the priests, the Pope gave him neither libertie nor licence that he should so do, but gave him leave to take the cure of the same, trusting upon certaine suggestion that the man were flesh one as would and should be them well. And no doubt is there, but that some man may right well have the cure of divers parishes, so good care he be to perceive, and no more good in the pope's books than some other soulde in one. But as for the pope, Tyndall meaneth muche farther than he speaketh, and entendeth hereafter it be well allowed concerning pope and priests, then to do that none a priest longer, and looke whether he may make the reason stretch a little farther, as he hath done a little in some part of his writing already, where he shall answer me. I trust we enough when we come to the proper places.

So where he saith that whose here, i. Cor. v. papers and such other as Saint Paulus forbideth, as the Pope to violence expellet hons to have in honour and to receive the sacraments of thame, and to hear their masses, and to believe all that they say: This is a very lowe and F. For the Pope letth you not to complaine upon them, and the lawes of the church be, that for they express they shall be suspend to the medleyng and administration of such thinges, some time depose of their office, deprive of their benefices, and degrade of thamy orders. And therefore the Pope compellith him not with violence to do the honour in their bices. And if there were any that did, he were in the doing an enemy, Pope as he were an upl man. But what were the name of an upl Pope, to the office of the papacy, except that Tyndall repyneth and rebukes every kyng, and prince, and would have none at all, because that some of them some time do not alwaye have, or will lay to the prince charge of such office under him do not every man such right as a prince would he should, and trusteth also that he doth. Now where he faileth the Pope compellith him to believe all that every such priest faileth, that is yet another's once again. For if the priest faileth, so the pope herefeth, as he would lay that all the seven sacrameetes be but bare signes and tokens, and that freres may lawfully weede numms, the Pope compellith no man with violence to believe that priest, nor compellith not Tyndall neither against the playne fyrse of God, in such frant the herefeth to believe the lewd learning of Luther, freer Palkin, and Denckius, Baltafier, Lifer, and Singius, of all which nearer one than other. But the Pope is well content and so would it should be, that if the priest præche tuch herefeth, folke that not believe him but accuse him, have him resomned, and revoke them, and abjure th, or els let degrade hym, and delver him.
be the church.

A him, and let the princes keep him from the people. Therof to be sure and for an opening of such heretics by the terror of that example, good Christians princes cause faithful people to burn him.

But then is there one thing whereby Lindal is sore displeased, that the Pope will not (as he faith, let him and his fellows see whether ye shall be well or no.

If the prelate be accused of his doctrine, he is as far brought into examination, to write whether he saye true or no. What other way would Lindal have? It is plain enough what he meaneth in this matter. He meaneth therein nothing else, but that he would have all things to be seriously set at large, that he might bring forth in a question, after in court, heresies up to the question, every point of Christ's catholic faith, God hate by his noise blessed it to the rub. Christ, yeare taught his catholic church, and then all things be brought in that evangelical liberty, that every man believe, even as he listed, and after that live ever as him listed, without any lord or will to let him, then to have the gospel true taught, take away in ane wise at the clergie clean, and let Lindall send his women priests about the word to preache.

And now good Christen readers here be warned all his true reasons, by which in the prede of that he should have praise, that so write that the known catholic church of Christ people is not the church of Christ in earth, he hath taken upon him to prove (as before the purpose) first that the Pope and his secte, and after yet further for the purpose, that the Pope and the spiritual estate be not the church. And that which should be his purpose, that is to write that the known catholic church of Christ not the church, he hath not spoken one word. And yet finally concerning that he hath gone about to prove, touching the Pope and the spiritual estate, he conneth for the as ye see now with his true reasons that he have rede, in the making of which true reasons, a man may maruaile when they were banished away all his true wytes, so any piece of his purpose that appeareth prove in them all, but it was rather rapleyng for reason and names open lies for; good and sufficient prove. And therfore here end I this boke, in which if Lindall have said any thing to the purpose at all, I am content to grant him that he hath said well in all, and fully praised al together.

Here endeth the first boke, and beginneth the first, where in is avoided the conclusions of Lindal, where with he would dispute the first reason, proving that he knows catholic church is true church of Christ. Which first reason is that all the sectes of heretikes do come out of the catholyke church.

The first boke

The defence of the first argument against Lindall.

Tyndall.

The argumentes wherewith the Pope wold puse him lest the church be fouled.

Mote,

Yet as the plette of his chapter, where he defended bis degrees as ye se, further donne fro his purpose the er the dydore before. For where as before in defence of the whole catholic church, he defended to ye clerge alone, which is but one part; here he leave the to, as maketh as though men called the whole catholic church no more but the Pope, himselfe, that is to lust an whole great magne multitude of many foundy fates, manners, conditions, and kindes, no more but one man alone. Is not this seere by Lindall well and comely duided?

And yet tofther with to thew his further contract when he cometh to the matter seale, he turneth it againe for the Pope alone, to the whole company of the clerge, disputing alwayst still the temperatice, as though they were of them neither man nor woman of the church. Wherefore I would have exercisde his one fallode by his other, and would have said that he ment according to his hereise, that in the clerge were altogether contained, because he makes every man, and every woman both a piety. But that exercis he taketh away hym self, and that every and by, when in the next wordes folowing, he declareth that he speaketh of no mo the only such as be so hamelesse the suffer the self to be dye.

For
The defence of the first argument.

For in this wise, sa als wife shall begineth.

[Undall.]

Notwithstanding as because they be all lawe, so they be all the same, to affirm that they be the right church; I cannot err, though at the world seeth that not one of them is in the right way. And that they have with utter baseness forsaken both the doctrine and the living of Christ, and of all his apostles, lest he be the sophistry whereunto they would pervert it. One of the high reasons is this.

More.

Lo! he, Tyndall affirmed that by the same as all the clergy be lawe, so they be all the same, therefore hath his master Martin Luther let his crown grove, and lieth with a nunne to learn of his leman some very marvelly shamefastness. But not till her was well crown again, penitent understood; for she was being for lacke of her heart as shameless as Luther: as he wrote well.

But now why be all the lawe clergy shameless as Tyndall? Because they affirm that they be the right church. How shall Tyndall know this well that we speak of the catholick church? And that he did not understand that the clergy to call the right church of Christ, and that they call the holy catholick church not them self alone, but them self and the temporal prelates together, as Tyndall may well learn by every poor friers prayer that preacheth, either bath Tyndall done yet been lawe, as shameless as any that was not lawe this seven years.

But yet whan he goeth further, and saith that all the whole world seeth that of the whole clergy being all lawe, there is not one of them in the right way, but that they have all every one with utter baseness forsaken both the doctrine and the living of Christ and all his apostles: I berehe believe in good faith, that Tyndall shall scantily finde a one so shameless among his own secte, that is to say, among all the sects of heresies, but that will confess vpon his conscience, that Tyndall here lyeth out of all measure shamefully.

And whan he bath about the proofs of this point, he doth well alreadie his whole chapter afores, wherein he came forth per by with his five eggs, and after a great face made of a great feaske, lapped them al by him selfe without any safte, so all his gostes that he bode to supper, might set them so to rote that they lapped of the sautour. How to come forth againe with the same tale, and let vs to y name table at supper again, dyeth neither bread nor drinke, thefe, fythe, nor frute. Chys may well declareth vs, that though he be not lawe, but have his heart of his burnt crown grove out at great length in delight of pieckhob, and like an Islaed cur let hang over his eye, yet hath he the maw as much shame in his face, as a Shotten bering bath ofimpe in his erae.

For surely if ther were any parte of lawe in his whole body, it would let his face a little to speak among Christes men, that other folk are out of the right way, when he wretteth well that his wright heurthe in what wrong way him selfe is, how farre fallen from Chysters holy teaching, with his beasty doctrine, under name of matrimony to couple together fryers and nunnes in lecherie, his abominable morchynge of Chysters owne blessed body.

But nograde he speakeoth of our sophistrie: let vs consider how stupid the man supplieth the first reason, that he would were refreed to lighte. And I trust pe shall see that one reason somewhat better then all his hole fryse were, whereby I have annointed in the next bok before.

[Tyndale.]

One of their the reasone is, The church the frye they, was before the heretikes, and the heretikes came oute out of the church and left it, and they were before all them which they now call heretikes and Lutherans; and the Lutherans came out of them. As therfore thet be the right church, and the other heretikes in deed as they be called. Yet I will like wise dispute. First, a right church was under Apostles and Iakab and so forth, in whole roumes saith the Scribes and Pharises and high priestes in the time of Christ, and they were before Christ, and Christ and his Apostles came out of them and departed from them and lefte them: wherefore the Scribes Pharises, and hygbe piestes were the right church, and Christ and his Apostles and dissciples heretikes and a damnable sect. And so the Jewes are yet in a right way, and we in error. And of trouthe ther blinde reason be good, then is this argumente so to. For they be lyke, and
A and are both one thing.

More.

Nowe good chrisian reader, this reason that Tindall so royally feareth and acts with a like argument of his own making, believe you not when ye read it. But it were very apparent that he hath read it in other men's books before my time, for else he would not say one of their high reasons, but one of his own reasons, if he had taken the reason but for my own alone. But this is his fashion in all things, he maketh as though he were but men of these latter dates, which latter dates he calleth yet eight hundred years and more. But he maketh it is by the old holy doctors, which by some were marked about a thousand years ago.

For ye shall understand and that this reason which Tindall doth so frounfeldly rehearse, and would have to make of so light, was not only made by me in my apology, but also before my days by better god and great cunning men. And among other, this reason that Tindall in some calleth an high reason, was made by that great famous doctor, a high glorius martyr, saint Cyprian, against Aquatian and Formian, and other heretikes, and Graftinakes, in and before his days.

Nowe is Saint Cyprian a man of such authority, that the great holy doctor saint Augustine,allowed as reerefely saint Cyprian, as any man now allowed saint Augustine.

And this reason that Tindall note detheth and mocketh, saint Cyprian thought to fure, specially furnished with scriptures, as he setteth it forth; that he letteth not once or twice, but in sondere places so often against heretikes, that it maketh me even sory to see howe foe God suffered that good Saint to be deceived, if an heretike might note by a like fourmned argument so honest and so huffamantly make his reason of.

But I will not doe sain Saint Cyprian so much dishonour, as to set him to dispute with Tindall. But sith Tindall of be somewhat more emely matches, he I shall therefore between beetwane fuff dispute and dispute, and than you good chrisian reader shall after belfast and judgewe, whether the reason that he rehearseth, and the reade that he maketh by which, as by the like, he would have sone to solute it, as he saith they be, both like and both one; not.
The defence of the first argument.

The eloquent thes the most wisely the to have wrestled with that chapter, out of which he shall never be able to write so well as ye perceive, for I have felt that not only thing can of him selfes ascended upward. And thus the earth lying already in the lowest place, if he should fall out of place on any side, as he should fall from the innermost part to the outer, so should he fall to the lower place into the higher. And that ye were not in it, because it is heavy. And therefore in plain that there were an hole bored even through the whole earth, as there were a mile stone thowne thitherne on this side from our feet, it should finally rest and remaine in the very myopes of ye earth. And though the hole go thither, yet the stone could not fall thither, because that from the myopes as it should go outward from the innermost part, to hold it (which a mile stone may not do) ascend higher from the lowest place, because as I told you in the whole world upon every side to go outward from the innermost, is ascending, and to go inward from the outermost is descending, and even the outer part is on every side of the whole round world the higher, and the inner part the lower.

Now while he was telling by this tale, the nothing went about to consider by this, but as the was wont in all other things, knew all the whole nothing else, but what the might hap to the contrary. And when he had been with much work oft interrupting, brought at last his tale to an ende, and (quod he) to him as Lyndal faith to me. I will argue likewise; make you a like sample. By may be hath wender a pinpoint wheel, or else because at your reason reseach in the roundnes of the world, come hit, thou gentle, take out thy pinde and bring me hither the whare. Let me make pe imagining I can not tell you what. But here is a whare and it is round as the world is, and we shall not neede to wy imagine an hole bored thorthoun, so it hath an hole bored though in deer. But yet because ye go by imaginacions, I wy imagine you. Imagine me now; this whare were ten mile by his on every side, so this hole theold is stilled, so great that any stone might well go thehole in: now if the whare stode on the tene end, a mile stone were thown into in above at the other end, would it go no further than the myopes drow you? By god if one there in a stone no bigger the areuge, I were to ye stode in the neither ende of the hole five mile by his the myopes, it should
A would give you a pate upon a pate that it would make you claw your head, and yet should ye see none tede at all.

It wer to long a tale to tell you all these dispositions. For words would none have lacked, though they should have disputed the space of seven years. But in conclusion, because there is no more words but one whereby he might purchase a true example, no the could not perceive the difference between the world and the whare; but would read the tyle, e both one, because both wer rounde; her husband was faite to put by his speere, e leave his wife her whare, e fall in talbigh of some other matter. How plaistth Tindal even the same parte to me, e makest an argument a sample of the sinagoge as like to the church of Christ to a point that we speake of, that is ordering our saunour with his apostles going out of the synagoge of the Jews, and Christe people going out of the church of Christ as the whare was lost the world, concerning where to go among the whare, and the same faite the earth, or the whole earth to fall into the moone where the sunne were over our heads, and the moone on the other lyke in the contrarie lyke.

For, I thinke that no man wol desire to have it poound that the church of Synagoge of the Jews was not obtained to laft any ever, but to ende a gone place into Christe or his cumming, e that he should then in Ede of the sinagoge of the Jews, beginne and continue his church bothe of Jews and Gentils, e that then should be of the Jews peculiar church and peculiar laws and sacraments and ceremonies an ende, e that the church of Christ as long as the world should last, should never have end. No man wol I suppose desists to have it poound, that the church of Christe ca be but one. For these things are good reader not only in every part of scripture so plentifully poound, but also amongst all Christen people so playnely beleued and so commonly known, that I shall not neede to spende any tymen in the proof.

These things being thus, consider good Christif rede how lyke these two reasons are together, byndalles I meane and myne, whereby two Tindall faith be not onely like, but also be both one. Christif and his apostles be faynt John Bapstif went out of the church of Synagoge of the Jews, because the tymen was come in which by Gods owit ordinance, the Jewes churche or Sina- goge should have an ende. And therefore Luther, Tindal, Husit, and Sweingli- us, be gone out of the catholick church of Christ, which while y world endureth, is ordained of God to have none end.

And such Christif and his Apostles went as God had ordained out of the old churche to beginne a new, because the same must be of Gods ordinatione be left of and changed. And therefore Luther, Tindal, Husit, and Sweinglius, be gone out of the old churche to beginne a newe, because the old churche by Gods ordinatione, shall never be lefte or in earthe, no never no newe beginne.

And such Christif and his Apostles were out of the old churche to beginne a newe church of all people agreeing in one faith either with other. And therefore Luther, Tindal, Husit, and Sweinglius, be gone out of the old churche, to beginn a grea many newe diuerse churche, of whereby never one should agree with other, no almost in any of them anye manne with other.

Fynally Christif went with his Apostles out of the old churche to beginne a new, that was proffected to be a perpetuall church for ever, against which the gates of hel should never persape. And Luther, Tindal, Husit, and Sweinglius, be gone out of the old churche to beginne a great many newe, which are all proffected by Christif and his Apostles to be the true heretikes, and that none of them have all hall endure and lasse, no more than had done the churche of Acris, Helendiue, Pelagian, 92 Paniches, with foure such lette nom. All whom the helle gates of hell have praupled against, that they have gotten the in and shotte them fall in and sethe them in with the damned ducis with same and lyke in the dore bongen of hel.

And thus have I now good Christif readers theved you so many platine differences between Lyndals reason and myn, which twayne be both the one, that I woot he wil not sethe you so many differences between hemselfe and afoole, and ye he will not see they be both one. But now that ye further se that the further he wabedt an in his sulation, the deper he sonketh into y mud, and the faster he stricketh in y myne, Faz lo thus he wabedt on.

Tindal.

But in as much as y kingde of god sted not
The defence of the first argument.

A not in woodes, as Paul saith, 1 Cor. 15: 38 but in power: therefore loke into the mary and mythe of the thinges felle, and let bayne woodes palle.

More.

Very well remembred to. For there is one difference more betwixt Tyndals reason and myne, which difference sauing that Tyndal here puttheth us in remembrance, I have al almost forgotte. And that is, that as he puttheth me well in mine, the kingdome of god is not in woodes but in powere.

Now by Christ therefore and his apostles, prove their departing to be lawful from the churche of synogogue of the Jewses, not by bare woodes onlye, but also by might and powere in working of many wonderful miracles for the pople thereof. And on the other syde, Luther, Linthal, Harken and Suingl Via, prove their departing from the catholick church to be lawfull by bare woodes, having only, without any powere of miracles at all, by a fede of which powere to be shewed for: them by Goddes hande, they have alwaies to get helpe and powere of S. Vitus by the myghte of mannes hand, in raylling of shewtions, Cryes, debate, and warre, amonge rebellious and vuryele people, by which many a thousand have bene in seueral dates killed and slaine, and the farr most harme finally fallen upon their owne heads. And Suinglius their chief captaine within whom Linthal warned so Luther, because his heresie fell ether blashphemeth the blessed sacrament, was taken, slaine, and burned, and many by that meane returned from them heresies into the true faith againe. And yet God hath not done, but what harme soever such heretiques as Gods fongs be suffered to worke for: while his mercie shall not fail in conclusion, both to poynde to the perpetuall safegarde of his catholike church which he hath promised neuer to forsoake, but though he visit their iniquities with the rod of correction, yet his grace and good will he hath warranteed neuer to take fro them, and also that of his goodnes turne again from them errours, some faute as those malicious archheretiques deceyue, and them whole malice be hall ynde bencrable, he was as an old nouyshd rod, before the face of his falsfull children of the catholike church, when he hath beaten and corrected them therewith, so as the tender mother doth, breake the robbe in pices, call it in the fyre. But nowe that you is how Linhal goth sothe, and declareth his solution.

Tyndal.

Under Abrahame, Isaac, and Jacob, was the churche great in sapte a small in number. And as it increased in number, so it decreased in faith, hitherto time of Josue. And out of those unbelievers, God stirred up Josuf, brought the into right faith againe. And Josue lefte a glorious church, and in faith and cleaving unto the word of God, delivered the unto Joshua, Caleb, Phineas, & Caleb. But as soon as generation of them that saw the miracles of God were dead, they fell to idolatry immediately as thou seest in the Bible. And God wotf he had delivered them into captivity to chastise their wickednes, directed the by a prophet ever more, to call them unto his testament againe. But so he by wellme an hundred times I suppose cre Christikecame, for they never debbe app space in the right faith. And against the comming of Christ, the Scripture, Pharisises, Cephas, Anna, and the elders, were crept in by the feste of Popes, Aaron, and the holy prophets and patriarches, and succeed them linitely, for the f certification of God but out in captu, to make maruchandise of it, and to abuse it unto their owne glaze a pro
t. And though they kept the people fea outwars idolatry of worshipping of nynges in the perthen: yet they brought them into a worse inward idolatry of a false faith trul in their owne deedes, and in baue traditions of them owne faining. And they had put out the significations of all the ceremonies and sacramentes of the old testament, and taught the people to believe in the woodes felle, and had corrupt the scripture with fals glokes. As thou mayest see in the gospel, how Christ warneth his discipules to be ware of the leuens of these Chritises, which was their fals doctrine & glokes. And in another place he rebuked the heretics and the Pharisees, laying: wo be to the, because they had taken away the keys of knowledge, & bad shurt by your fynest of head, neither tooo enter in the sentences no: suffer them that would. How hadde they shut it up: thereby with their traditions and false glokes which they had fasted to the scripture in piacipleaces, in the taking away the meaning of the ceremonies and sacrificial, and teaching to bis