against Tindal

Also God punished his people, and sent his prophets, not to make sedition and sects among his people, but to govern and lead his whole people together. As he caused Pharaoh to carry his whole people out of Egypt, and the other prophets, judges, and priests after, into the land of liberty. Was there ever any of those heretics whom the catholic church hate from the beginning condemned, that ever so died? Let Tindal name one. Then if he will name that every prophet dyed not so, but some as he hath and such as other, we call heretics, as wrongfully as if we call an evete heaven, to say they dyd call upon the people, and invite in time against his mind of the multitude and of the priesthood, and pictures, I say that those prophets agreed in their faith and practice, and then can not Tindal and his companions whom we call heretics, be all such prophets sent by God, yea and of these never one agreed with an other.

Besides this, those old prophets proved them self by many acts to be messengers sent from God. But Luther, Tindal, Huskin, and Sunglbs, new many acts at all to shew them self messengers sent by God, but by them: evill doctrine celerly pouce themelfe messengers sent by the swelle.

And finally as farre as the church of synagogue of the Jewes was decayed in faith, so good knew decayed by false doctrine; false bishops, false lice of the serues; Pharisees, Caphas, Anna, the elders, which were, as Tindal saith, crept by into the seat of Philes, Aaron, and the holy prophesyes and patriarches against the cunning of Christ, and who Christ for: they false doctrine dyd rebuke: yet confessedly Tindal, himself, that they kept the people from outwarde idolatrye of two; shoppynge of Idoles with the heathen.

And Tindall muste confess further, that neither Seraves no; Phariseys, nor pries, nor elders, as he calleth them no; yongers neither of he will have at the tempel called yongers, as he twill have all the clyrgye called elders, were not even at that time all of one foize, but as there were many naught of every foize, so was there of every foize ryght good folk also.

And as for their tradicions and doctrine, of which was many baine, some evil and some supersticious, wherby the people
The defence of the first argument.

A people among them take harme in the following: such as were evil things, were not to suppose determined but that some were of one mind, some of other, and wherein they might follow the best doctrine if they would, wherein they had doctors and teachers to, and might if they were zealous of the best, serve well betoken them concerning the glosing of Scripture by the old doctors and doctors that had in holy ages long before the false explications. A false doctrine of the Pharisees of false scribes began, truly construed and exposed both the law and the Prophets, by whose explications they might try and control the false doctrine of the naughty scribes and clap Pharisees; for good scribes were their good Pharisees to, as the new Testament appeareth. And that there was old in every age such true doctors and expounders among the Jews, we appeare to every one that considered that in the explications of the Scripture, by the Jews that were of old before the birth of Christ, and the that expounded it after. And also Lyndall saith him falsely, that between the time of Moses and the coming of Christ, God shewed by his inspired prophets. And therefore I am sure of five remnant bithe the time that we have, he meanteth for some, that kind of doctors and expounders that I speak of, not Moses I believe he will come host of his whole sume, and lacke fine of his bisse, and thus though God did not suppose to full so; the church of the Jews, as for the church of Christ, as in which he hath promised and promised to dwell himself for ever, yet provided he for it so sufficiently, that they might therin be saved, and keep the law when it was after solved, and that in evil doctrine and superstitious traditions, they could not be damned, if they were bifornous by-ligent about their own sole help. And albe it that because the thing had that to great difficulties, that many lacke of sufficient diligence perished: God of his great mercy suffered not those noughtsome scribes and false Pharisees to continue long, but to make an easy way in which no man could be deceived except he was there negligent or malicious, but should sooner be learned the sure truth by avowed way to heaven, lest his own some to begin a new church of another fashion, of another manner of perfection, in which he would to be else, a might for ever himself and his own holy scripture, and so teach it and so leade it into ever true, and no man could be deceived, but he that would not believe his church and he would make his church so open and so well known, that no man could but know it, except he were of ample of will not know it. And yet as I say before, till himself be found by his church, the synagogue was the church, by which things as were not willingly blind, was known to the beaver church of God despised from all the world by. And by God's law, by the careful of his aignement, by true prophets, true preachers and ministers, for all the false prophets and false preachers that were thrett by the first, and the right faith was learned no where else. And who so had gone out of that church except one eye into Christ, had gone wronge.

And thus it appeareth, that concerning the synagogue even at the coming of Christ, Lyndall had here gone a little ground to build his purpose upon, but that he was yet not at the time the church and a church also known. And therefore when he got now further and remembred him of the known catholic church of Christ, though he were lyke yet were Lyndall over this stone. But now when ye shall see the remanent ye shall see Lyndall fall ever deeper and deeper in the mine. For thus creepeth he forward like a crabbe.

Tyndall.

In like manner is the clergy crept up into the state of Christ and his Apostles by succession, not to do the deeds of Christ and his Apostles, but to be necesario, as the nature of the wilfe fore was to get him a hole made with other beasts labour, and to make 마련 of the people with tained wades, as Peter warned by before, so to do according as Christ and his Apostles prophesied, how they should begile and leade out of the right way all that the church not to follow and live after the truth.

More.

Tyndall here (good reader) playne all selfe, lest he be thought to have crept be false (though he call it creping) be by success for earthy comen into the state of Christ and his Apostles. For we can not Tyndall, nor will not I write so, but that while Christ ented not that himself and his Apostles hold to; eyblydaly dwel still here in earth con-
A contrary fault with vs in like manner as
they were while they lived here among
vs, and yet intended that vs church
be a church should always have among
them teachys and preachers,thy he inten
ded that vs church should as Lyn
dall agreed as long as he was in earth as
two;in goulde endure, and some one oth
er hath there ben hat since Christys dayes
and his apostles in Christendome, but vs
clergy by continual succession: then
hath ever the clergy of every age bene
that parte of Christys very church, to
whome Christ specially spake, spoket,
and ever shall speake these woordes, Go
pe a preach the gospell to all creatures.
And also these woordes: who so hereth
you heareth me, and who dippeth
you dissmeth me. And these woordes al
so, who so receive you receiveth me, and
whosoever citye receiveth you, and
Christ and Comme shall be made safely
delete with then that Crist in the days
of judgement. And also sith they must
be the teachers, it foloweth that they be
and must be that parte of his church, to
whence parte these woordes were also
speccally spoken: I shall sende you the
golden gospell whiche shalle teach you all
truth and leade you into every trouth,
and I am with you my selfe unto the
woles end.

For though Godde in these woordes
promised to lend vs spirit, not into vs
clergy only, but into his whole catho
dombe church, not to be this clergy only,
but also in his whole catholique church,
no to leave his clergy onely into every
troth, but the lay people of his church
also, yet sith he provided specially the
clergye to be the preacher, of whose
mouth the lay people shulde heare the
trouth, by men of which hearing with
their owne good endeavour, God would
himselle write it in the herers heartes,
which 0dze of cunning to the faith ap
pereh plainly, byundyng places of ho
cally scripture, as shall saient Pauls faith,
Fathe is made by hering. And howe
shall a man here boute preaching. And
howe shall a man preach but if he be sent
to preach. And that a man must
at the hering done his owne good ende
avour, Christ faith, he shal not be an
believer but a believer. And that he shal
writeth himselfe in the heart, wittnesseth
the prophete Jeremi: I shall write my
law in their heartes, In which place he
faith speaking of the church of Christ,
Every man shal not reache his negh,
hour but they shall al be the scholers of
God, and I shall write my law in their
heartes: he meaneth not that there shall
be no preaching, for that were pe wrote
well contrary to the woordes of saient
Paul, but he meaneth thereby the trea
ching which the preacher teacheth, bo
dute which saient Paulnewe that they
cannot ordinarily come to sa faith,
to is no teaching whereof any manne can
come, but is god there withiyn upon
the heart, which he never falieth to doe
if the party do his parte, he be not by his
neglignes or frowardenes the les.

And albeit that these woordes of vs pro
phete ha specially spoken for the diffe
rence, betwixte the olde lawe that was
called the lawe written, because vs
sees receivet and deliueret the lawe by
writing, the new lawe whereof Christ,
neither receivet nor deliueret any part
by writing: yet may those woordes well
serve for this purpose also, sith vs trouth
of them is also in this point verfied, to
which trouth saient Paul฀ subscriteth,
where he saith that no man can fay and
confesse our los; be Jesus but by the holy
ghost. Now these things I say being
thus, though god wrote in the heartes
of every parte of his catholike church as
well the lay people as clergy, as well
women as men, so each xwardly
lende the into every necessarie trouth;
and sith vs preacher must have it ere he
preach it, a must preche ere he hereth it,
and the preacher by Christys ord
must bee, 0 0 0 the least wise by Chris
dalles own confection in deed be through
christendome none but the clarge, no
of trouth hytherunto none but the clarge
be, no as appereth by many plain
places of scripture none but the clarge
may be the ordinary ministrers of god
des holy woordes and sacramentes unto
the people, it must I lay upon Christys
confection needes followe that of all
the woordes of God before remembred,
which souer our fauour layd unto his
whole church, yet ever he layed it pri
incipally to the clarge, so to Lindalls
owne confection, sith that the clarge be
the successors of Christ and his apo
stles, be for the governour of Christys
church noto in vs and his apostles
place: Lindall is bounden by Christys
woorde to receiveth them, here them, and
obay them. And in that he will not to
doe, but in feede of receiveth them re
fused them, in feede of horing the moc
keth them, and in feede of obayeng them
f. i. dispitch
The defence of the first argument

A disputeth them and persecuteth them, and teacheth his false heresies contrary to the truth that Christ hath by holy spirit according to his own promise taught them: he is fallen into the malice of the world of Christ, that hath ordained them, and on Linball's head fell that fearful word of Christ.

He that hereth you hereth me, and he that hereth you disputeth me, and he that hereth not your church, taketh him for a publican and a very paimpy, and in better case shall sobome and come be, than he shall at the day of judgment. And thus have Linball denounced his own damnacon humselfe, plainly promyng upon his own confession.

Now if Linball will parraduntly say, that it is in the clergy now as it was in the scribes and pharisses in Christ's time, and that they and that people were more fallen from the truth into false errors, to be now the clergy and the Christen people: I have already, for my part, cited in scripture, in which God hath made many such plentiously promises of his absence with this holy spirit in his church, perpetually to keep it from all damnable errors, by teaching it, leading it, every truth, that though he suffer many great pieces of people to fall out thereof, so little and little by to be diminished; and a small flock in comparison, till his pleasure shall to exceed it again, yet Hall he never neither suffer it to be destroyed, nor the flock that remaneth, by how many branches fonder the densil his church to blow of, to be brought unto the care of every ecclesiastic, of either of apostles or his church, the synagoge of the Hebrews was at Christ's coming, though ther never was an a time long to gather, nor never Hall thereof, but that in Christ's Church as long as it welth in earth then shall many mought, yet that always doctrine of his church, with which himself hath always pleased to be, and leave it into every counsellor, do good so sure, that unto those that shall be well will to learn ye truth, it shall always be known where they may learn it, and for ye cler of all doubters and avoiding of all errors, it shall ever be true to say that ye church is as saint Pauls says, the pillar and the foune or ground, that is to say ye sure strength: so tailing of the truth. And this church must be that knowest catholike church, of which from age to age scripture hath be recevied, and the people taught, and not a churche unknown of onely good menne or electes on- lye, in which is never preacher nor; people assembled to preach unto, nor sacramentes ministerd by any man as aminister of y unknown church; nor people of an unknown church to minister the unto, among whe can be no such assemble for: no man can know where to call another, nor: how to know another if they came together by happe.

And thus I say that neither can Lin- ball stand by his unknown church, nor for his purpose sufficiently resemble the catholike church of Christ into the synagoge of the Hebrews, nor the clerge of the tone to the scribes and pharises of his father, with gods gane these two church not like beginning, nor Poises that was the lawer and the master of the tone, was not sylle into Christ the beginner and lawyer of the father, nor the promises of God concerning his assis- tence and professing, were not like in the tone church and the father. And yet by Linball, god had so little regarded his great promises in that point, that where as the scribes and pharises had ben but a while in respect, and god had sent the synagoge wand prophates, and Christ hated to eae because the should not deceive longe: God had suffered the catholike church of his own only be gotten tome to be as falsely deceped, and loose to, and farther to be led out of the right way into errors into damnation, in the thes. vili. type together, without any man sent to show them the right understanding of scripture and the right way, bi anyuch meanese as the people might perceive that y man were commen from god, but once they alway barieing to the doctrine of an other, and all barier fro the doctrine of all the falses, whom god had shown his messengers by miracles, where of these we knew none at all, and yet the most parte y euer as they were examined so appoved, abused their own doctrine to. And thus as I say Linball cannot resemble the clerge of Christ's church to y scribes and pharises of the Hebrews church.

But yet if Linball siche to so there, that he will nots have them like, and while he can never prove it, will yet to grate woes: others happlie to, bore me downe right still in hande it is so: let he to stop his mouth with, granted him for this ones so it were so, see that what he could yet grate thereby, that for his purpose
A purpose were well worth a live.

Though it be were in thee, yet muste Tindall be bounden to obay them perde as faerly at the leste as Christ himself commanded the Jews to obay the other.

Than if Tindall will say that it can ettenbe no farther, then even barely to as faerly as they teach and prach the gospell truly, that every man and woma whom they teach 1 to whom they prach, may not only to one of them but he condreseth the scripture wronge and teacheth the people falle, but also that the lamen teachings of that one man being examined and assayed for true by the whole clergye assembled together, yes and of the priuces and looses, and by both the leaers unlearned lay people to, may ye not tell them by Tindalles mouth of Luther, that they ye evertone, and all the clergye falsely controvery the scripture, and all the sepeallty foolishly foloweth thre congestion, to the base or with malice lebeth the other blinde with folly into the sick of damnation, and there they be rumbling together, while they lightshort or elect of Tindall shall tel at the church thys tale, seeth plainly the truth, and is tayned by Luther, sede Hofkin, of Suinglius, lawgeth the fol of all the knowne catholike church to seece: if Tindall come to thys point, he will a safe wiseuer gues leve to refte to thys Jewes sinagoge, with scrives and the pharises, to which he refere-theth vs. Pote let us then yeve that Tindall as he was borne heather 1 Christened in England, so had be borne a papynm and circumsiced in Hierusalem, fourere brefere by beth of Christ, by the reason that being at yeere of discrecon, and bering of the stories and syple maners of the Jewses, he had of deucon sodanyly fallen into thys sinagoge, and dwell in Hierusalem, whereupon yet after hys circumcysyon confederon that there were amog them divers stories and testamentary, as pharises and Saducees, and scrives in lawes, and priestes, and laye people, and though they were al Jewes and agreed and in circumeision, and came of olde as of one foche, yet he now seuered a funder in doctrine in believe, and that not in final things, but in such things as the one refte by reken and accompt the other to stand in greater errour a damnable: what would Tindall have done in this case: would he without any o-
The defence of the first argument

And scribes and rulers of the people to, both as good, as honest, and as well
me and also, both in the law and in the scripture, as the bell of all the be. And where he can not hymnelfe lay that his parte pasheth by nothing but by number. I shall prove you that in the number first they be farre severel the he, and that yet besides that, we farre passe the thinges of farre greater weight.

For in Lindall as late as ye were episcopated, yet thys were ye wel your selfe, or at the least wyse thynke it so, for god hath stirr'd by amonge us since the time of Moses almoyst an hundred prophets. And surely he hath stirr'd by very many, of whom beside the rit, that most of us are instinct in part of our scripture, we have none of sundry ages palled, in whose books we fynde written expositions and commentes upon our scriptures, and those men were good, holy men, so for whose god heued many great miracles, and for none of our adversaries he never thew one. And in these old books we fynde that in 6 points for which these men and we barpe now a vapes, those old prophets and interpres tors of scripture tor of the mynde of we be, and the people of these times, still these me of the other side brought in this new doctrine which is untrue, but even nowe of late in comparison of the long time in which the corycar was taught by holy men, and beleued by the people afose. So that this being wised e considerd, we passe them in number, time, and miracles, that is to say besides the length of time and the name of me, we passe their ge by one whole eternity palled at time, and whose infinity passthe all name, that is almyghty God himselfe, which hath by the ptollists of our part, many times by miracles declared his favour against those that espound the scripture on theye parte, for whom he never thew none.

For as for the miracles done in the temple, or in the temple pole, they can not draw to their part against it, lye that be not shewed to declare the truth of any particular man, but only to prove knowlde that the church of synogouge of the Jews, is the church of God here in earth, in which as well as the, that is to wot as well the true as the false, as well the good as the bad, be for, or whole together, by swellas come that make a new church, a greater as better, the true for the false much better known to,

I doubt not but Lindall should at this time among the Jews in Hierusalem have hard bys doubt disputed be debated thus. And than could he not yet with any good reason have doubted, but that the false partities had been well aunswered by the true, and so should he have knowen when the of the very church there, which parte he should have beleived, though the thing had som difficulty there, because the fynde fortes above till together, but yet the continuance and succedion of the truthe from the beginning, should into that darknesse have cast a mery good lyght.

Now if Lindall will here beny me, and say that there were not such holy men of them, that to age to age lett any such books be hid behind them; when ever be to so hast aswer me, be that the heare what I shall lay more into hym. But as for this time I shall not neede to let therefo.

For though there had not ben such in verbe, no that Lindall could not have heared any man in Hierusalem at that time, that could have tolde hym tales and proued hym tales true; yet shall Lindall never be able to wpblnde it, but that is not done so aunswered and so proued, he had better than well and worth good reason satisfieth, against which he had not rebelled, but endeavas himselfe for his owne parte to be pleade to the truthe. God should have brought whint into the full consent andbelieves thereof. How say I than, that lye that aunswerest if stright have been proued true, ought of real ly ought, so barstent Lindall at that lyne in Hierusalem, concerning the church of the Jews, he shall never answereth it there, but that in synogouge catholike church of Christ, though we leave of the promises of god made into this church, by whose promples it appeareth evident that he will not suffer it to come to such a conclusion of difficulty, yet if byd and were in that point like unto the church the Jews had against the comming of Christ, infected by many false folk to false doctrine, the scripture subicrate and vireate with false glasses, strange explications, and that they which so had married all, were crepte up into the place of Christ and bys apostles, and were warned a great deal the more part of those that had the authentike in these handes, and thereby had milt lett the people both into strange believe many ways of lying, making them to bene that
That the did well when they did nought, if it were their custom in the catholick church ever unto this point, which thing God keeping his promises after remembred were more then possible impossible to happen, yet if it were in deed as Tindall he faith and falsely faith, one, yet he to false that long to know the truth, it could not be but precious easely which doctrine was the truth, that is to wit whether they that thus were crept by and had falsely taught, or els such true men as would rebuke and expose the, and teach the people the contrary, and confute the scripture other wise.

Whereby should it be perceived that some man say, surely well, and plainly by this way.

God hath set the death of Christ and his apostles, stirred up in his known catholick church I were well say, many more than a hundred prophets, whom he hath with more then a thousand miracles declared to be his messiahs, now of these holy doctors and prophets that the death of Christes apostles eu into our own time. How might it be by books be perceived that they were by as Tindall faith by succeth upon the place and saete of Christ and his apostles, as the tribes and patriarches were at Christes coming crept up into the jeate of Soplices, did in doctrine exposicion of scripture agree with those old holy doctors and prophetes of every age and time, or else contempred and contraried them, and in faith and living began a new diuerse contrary doctrine of theye alone, in things necessary to saluaucs, or perillous toward damnaecis. And that is to say that those other y would cal men home from thys emp doctrine and from their fals expostion of scripture loheth upon the fals doctrine bepedeth, into the old doctrine and old true decloration of scripture, in which those old holy doctors, and as saint Paul faith prophetes upon scripture, did consent agree by thys marke I say might it be perceived and known, whether part were ye true, and whether part were the false. Let be now that letting for the whole all other marke of ype, of which there are very many: let us I say consider but this marke alone, for even this marke alone shalbe sufficient to discerne and know the church now for the true part, and Tindall and Luther and al their sectes for the very playne false.

For albeit that Luther in the beginnyng professed in his writing, that he would rande for the profe of the holy scripture, into the realm of those old holy doctors and prophets of every age, turning them into the delight of the newe science, neglected the old holy doctors, and looked not to looke upon them yet when he saw hyslife decrease, and hys deuelish doctrine by the writing of the old holy saintes of every age brought on on every side, utterly thrown downe and utterly weakened, than began he to change hys tale and spare from them, and let their autho- rity clerice at nought, and wrote he cared not for: ten autines. no: for an huzed Pieroms, no: for as many sainct Ephesians. For he sayd he wase sure that he had hys doctrine from heaven, and the scripture what so ever they said, was playne and clerice to hym.

And thus thoghe of some of these folk be glad to catch a patch of an old sain- tes sapenge sometimes, if they may man- gie it a make it seem to seve any thing for them: yet may ye clerely perceive by them master Martin Luther himself, that they can not lay nap themselfs, but that the consent of the old holy saintes, is with the catholick church, plainly against their deuelish doctrine.

And theys point themselves to clerely perceive to be perceived and known, they begin to make in a manner markes openly, and guide the people to seach to give little credence to the old holy sain- tes writings, and theys three at the that against such hereles alledge them, and in thys manner thetells and lay in these sermons: me lay forth now aapes by to you for the profe of their doctrine by old holy saintes, and call them fathers, and we laye for our doctrine the Chaunglilkes, and apostles, and Christ himself, and these be grandfathers. And therefore as theye cry unto you fathers, fathers, we cry into you grandfathers, grandfathers which are much more to be believed then those fathers.

Here is to a godly tale for the fals, to begile the poor unlearned people, with turning theys minds from y point that is in question, and make the gate and mude upon another thing, and wene that the clergy would have them thinke, that the old holy doctors were more to be believed then Christ and his apostles themself. Whereas indeed the frsy, question
The defence of the first argument

A question standeth in thys, wether the old holy doctors and sapientes whom we call fathers, be better to be believed in the construction and the understanding of Christ and his apostles and old prophets to, whom we are content their men call grandfathers, great grandfathers to, or else their very long nãugheth nephews, that make themselfe gracieous, Godly, and yole, that they can tell all thinge from afore the world was wrought, they fathers so gracelesse and so foolish, that they neither had grace learning, nor wot to persuasive any thinge at all, what the wearing of their grandfathers ment. Also that these folkes doctrine cannot agree with these holy doctors, appeareth plain, by thys that these men teach and renew the self same old roten heresye, which these holy doctors by their full conteve and agnrosete compassed, both in grately assembed confayles, by these owne bookes severely made against the, as against their heresiases they now teach against tre wp, against prechogue against penance, against the other sacrametas, agaynst howes, agaynst holy dpes, satying dpes, and especialle the lent, agaynst generall confayles, agaynst the catholique churches, and many another abominable hereyes beside.

Of this censent of holy doctors & faiates against these heresiases, cometh this enuy and hatered that these hereyes beare unto them al agaynst to great, that lest men shoulde because they be ayantes hauent they doctrine the more in reverence and estimation, they have brewedy a new hereyes, wherwith they would make menne beleive that there were none of them all yet in heaven. And lest theye malice and enuy towards them shoulde appere, and the cause also wherefore they beare it if theye should to tase, be no more ayantes but those that were wyppers and doctors of the church; they let not to say the same offire of all the remenant, our blessed lady and all, that except our faturer himself, ther is none yet in heaven at al, neither in body nor soule. And lest men might think that if there were purgatory, some went fro thuenta to heaven amonge, that is one of the causes, why they put that there is no purgatory neither. Then why they see that if God give yet before doomes dype into no man, reward and blisse for his faith a good yole, it were hard to thinke that being so liberal, good, and mercifull as he is, he would be more prone to punishe then to reward, and for their evil deeds or infidelity before that day, send me into payne therefore by doomes day; that would have the world believe there were none hell neither, so any soules of man. And the lest they should be puyuen to confesse that they believe this thinge, which if they dureke for name of God I wroue they believe in beede, and wp hereafter come forth withal if they may make ones their other heresiases in menes heartes falsely fast confirmed, lest they should before I say be dampe to confesse, that they believe the soule to be moreall, and utterlyople with the body, they say for the while that until dooms day here is tre helle and sleepe, as Luther wuote the plainers in a sermon uppon the gosseel of the rych glorie and Lazare. And thence if we tell them of that stop of Abraham, Dives, and Lazare, the twain in rekes and wellythe, the third in frye and name, the stop that Christ tellith hymselfe, thelie they call it but a paperable, and almosse make a pot at it.

Then al appercionys they mocke at, and at the miracles thei blasheme, and say the demn all and. And thus while the assercion of these heresiases to the old heresiases, make them to declyny from the old holy doctors that ever condemned these heresiases, and agaynst theses explicationes obtruer the scripture wych the detox hath breuce them downe much farther, and made them fail to blasheme agaynst Gods sapientes and his upyracles, and give the honour of Goddes great wozes unto the detox, as the bery wonst so of the Jevos pycs, unto Spachtw, at their old heresiases to lyke an whole chaine of rewe, such as the wonst and the now best ales of heresiases you ever were of olde, would have ben yet a named to thinke upon.

If Kyndall dempe that himselfe and all their sectes be against all the old holy doctors, and all the old holy doctors against them; he can not say any but that beside the abominable wedding of freres and namys, Luther confessteth himself in his babysin, that all old doctors are against him, in his hereyes that he holdeth against the canon of the malle. And so for the conclusion of this point, that Kyndall may so what he hath wonne with his refembling of the catholique churches, and the flangage of the Jews that was at the coming of Christ, and the clerige of
A catholic church to the scribes and pharisees that then were in the synagoge, he 39 hath now by ocealls of that resbusance luckily founden out, that though these heretics did det dwell with the church, and that despotes amonge themselves not, the church did sometime as held them out, but that they were the false, though they taught diversely and contrariety, continued yet dwell together as they did in the synagoge of the Jews; yet this one mark was alone of all the old holy doctors, or of the catholic church, condemning the hereticks of Tindall and Luther and all their sects, cleerely would give a light, by which true doctrine might be known from the false. And therefore this mark alone, as openly marketh Luther and Tindall, and Husenius, and Stintzius, and all the cabal of their fellows, as open and plainely hereticks, as if the devil had his own handes marked cobe of them an. In this hole, with a false hole upon the face of hell.

This one mark which Tindall hath here cause to be founden out, doth yet farthermore make of all his rapling and scolding, and reiecteth them and casteth them all backe againe, and marketh them throughoue to fall upon his owne pate. For by the position of the old holy fathers, we know that the words of Saint Peter, with which Tindall here reapeth upon the church, were by Saint Peter spoken against such hereticks, as taught oppitions against the church, as plainely appereth by many old doctors of the church.

And also the very wordes of sainct Peter will be the blakke of thine name. For he saith that those false lying matarckes, shall be the bringer in of damnable sects. Wherby it well appereth, that he speaketh against those archhereticks, which against the one catholick church, which in the necessarie poynites of the faith agreeth and ever hath agreed well in one together by that holy spirit of Godde, which by Christes promys leadeth in to every necessarie true, and maketh all of one mitnde in that house, do being and have brought an hundred sundrie sectes of hereticks erronious, false, and vixtrue, whereof neither any one contriteth with a nother, nor amonge them one man almoost with another.

And where saint Peter faith, many men that follow their damnable abominations, that is to cleereely besetted in these hereticks nowe, that all the world hath cause to wepe that it is so well lived.

Also where he faith that by them the way of truth, the hall be blaspheomed, it is very manifiest open, specially in these new hereticks as Luther and Tindall, Husenius, and Stintzius, which not onely blaspheome amonge them the alte holy doctores and labyrous, and the miracles of god, wonȝt, and wrought by the for, but blaspheome of the trouth: but also Christ himselfe in his blessed sacrament, which is as hynemese feate, both the way and the trouth, and the life thereof.

And what he speaketh of anarise, and layned words, as so layned words they rule noe other, if playne false be laid, as appereth by their playne falsere fyrst against the blessed sacraments. And so anarise, though many of them fall at the laste to beggerie, by the very beaunce of God full sore against them, billest ye see weel enough how gredily the pedaling inuictus that here bringe out their books, gibus about a halfe yen, and had almoost as lenge hange by his evangelical brother as lese a peny by hym. And pis, I. Boude, reposed here their librigal ste very well. For beside much other evangelical anarise, he tolde bs here, albeit he saw god great piety in Tindalles purke, yet couche he gete but one small pece to go out of Almain and to London on his earde, bot to lowe his evangelical fede, to stake an enio gelscall booke out of a poore fere lipaare, and when he had solen it then hing it into Almain to him. And so at thys longe labour of ys going, ys busynes of ypping and lowyng, and bodega ys yppex bemaime in healting, whereof a man might hap to fail to hanginge, he could as he layed geat of Tindall no more, for all thys geare, but one poore piece of golde. Now as to marking of merchandise, that sainct Peter speaketh of and Tindall here layeth against the clergy of catholick church, what merkaile these hereticks make I cannot well tell. But thys is well known, that when our evangelical englishe hereticks fail in acquaintance beyonde the sea with some of our marauntes factores, they make them so evangelical, that when their marauntes call them home, they give them a very mereved rehening. And subsive as all the wordes of sainct Peter with which Tindall here refeth against the cl.
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A catholicke church, were by saint Peter spoken against these heretikes onely; so
will these woordes of his at laste be be-
"rised playne upon them, in which he
laid the that the judgemet ceaseth not, but
is ever a good while go against them,
and they; persicion perpeteth not but wa-
keth and groaneth for them.

But as for that that Eyndall layth,
that the clergye creping into the face
of Christ and his apostles by successe,
doe as the wilye fore doth, whose na-
ture is to enter into an hole make with an
other beast: I can not perspect what
he meaneth by his wylde similitude of a
wyple fore. For such as he layth they
come into the place by successe, he layth not
any invasion, but intitution, or other un-
lawfully comming thereto into. And as for
their wypleyes in following the wilines
of the fore, whose nature is to get in
an hole make with another beasts lab
our: he can not meane any thing to
the purpose that I see perceiue, but if he
meane to mocke the woordes of our fa-
our himself, which faith to his apostiles
them selfe, both for them selfe and al that
should be successe in theyre office fo-
low theym that they should in a man-
ner follow the nature of the fore in that fas-
sion. For he layth unto the; I have sent
you to repe that ye laboured not for o-
ther men laboured, and ye have entered
bypon the wyple laboures.

And therefore I cannot devine what
misery Eyndall meaneth by his fol-
lowyng of the wyple fore, whose nature is
(his faith) to get him an hole make with
an other beasts labour. For I purpose
not to seeke the time in misling what he
meane therby, no; to be so curios and
inquisitie as to enquire whyther per-
adventure he have found out anp
such falsis in Sarony, thir priestes,
their stures, thir monks bie therin
their marriages wylye manner of a wyple
fore. Howebeit in beede such as come
there, unathed fayre they doe, and com-
monly can doe none other.

Soow where he layth that the clergye
doe entrie for; soow lucere, he took the
this to judge the power of God, in jud-
ginge every mennes minde, but if he
think it a sufficient proofe that they did
therefore for nothing el. because they say
not take away the lande and all the trau-
les from the freedome of els I will none
of hit. As though the aulte layth not
himself, that reason would they sholdem
have theyr living by the autyr, yea and
though he counsell them to be count

With bare meat and drink, and clothing,
yet layd he that one of them doing their
butter, is worthy the bondie that ano-
her man is. Nay layd Eyndall. For Exod,
they gouerne not well, no one not as
lapy Paul the faith, now spiritual thin-
ges. For they be faith Eyndall make
ners, and to begile and leade out of the
right waye all them that have no lous

to follow and live after the truth.

Let Eyndall here speake out, and tell
hs which true that is that the people
love not to followe and live after. And
therefore god suffereth the clerge to lead
them out of the right waye far wrong.
Eys true is (good chilren reader) a
berr false truth, whereof not onely the
clergy now but the apostles also the
false once clerge taught the contrary,
as that false should not paxe for their
fathers soules no; be penance for their
own soules, nor honour the blissett bo-
dy of Christ in the blissett sacramet, no
set by no sacrament els, but call inces
ents lecherous good and lawful marriage.
houe holy bokes in brevis, in bllipt of
matrimony bowed chastity both to
pollute them both at ones, two free
nunnes together. In these thinges (as
such other are the sure trep truths pe
wote well) that Eyndall would have the
people believe and live after, and the
spiritual thynge which he complay-
neth that the clerge will not paxe.

Which spiritual sedec because they will
not folwe, he would they should reape
none of our carnall coine, no not only
be reked unworthi to receivys faith
Paul the faith, the double asstainage that
an other man should, but alio to receiv
so muche by Eyndalles wel, as an other
mennes obste clouten hooe. And pet
marke that we speake of, of the obste
doctures and taine, marketh him fro
the church for a plaine heretike in these
desernt pointes to, and that they al so
beo, he kneweth himself so well, that I
thinkes as vaneleth as he is he will not
for verry flame stay nap. But now run-
netly he forthe railet on further thus.

Tindall.

And in like maner have thee corrup
t the scripture, by blinded the right waye,
with their owne constitutions, with
trappeuy of somme ceromempes,
with the taking away the sancfricetie
of sa sacrametes to make vs believe the
work of sacramentes yt whereby they
might
Aught but the better bypve in wookes of
their owne setting vp afterward.

More.

Now woulde I that Tindall should
here have rehearsed with what con-
tentions of their owne the church hath
corrupted the scripture, and blinde-
dey right way. Howbeit he may say that I
am to blame to bpe hym rehearse them
againe he hath rehearsed them so often
alreade, as observing that men shoulde
have matines and mass, and keep the
monday and some other holy days, and
that they shoulde be bounden to kepe
fasting days, and namely as Tindalles
seelowe sightwell seethpel, whom some
folke call Fryth; the soile the fall of the
Kent, whereby there is taken away the
crucifige levety, that folke may not eat use on good spaides for compa-
nion of Christes passion,

And with this ordainance be they
wonder wothes, as though the church
obtained that ould shoulde disspay them
selfe wyth whyth bearing their m道士, an
kill the cmise wyth abstinence.

And yet are the lawes of the church mitigated
and made easie with exceptions and li-
berties almost more than rough, prou-
bond for such menace, chylidren, olde
men, laborers, pilgrimes, nuncios, ymp-
men with chylde, and poore folke, and
well here as farre as me might go, but
\[\text{...}\]

And in this primate, the
marke that I make of, of the olde holy
castenes, doth make these men for here-
testhes. For these ordainances are not be-
gon by the clerge that now is, but by
clergy of this day hasted, vpe passed,
but hath ben begynne calimently keppe by
obscured, so above a thousand yeere, pea
torn the hasted vpe, pea from of
the apolitise them selfe, and begaun al-
so by them selfe, as it not onluy displa-
pere plaine by other authetique writing,
but very well also by the very scriptu-
re it selfe, as I partie have already
threw, and party shal yet hereafter.

Than faueth be that the clerge hath
blinde the right way with some cer-
emonies. Per alke I Tindall here againe
which clerge, and which ceremoneis
I ape that in this pointe againe, the
marke that himselfe made me lyte out,
the olde holy doctors and inke marke him for an heretike and a lyer beh.

For it is evident and open, that great
parte of the ceremoneis which the church
bith now, lye of olde use in the time
ofel de late, as before eldest of the
to, and that such ceremoneis came from
the apolitise themselfe. And Tindall
never brought out vnt esyer bloske, lese,
or lynpe to prove bse one wyde of all byp-
byllable true, that uer the ceremo-
nies that he called now dummy, speke
ever in old lynpe so much as a moomine,
more thay they do now. Truth it is that
men might the make allegoyes of the,
and so may they now, and so many pre-
chers bee, and so doeth that good man
made the bookes of nationale diuinorum, with
which bynde of allegoyes Tindall co-
meth for, in his bookes of diisible-
dence, in such a goodly passion as it so-
meth that byv the pricest alway tell

tale to the people, he would have the
people pull the pricest from the aufter, and
amis fro his head. But to what pur-
poe he make all thys byaping upon
dummy ceremoneis appereth wyth
the next wyde after, where he faheth
the church hath taken away the signi-
fications from the sacrametes. Yet I
ake Tindall againe which church, and
which significations: Let be go again

to our old marke, and I dare lay a wap-
ger with him, he shall knowe no signi-
fications of the sacramentes in the
hockes of eld of at the olde holy doc-
tones and fastenes, than I shall find
him in the hockes of curt age now this
two or three hundred yeere from other
palle bywaede, and so forth in othen
ages next aume that byl come to the
old time of that holy docour thes who
showe here himselfe will allege. And that it
wel appereth pappes, that the clerge that
nowe is, hath taken away no significi-
cations of the sacramentes at all.

We will also bename of Tidall, ilt he faeth
that the clerge hath taken away the signi-
fications of the sacramentes, whither
were these significations that they have
take away, necessary to salvaciou or not.
If they wer not, this is there not so great
sACEMENT of them. And on the other side if the
were so necessary, wythout the know-
ledge of the the thinges we be com-
ded to do and which we may not with-
outt disobedience of god beande done,
he become noyseule, superfusticious,
and dambnable, than sheeth as many
such significations as he wighte in the
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A scripture, do remain ye still and be preached: the other of whose taking away Tindall complained being necessary for salvation to be known, were never written in scripture. And the falsest of his own doctrine, that no such necessary thing was by the apostles left unwritten. I say that no then have their special significations write in scripture, be not necessary; therein will not only the marks that we speak of, of the old holy sapttes, marks him for an heretike, but to well very scripture to, by which it appeareth that all the seven sacramentes were by god given to his church, as things by gods institution necessary for manes salvation, in such wise at this wise, as his neglecting of the grace of God therein, is able to bring the dresser to damnation. But it appeareth clearly what holy purpose Tindall hath in this matter. For he seeketh not so much of significations for any case he careth for his significatements, but only because he would have us take the sacramentes for nothing elles, but onely for the bare figures of somelost significations; and therefore as things not only ought not worthy of superstition, but also superstitious and profane. In this wise would he make us believe, that for the sacramentes we were never the better, and that to take the for any other thing then a bare token, and to think that the blessed sacrament of the altar were the very body and blood of Christ, or any thing els that you and take it of for a bare signe, as a traitors bush o'teris ale take, were a very superstitious thing, a not only pelious he worth for the thing in itself, but also because it might hap to be a mean to make us believe, the things which his church calleth good works, were any things fruitfull or meritorious. And whereas which be those treuely salting, and watching in prayer being of almsde bebes. You not a pelious thing to believe that such things would do as good-being done as the catholic church teacheth us to do them, to believe that none of the all can get us any reward in beame of the nature of the deeds it self, but onely because the lyberal goodness of God hath appointed such a reward thereto, through the merites of our favours passion, and that we may well fear in all our good debes such imprefection upon our owne part in the doinge, that it shall percauch have no furchet reward at all, and for all that fear, hope well and pray therewith, that the goodlyse of God supply upon his part, the debating perfection requisite that latteth upon our owne part. And this doctrine of furchet bequest and truste in good works to perpetuall, that rather than men might be the rather do work into good works therewith. Tindall would make his take all the seven sacramentes, and call the clene away, which he saith in no places then one, he now not only trueteful, but also harmeful and perpetuall: In which pointe even man market well, that yet against the mark that we make of, the common consent of the old holy doctorers and sapttes, marketh this man for a very mischonious heretike. And ever thefurther he walketh, the better is this mark printed in his foched, that he can never wander from out of the waye, but the devil will well enough by that mark going him and challenge him for his owne. For lo thus goeth he forth.

Tindall.

And with false glozes which they have patched to the scripture in plaine places to destroy the literal sense, for to set up a false fained sense of allegories where there is none such, and thereby they have stopped up the gates of heaven, the true knowledge of Christ, and have made their owne belies the bose. For though they belies until thou creste, and there use all thy fatte behind thee.

More.

If Lyburnall have yet caped though, gladsome would I to have him cede ones to some reason. For as for his crepung through false belies, whereof he so doth complaineth; I would he had declared how he crepte, in it into whole mouth he crepte, and by what means he caused the teeth to bite, and how long he lay in it, how he was down through the small guts, and in it keeping out what he took his face bound beneath, how much grece he lefte there behind him, and for the bep greyne that he left behinde him, whether he bought out any good grece with hym. For such foolishly setting a capaling as he maketh his clerisy, might and shoue have made the apostles in it beginning, where every man cede into christkome did
A dbp gane at that ente he bad into theve
hambes all to gether, and kepte himself a
right nought, no; bemt not upon paine of
death after the hengeance of God
called bypon Ananias and Saphina for
kepping parte of thepse stune abpbe for
themselves. Then might be some such as
Lindall is now, hae rapted and leyed
to any that were willing to come into
chistendome. Brother beware of the
apostles, for though they belives muste
thou crepe, there leave all thy fat be-
hynd thee. And as it semeth, some such
bellow began to love such seede of exult
rumour among the people against the
apostles eueng too much, and let some falses-
prose; inquiete mindeys bys gruggling.
For I cannot now to great fe, who
is compell to be at to great coot with y
clergyce. Such as haue of these stune
make no great greaceses besede that I
heare of. And such as ought haue of
their owne, yet is no man compelled to
give them outhe but of hys owne do-
conse and charyty, which yet such here-
tikes haue in some place not a little col-
ded, 4 in some places utterly quenched,
when the people se them, so hastily to
break their vowe and wedde.
Now where he saith that the clergyce
bich to destoype the literall stnce of the
scripture with falsly named allegoyes,
thy is falsely says of hym. For the al-
legoye neyther bestrotheth nor leteth y
literall fence, but the literall fence sta-
deeth while before. And where he faith
that ther is none allegoye fense, as Lu-
ther and he say both, and that in mno-
places they once held our olde marke of
olde holy doctorous and faistikes, marke
hym for an herekitic agayn. For I am
sure he shall not lyghtely hynde anape of
those olde, but that he bised allegoyes.
Luther and Lindall would have all
allegoyes and al other fenses taken a
way, leaving the literall fence alone.
But God whose plenteous spirit en-
brighted the scripture, for saue full well
himselfe that many Godly allegoyes
hymen shoulde by his inspiration at
divers times haue obtene thereof. And
sometime he vouched it, and our fa-
himselfs sometime sake his woos
des in such wise, that his letter had none
other fence the mysteries and allegoyes
as commonly all his parables be, of
which he expounde somhimsell, 4 some
he expounded not, but hath left the to be
expounded by holy doctorous after hys
death, and some of them hath he holpen
diverse to expounge diverse, as hys
bypgh will somefaw 5 biyers good frite
would follow and ensete thempon.
Sometime also thought the literall
fence be full good, yet both god gyne the
grace to some man to hynde oute anot-
ther thing therin. Which hence God
enoughed the letter, dbp when he made it
for see, and more dbp let thery be
by the stente that immediately ritch up-
ony letter, which letter hys high wise
doing so tempered for the nonce, that
such other fence might be permont ther-
in and drawen oute therof, by such as
himsel he determined to give his grace
to ynd it. And so ensample our lord
faith in hooke of Deuteronomy, Thou
shall not hynde the mouth of the or as
he goeth in the flower and shedeth the
seed. The key letter is of it fell good,
a teather men a certain reason and just
tice to deale well and weel, ecn wryth
the best beastes that labour with them,
and to abhore without god cause either
to pinte them or paine the. Now though
hys sentence be good, and the Jews
were bounden by the letter of the law,
6 to order somefelle in that wise towaerd
their oren, seng no further theerin, not
some to farre neither peracutenent: yet
byp the distaste fynd out an other secrete
fence therin, and that fence suche as in
repect therof he fet the tother at nought
and thowred that god ment thery be
that the pacts which labord stndually in
hys office, must haue bys tempall ly-
uping therfore. And to prove that the sti-
rite of God entended this fence and un-
derstanding therin, he lapeth, Careth
God aught for the oren as thought he
(Cosih. 9, 14) he would say now. And yet in beede godde
careth and proueth for the lyving of
every living thynge. For it is wryten
in the Plaine, that Godde gyue by the
Platy.
5 The apostle in his epistle the
grey des to the pore bydes
by the crowses that call bypon hym.
And our faithour faith bymsy, Looke
pe upon the bydes of the apoy, the nes-
thyr fowle not pyn, and pset your fatere
that is in heaven seeth them.
And thus it appeareth that god careth
for the feeding of all that ever he hath
made.
But yet saue faynt Paulke, that God
so much cared for the pore lyving,
aboue that he careth for the oren living
that in respect of the tone comparied to
the tother, Godd careth not for theare at
all, but would we shoulde abide, and
thereby, we should in any wise provide
that
The defence of the first argument

What the priest which laboured with us in spiritual businesse, should have of vs his epide leguing. And I weene Cindal is euening angry with saint Paulus for that epistolion. How are there many other textes in the olde lorde, which in syllepsis receve the like explication, by godlie and fruteful allegories, as in the olde holy saintes books apparent. All which wil Cindall here have wyped out in any wise, and wil have none allegories at all. Holy saint Hierome explications by an allegory, the text of scripture, that the holy prophete Dauid do the cortall of his philisfcions when he weared verpe colde for age, took to wyppe beside all his other toppes, the sapipe ponge maybe, that would be foundest in all the country about, to do him pleasure in his profess by day, and in his armes and keep him warme a nightes. This texte was true in Bible. And yet we seen that holy doctor saint Hierome in all that ever he can, haue from the consideration of this letter, to the looking upo this allegorie, for the woodes of the text neuer so true, yet thoughte as it seemeth y blewe God saint, that God causest that this text to be written in the scripture, rather for the frute that folke shall take by some good holosem allegorie, that god would into some man inlype thereupon, then to make vs misuse and study and deuise uppon the onely sample of kings Dauides bede, whereby some olde hubades would learen to let his olde wife ype, and take colde in a bedef alone, and himselfe take a ponge pretye ype to bedef to kepe his bache warme for phisphke.

Fynaile I dare well say, that the allegories written upon the texte of holy scripture be very frutefull, whatsoever Cindall say, and els would God neuer have suffered so many blessed holye men benefite so much time aboute them, but that himselfe both saw the frute, and deuised those textes in such wise els, y thoughte good folkes labouris with the sute warmeth of his own inlype, such holose frute Godd plentifully sprung thereoff. Soe now through all these points agayne, that Cindall hat under the name of the clerige, laced against the catholike church, crepyinge by into the apostles place, respeete of laicre, leading in a wone way, begoting the people, making of constitutions, slyng of ceremonies taking awaye the significations of sacramentes, makynge of falle frutes, and yshal ynde good chysten readers of all these saines that they falsely lep to our charge, their owne holomes full.

For the se archebiskipes accompte themselfe for the preachers, that challenge the apostiles place, but not by facultey but by inatait. For they go and preach and be not sent, and though the preche them soth with libertye to lecherie, yet not without lucte neither. For some one of them putting oure hys folkes such as will be religious and continuer chast, kepe all their luting alone, saucynge for an harlot taken unto him to be called his wife, and great by a count of baseares between them, and then they begile the people with their false preaching, and leade them a very wrong way, excepte the straung wape to helle be the ryght way to hauen.

Nowe as for constitutions whereof they would have none among vs, themselfe have ben sayne in some citises of Almaine as late as they be begun, to make me constituent and more burdenous to the people, more gresous and more false to kepe by their heresies ymph, then the church hath made in many yeres to kepe by the true chystien faith.

Ceremonies also amonge vs they moake and call them dumme, Martin Luther himself Tialles great maitere, after that he had left them of, was by the poore and experience byn little and littelle to take the almost euerchone by againe, sauing failing lo. For that ceromny seere Luther wyl none in no wappe, lest it should seble hys flehe and let hym from gaiting of chyldren, and ynde hys harlot of teeming.

Now touching the sactarities, where of they say the church hath taken awaye the significations, these heretiques take from the all the thing which the chesly signifieth, that is to say, the grace implyable that god geyght with them, were of the makely them an effectual token instrument. And ouer these of the frate they take awaye line quyte, and leane the other towne statelysse, and from the tonke they the sute carnal inwithin, the bible stock of Christ, and leane the people the Qales.

Then as for truus in woodez, the catholike churchte fantaie teache to holde true in abstinence, almosse bede, proster and chastitie, as their archebiskipes teache in Gl Boris, spoiling of churches, despit of all holoves, and in religiouse lecherie.

Finally
Finally for making of false glases, the self doth much more the that. For they where they lift boldly deny the text, & will take for scripture but what they lift the self, for to reject their house goes which whole catholic & most receeved, and so might they by the same reason reject the remnant unto, & so they will I were at all, some have done already. And thus for false glases, they make the selfes for world ever lost.,

As Luther to make men were that marriage were no sacrament, where he makes highnes as a most erect price, and a most fairest thing in his modest famous boke amonge many other, great authotitie & reasons, pieced him lose with the that the glorious apostle saunter Paulus called it a great sacrament him selfe: Luther I say, let such not in his wife to his glasse saunter Paulus words, and say that faint Paulus for avarice said it of his own head. If not then an hanker bode more crete to make birth in the, the to crosse scripture in earth, that is so hardy as to make such glases to that glorious apostles words.

Wherein who I say to follow Lyndall, may se at least: all that the apostle teacheth, & sah he said that but of his owne mynde, and not according to the minde of God. And yet this is Luther's owne glasse, & has owne aunlver unto other men: Luther himself & Lyndall also, & all by other discipules, might weel and without blasphemy be answered with the same in all hard places of saunter Paulus to them: false glasing, where of they would be saunter & the null of all, & I say weight of their owne Doth sone to his charge of gods insecure

What false glases be they sayne to find against holy doves of chastity, to corrupt many plain places of scripture, as bitterly condemn the devil they who they are innocent by the grace, & wardable in heaven and meritorious. What false glases be they sayne to find against holy doves of chastity, to corrupt many plain places of scripture, as bitterly condemn the devil they who they are innocent by the grace, & wardable in heaven and meritorious.

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A would be seeme to be sent from heav'en in the name of Christes apostles and of our Lord himselfe, and with tellyng of good tidings, to to make them see the error of their way. For thus too much of the abundance of the scripture, the Pharisees and Scribes and Lenders and the people, and the whole Catholike church of Christ. So Tindall.

And suche blinde reasons as ours make agaynst vs, made they agaynst Christ, sayeng Abraham is our father, we be Sopes bisripes. Now knoveth he the understanding of the scripture, he never learned of any of vs. Only ye cursed unlearned people y knoveth not the scripture, beleue in hym, looke whither y app of the rulers, the pharisies doo beleue in hym.

More, Tindall as he before hath bither to liberate y catholike church of all Christes people, unto the sinagoge of the Jews, and the Scribes and Pharisees that were then, unto the preachers and the clergy that are now, where he now createth a little church, he restlesseth himselfe, he lycheth his people, he is the pharisie, he is the pharisie, which we now make against hym. He becometh as a new Law of the Jews, as a new Law of the Jews, which we made against Christ. For we are thereto that y boldly saye, that as yke and as fable as y sinagoge then was to which he resemblith vs, as farre as y be then were walked out of the way, and as well as then the scribes were, and as falle then were the pharisies to whom he resemblith the whole clergy now without any one man excepting if one loth Christ to whom he resemblith himselfe, hath then had no more to saye to himselfe then Tindall and his fellows have never to saye for themselfe, he had I promise you ben very false appoind, and that even by the very scripture it tellth, and by Christes owne doctrine to. For if Tindall and his fellows had ben there than the selfe, and our saviour his apostles are, when y be with his fellows would have rebuked the Jews and have reproved their liuing, they would have founden in Tindall and his fellows fawtes y nough, to great and to light, that they might have layed onto them very well.

Take the beames out of your owne eyne, ye hypocrites, are ye go to about to take the notes out of other mens. For ye brethren had Tindall no such fellows of hym, ben able to say as Christes sayerd, which you can respose me of sin. And when John, they would finde fautes that were none, then to have aunswered them scribere and confute them as Christ did. For unto Tindall if he had reproved his scribes and his pharisies doctrin, and showed that they both taught euill for good, and reproved as euill some thinges y were not euill, some thinges also that were in deede good, when he would have prooved them this by scripture, they would prouectuere have stichet with hym upon the right understanding of the scripture. Wherein if he would have laied to have been better to be believed then they me thinke that as yke right reasonable folke, he should have had an hard parte to defende, saying only for one thing if he coude and would have laied it against them. And that is if he would have fayned and coude have poued unto them, that the good holy Jews of olde time before them in sunlyse ages, had reproved the scripture after his preaching and contrary unto thys. By this point would I promise you were have appalled them. But then ypply this point as yke appal Tindall in this debate betwene hym and vs, because all olde holy saints from Christes time to ours, have ever reproved his scriptures in the necessary pointes of faith, as the church now both, contrary to Tindall and all the whole rable of all the sectes of theretikes. But now so much as I am not sure, whither Tindall would so lay to y Jews of not; lest vs therefore hardly take Tindall thence againe, let our saviour Christ alone with us, see whither he have any better aunsweres to make the Jews there, then Tindall hath her to make vs. Christe, if they would looke to be better belived in the construction of the scripture then he, y would affe hym of whom he learned it till he learned it of them, coude well tell them and well praise the, that himself alone ought more to be believed then in the they altogether. For he could show them that all those scriptures the holy doctors owne, and all prophesie of hym, and that he should be his teacher of them, the chief prophets the truest preachers, that therefore Sopse he had convinced the to here him, a greater the holy
Popists the father of heaven hymnicfe,
had commanded them to heare hym,  
that the spriyte of God had lighted he
him in wittense thereof, and that he was
himselfe gods oon sonne,  with his fa
his holy spirits one god hymnicfe
again. And to make them the better per
true, he could do and would doe and
in deede so ybd he, suche deedes in theire
owne sight, as well by his owne power
and his owne authority as by the innu-
ocation of his father, such deedes I saye
as none could doe but god.

All this loe could Christ for hymself
dounscure unto the blinde reasons that
the Jews made unto hym.

Now let Tindall in likewise as
helpe of all his felowe, auntwere the
same things for hymselfe to our blinde
reasons that we make against him, and
then make his aunswere, good, that is
to wit proue them true, and the more
we speake hym good leaue to put out all
our ien, and make vs al blinde in deede.

But Tindall can not gos that waye,
but will leade vs a little out of our waye,
and speake against the whole catholike
church, and then turne it to the clergy
alone, and sometyme to the pope alone.

And he will speake against the fa
the church now, and make vs fygerte y
all the olde holyaptites fro Christ into
d to our doves, both taught and believed
the same, and all the chriken people
before. And this neither bauing t things
to lay against the faith of the catholike
church that were well layed against
the synagogue of the Jews, nor bauing
no such defence for hymselfe as had our
favour for hymselfe, to whom he would
be resembled: he wondrer bimselfe so up
ly this way and that waue, and so hinst
in and oute, and withis forte hist
ning he to biereth our opnt, that he make
bes in manner as farche blinde as a
atrice, and so maelth be in the matter,
y we can no more see where about he wal
keth, then he went visible before us al
naked in a nete.

And yet I promise you ether is my
hame farche blinde in deede,  ox elles
doth Tindall play blinde bobbe about
the houte. For he falleth forably upon
a conclusion, towards the poore who-
that as far as I can lave he hath nothing
touched. And yet by the wordes of his
conclusion he leaveth us in the doubte
as he did before. For to as though he had
before wey y playfully proued it, in this
wype he foamblyties conclueth, with as
many doubtes as woode.

Tindall,

Wherefore the scripture truly under
randen after the plaine places and ge-
nerall articles of the faith which thou
settest in the scripture, and the exam-
plcs that are gone before, will alwa
tell us who is the right church.

Mote.

Who heard ever such an other whe-
sore? Whereupon both he wherefore de-
spend hath he any thing said yet, where
upon it must folowe, that the scripture
and the articles of the faith with exa-
ples gone before, doe teach vs which is
now the church, he that leste it let hym
lay it, for surely I seet not.

And yet are also these wordees in the
mese so blinde, that the farte true, stain-
ding yet of all these markes almost ev
ey woode between these heretikes and
by inqueste, debate, and controversy,
spill he make vs those questions more
clore, ether thyp we, we be as blinde
as we were, and still seele and stumble
about to find out the church as we did.

For first where be fared the scripture
truly underseide, hauent they not brought
that pontet in question. And then howe
meanted he now truly underseed: as
the church understandeth it,  as her-
etikes. And yet are not he and we well a
geard upon that point neither, but like
weste as we call trulie, he calleth fals
ly, so loke who we call heretikes he cal
leth y church,  whome we call y church
he calleth heretikes. After the plaine pla
ces, which be those, and to whom plante
the places  the tone part calleth plaine,
the other calleth croked, and those that
the tone calleth barke the other calleth
open and plain. And that place that the
tone fathp is playne for one thinge, the
other fathp to plante for the cene con
trarye. The general articles of the
faith, bothe those: For he woteth
wel that they and we be not yet agreed
upon them. For we beleue matrimony
is a sacrament, Tindall fathp he calle
himselfe make such a notther sacrament
of a notte o a hey. We beleue that the
sacrament of the allitar is the very body
blood of Christ, Tindall fathp it is but
wine and cakebread. Tindall beleueth
it is lawfull if he beleue as he saith)  
secretly may wed unnesse,  we beleu.
as al good men fait ever beleue, if such
marriage is very unlawfull lechery and
plain
The defence of the first argument

A plain abominable bychery. What are we then the more toward the knowledge of the church by the articles of the faith, if those articles be brought in as much as double as the church? We seem to have undertaken to find out not a true church, but to be sure of a true teacher to teach us there, because by that Paul's last letter that the church is the pillar and sure ground of truth. Nay saith Lindall with all the rest of their deceivers.

For the general articles be those that thou findest in scripture.

Which thou dost already speak of, and that those parts of them that are not the same, we do not findeth, the other part we do not find even in the book, and when we do not findeth, yet he faith he seeketh not. And when the other tells how that he is the best blind the other tells how that he is the best blind, and the other side his light rather vafeth and heareth he thinketh he seeketh not, and taketh one thing for another.

For we think we finde in the scripture that confest, that holy holy by any scripture. Lindall layeth we finde it not there. We think we find in very plain scripture, that in the same on the earth is the very blessed body of Christ. Lindall will if he be required, that he will find that there is nothing there but that he seeketh not by reason, we think we finde in scripture, that men are bounden to keep their holy days, and that thereof; so may not we be terrors or false Christ, that ever said so before. How shall we now agree, what are we now on this matter. I were never also what he meneth by general articles, for we call general articles those of the general church believed, those that believed but of some special kind. If we would take it thus, this would come much of the matter.

But now I cannot tell which he calleth general articles. For the general church calleth those part of general articles, which articles Lindall taketh to be false and no part of the faith at all.

Yet where he taketh such general articles as thou thinkest in the scripture, he must tell by ones again, which thou. For between his church and his sect, it is not fully agreed, which book is true scripture. For Barme's faith plain, or the plain Janses pistle is none of his, and Barme's faith the same, and seteth not much thereby, though he will not be his in deed, and so these are not only for scripture, that the catholick church both. How when he speaketh of the places of the same false, he must both tell us which examples he meaneth, and apply those examples also to his prefer purpose. And when he hath so done, then shall ye well see that they shall all as all his other marks, do, but if we believe we know we know the catholick church, they are not certain of any church at all, but one church to one sort another church to another, and finally as many kind of churches, as there be so many sects of hereticks. And this is only one sect agreeeth to other, but almost all no one among them all to other: all Lindall makes bear so divers to so many, that shall not needeth those almost as many divers churches, as there are gone out of the knot catholick church not only divers sects, but also divers men.

And against this fad Lindall none one take heed that a well serve him, but only one. And that is, if he fadge that he meaneth all his divers sects to be exalted by mankind, that is to fadge, that he meaneth by scripture well understand the scripture so understandeth, as by himself understandeth it, and by piaen places, those places that he calleth plain piaeness, and by general articles, those articles that he calleth generalism, and that he calleth false in scripture, all those articles and only those, that he findeth there himself and ensembles before gone, those ensembles only that he calleth false, and so applied as he himself left to apply them. And forely if he meaneth that this will done set an end in the matter, and shortly cease at the strife, if al folks agree to follow him, and elles he we still yet at as great a strife as we were before.

And yet if he so meaneth, what needeth he so long proceede. For then amounteth at his tale no more but as though he might say, will ye know which is your church? Surely the very church is even which greater church miscelf left to tell you. And this were ye wore well soone and shortly layed, were a very godly conclusion. But now goeth he farther after the faith of an old English balad that beginneth. The farther I go the more behond. For now in yplating and declaring of his conclusion, he addeth one thing, as the small opening of all in the end, that utterly marreth all his manner. And thereto
As I have now heare all the rema
nuant of this chapter at once.
C Tindall.

Though the Pharisees succeeded the
Patriarchs and Prophets, and hadde
the scripture of them, yet they were be
retites, and fallen from the faith of the
and their living. And Christ and his
disciples, and John the baptist, depar
ted from the Pharisees which were be
retites, unto the right sense of the scrip
ture, and unto the faith and living of the
Patriarchs and Prophets, and rebuked the
Pharisees. As thou seest now Christ
called them hypocrites, distin
guishers, blind guides, and pa
nted leprous. And John called them the genera
of bishops and sinners. Of John thangell
faide unto his father, Luke 1. He shal
turn many of children of Israiel unto
their lord god, which yet before John be
littened after a fleshly inderstanding in
God, thought themselves in the right
way. And he shal turne the hearts of
the fathers unto their children. That is,
he shal with his preaching and true in
terpreting of the scripture, make such a
spiritual heart in the children, as was
in their fathers, Abiaham, Isaac, and Ja
cob. And he shal turne the disobedient
unto the obedience of the righteous, and
prepare the way for a perfect people. That
is, them that had set up a righteousness
of their owne, and therefore disobedient
unto righteousnes of faith, that rece
uct from their blindness, unto wisdom of
that they believe in God to be made
righteous, and with those fathers shall
give the children Eages eyes to spy
out Christ and his righteousnes, and to
so, Iake their own, to be become perfect.

And after the same manner, though our
popish hypocrites succeede Christ and
his apostles, I have their scripture, yet
they be fallen from the faith and living of the,
are heretikes, had need of a John bap
nist to convert them. And we depart
from the true scripture, unto the faith and living thereof, a rebuke th
in like manner. And as the which depart
from the faith of the true church are her
etikes, even so they that depart from
the church of heretikes and false fayned
faith of hypocrites, are the true church,
which thou shalt alway know by the
faith examineth the scripture, and by
their profession and consente to live ac
soding unto the lawes of God.

C More.

Loe good childefren, here hath C
Tindall once again tolde vs out at legth
the tale that he tolde us before of the Sy
agogue, the Jews, the scribes and the
Pharisees, that were as he saith, at war
en nought, that therefore was sent S
John baptist to reconcile them to the
faith of the old fathers. And so he saith
that hypneckes and his feloues depart
from the catholike church, which he cal
led the Popes, discrips, as from the fall
en from the faith, and living of Christ
and his apostles. And he saith that they
therefore goe from the catholike church
unto the true scripture, and into the
faith and living thereof, and doe rebuke
the catholike church and the clearge
thereof. In the same manner as Sain John
baptist dide rebuke the Synagogue and
the scribes and the Pharisees. And ther
therefore he concludes, that lykewise as the
known catholike church is departed
(asm he saith) from the true church, and
therefore is a church of heretikes; even
to himselfe and his felowes, because they
departe from the catholike church, which
he saith be heretikes, are the very true
church. And then he saith that every man
which shal not perswade that they be so.
And thus finis
deth this chapter of his solution by
the true reason, which reason prooueth
that himselfe and his felowes could not
be the very church, because they goe out
thereof, but that the very church is al
way that company that will remaine
in it, contrary to which reason his solu
tion here considered, either that they
which be gone out by the church, and
they that abide be the heretikes; or elles
that the known catholike church is
gone out of it and therefore heretikes,
and then these that we call heretikes be
gone out of the knowe catholike church,
in such wise that they be very church.

And therefore thus the hath first brought
his procresse to a blind conclusion, and
thereat at last declares his conclusion thus,
that which finally brought al into this palle
in the entie let vs a little examine his wor
ses and consider them well, or he shal
I warrant you, very well percieve, that
theo his wordes be well lided, men shall
find little sute of lawe in the, but all very
muste by many, not worthy to be suche as
to serve either house or hogges.

For as touching the great parte of his
tale, his refelmenting of the catholike
church to the Synagogue, and the cler
gie to the Scribes and the Pharisees,
(,) I have

against Tindall.
The defence of the first argument.

I have answered him a little before, to the likening of himself and his fellowers to Christ and his apostles. And there I swed up in all partes some suche differences betwixt them, that I even there had sufficiente turned over all Lindales tale against his own purpose as every man may see that Ie turne a fewe leaves backe and take theoreon.

Nowe fith he goeth agayne upon that matter with saint John baptist, he must first prove vs that the catholike church that now is, hath lost fys fayth of Christ. Whereof I have thede him the contrary, but if he prove that at the olde holy doctors and saintes had lost it too, for the knowne catholike churche have till the belifes of the same or other articles, in the olde holy faythes of every age agreed and confordent in, agayne fik all the sectes of these heretikes. Which is as I have thede, the very cause wherefore these heretikes cannot beare there honour. And then must Lindall not onely speake upon the churche that now is, but upon all the churche that hath been this seith hundred years before.

Let vs come then to this newe saint John the baptist, that is, to this newe prophetes whom god hath nowe sent at last to call the world to the right belife of the right living again: that is to say, saint Luther the foreseer of these newe Chistians, that is to wit, holpe hulkynpe and holy Zwingius, and firdther.

I wrote well when sainpte John the baptist came, he was prophesied of before, because the people shoulde by these prophesyes know him and gue the better ear unto hym. And now the word he bringeth futher oute of frame, and farr longer walked wrong, then they wer at the comping of sainpte John, god would of likelihood when he wolden thed thes newe baptisfe Sainpte Luther, gue the wordes warning before thes comming, that his doctrine might the better ioped, by that his people wer by propheties foreknowne and marked. For elles werethe greate perill, lest the people that had thy doctrine false doctrine so long been leaunde in wyse, believing alway to be well saide enough with suche obsolete lusinge, as the world had the faire doctrine continued to manie hundredere together, wer not now sodainly like to gue ear to the fayse and fape and hauve doctrine of suche an holy spirituall manne as holpe fere Luther is, to fully fakketh all upon the