A Phanommettes alchon, and call that the true scripture, as elles hath Luther and he sone other scripture in close, which he calleth here the true scripture.

And surely so it feththy the bane. For I am stery Safe that by our scripture which bymyselfe here confesseth for the scripture of Chryste and his apostles, he shall never while he liyth be hable to proue free Luthers lechery any good lawfull matrimony.

And where he faith he goeth from us to the fawthe and living tieres, he must needes meane some faethe lyving that is allowed by that same true scripture that he speacheth of, that is as it feththy by his woodes, none of Chryste scripture nor; of his apostles. And therefore, whendever he liueth hereafter to leave of our scriptures, that is, as he confesseth the scripture of Chryste and his apostles, and meddle no more with them, as it were well boone he dode not, and once I were he will not in brede, but will for these fales faiths and filthy living, lave forth some new scripture of their owne to which he faith they goe now, x which he calleth the true scripture: we wil this ask hym whereby he caione their new found scripture more true the scripture of Chryste and his apostles, which bymyselfe confesseth to be with the catholike church and which as it hath allway been therewith, so shall at all time remayne therewith after Tyndall and all that erer will walke oure thereof, to see them byrselfe some newe.

Then faethe he farther: And we rebuke them in like maner, that is to say: that Saint Luther, Saint Bachyn, Saint Buchyn, and Saint Zwinglii, us, in lyke wyse rebuke the catholike church, as Saint John baptist rebuke the Synagogue of the Jews.

But noone must Tyndalle remembre, that though we wer as well wyse as to be rebuked as erer was ane of them, not for our lyving onely, but for our beliefes also; yet were not these brest such menne as it myghte so well become in such maner to rebuke vs, as it myghte Saint John baptist to rebuke the Jews, both so that he was an holy man and faultele and therefore merite to sone and rebuke faultes, and al so because he was specially sente by god to rebuke faultes, whereas these men be faulte and spilth themselfe, and therefore merite to rebuke other mens faultes, noz be not sente by God about the

mendyng of mernes belewe 3zlyng, but specially sent by the dulle to marre mernes falsly and all good lyving too, both with their false popoloned heretike, and with the example of their bold open defended lechery, so horible and abhor relable before 3 face of god, whose holy sacrament of weiche, they deluie shamefully with they dowlunke bichery, that never was there bealthe wreth before their miserable dayes to shamefullie yet, that erer durt for shame be sentt to attempt the like.

And by the these, these folke rebuke vs not in like maner. For saint John baptist rebuke the lyres of the Iewes, not with woodes onely, but specially with the example of his ownericious living, whereas these rebukers of our lyving, live themselfe at the least wyse as eulill as we.

Saint John also preached penance for lyne, but these felowes kepe frill they; owne shames themselfe, and calle them vertue, and auowe the breake of them; bowe for well boone, and they: lechery for matrimony, and call eel god and good eulill, white blacke and blakhe white, and teache men to contemne penance, and make menne abhore conscience, and thinketh that little sebow sulsacht, and saksaffact to neve note at all, but great lyne to goe aboute it.

This was not saint Johns maner.

Saint John newed another maner of penance, exhortyng to contesyon and haertee contricion. And bowe a penenter shoule lye he declared in hy lyving, not that he so nedde, but to teache with his bode that he preache with his worde.

Saint John therefore lye in deceere, and fasted and hore hard, and laye hard, and watched and prayed. These folke lye in great townes, and fare well and faste not, no not so muche as the 33. gol den srybyses, that is to wit, the srybsey nerte after Palmes sundaye, and the srybsey nexte afose easter day, and good srybsey day, but will caste thee upon all three.

Three sode

Three sode
The defence of the first argument.

A matter bypse, and hastily seteth in the end of this Chapter, even in a few wordes, the thing that he bath made vs gape after all this while, is the beginning of his whole book, that is to say, which is the verry churche. For lasse this, thus he saith.

Tyndall.

And as they which departe from the saftie of the verry churche are heretiques, even so they which departe from the churche of heretiques and false enraged saftie of hypocrites, are the verry churche.

And nowe breueth Tyndall suche a countable, as if one that could be good stille of menewe, and were sette to be a recepuer, woulde also hym countable howe he should boote to be sure alwaye to take good money, and Tyndall would aduise hym to sette well that he boote no badde. And then if he take agoynne, hee matter Tyndall, but I pray you teache me then how I may be sure that I take no badde. May woulde Tyndall saye agoynne, for that shall thee a way sure enough, that never shall become thee if thou boe as I boode thee. What is that I pray you? May looke in any wise that thou take none but good.

Such a good lef cells, by the vylcar once teache the maye howe the shoule have water in a seuer and solle neuer a dape. And when the brought the seuer to the water to him to learne it, he had no more water but ere ever he put in the water, hee solle all the holes.

And then the maye laughte, and said that the coulde ye teache hym by thyme that a man of his craft had more neede to learne. For the coulde teache hym howe he should never falle, clumed he never so high, although menne take away the ladder from hym. And when he answered, that he knoweth not howe to use it, but that he knoweth not howe to use it, he saith, that he knoweth not howe to use it.
A And in this pointe though the Tindall to blear euer even with all, he divers waies to haue euer myndes from the vnitie of the matter, and so slater the temporitie, tучаeth all his tale, and his rayling woordes against the claritie: yet in every bosthe the whole boodie of the church is the chynge that he heweth at, and that he calleth the heretikes. For of spiritualitie and temporitie all is euer faith, and of the whole catholike church hath from the beginning euer seen been one matter.

Then consider I say now, that where he faile that the catholike church now is fallen from the faith of the vndie church of Christ and his apostilles, we cannot deny but that Tindall saith the. But then see we well, and so we say agayne and say therein very true, that where Tindall faile saith he lyth.

For ye see your self that Tindall proquest this tale but by his bare woode, in that we beleue not as he doth, that good woode is nought woode, and that the sacrificemes be gracelesse and but bare signs and tokens, and yet not so much neither by Tindalles tale, but only dummy ceremonies that neither faile no: ligntly, and that menne doe wrong to woode: hyppse the boide and bloude of Christ in the vndie sacrificeme, and that there is nothing therein but bare bare bread and wine, or this boide in boide of boide, and that ffere may well wedde unnnes, and such other goodly things like. Where falle affairs to be true, be neither hath proued nor proue white he liuet: no: all the heretikes in this word, no: yet all the beallies in hell.

Now have we well proued you, that in all such points we have the seittis faith that Christ and his apostilles had and taughte. And in these points we proue that the scriptures of them bee on our parte. And yet saie we also that we beare thereof, by that that Christ: and his apostilles did deliver by these things yo mouth before the waiping, by which we shoulel also have beene sure thereof, although they never had been wisseten, as we be by that beene sure of some other things that were left unwisseten, and only delivered by Christ to his apostilles, by his apostilles to his churche, and therein perpetually kept by the spirit of god, that Christ according to his promisse fente unto his churche to leade it into all truch, and by his own perpetuall attentgence and presence with his churche for ever as himselfe promiseth also. Of which thinges well knowne, ye bed therin, is for examepl one Mathias.

That we be bounden to beleue the perpetuall virginitie of our ladie, wherewith I have troubled the Tindall once or twice already, and himselfe while he laboured to minde oyle, harder so methed and entangled himselfe than is, that he bath in the havling of that one matter alone, theretho destroyd the foundation of all the heresies that they have in all their whole ragmenants roll.

Another examplost of the tradicstions witheoute wypinge may be the putting F of the water into the wyne at the malle, wherewith the byninges noble grace in suche wise haued Luther, that in aum swerping thenceunto, Luther faceth as one that were fallen fromke, and saith nowe thys nowe that, and wotthe not where he mape holde hym, but saith sometyme that the water mape be lefte oute or putte in as the churche list to ord. And then agyny he saith, that it ought to be lefte oute and not putte in, for as much as it hathe (faspeth he) an evill signification, that is to witt, that the pure scription is mingled and watered with mens tradicstions, and therefore they shoule be sappe, fizing maile, and consecrate with only wine alone, and so by likelhood they dode therefore suche fromes as weode unnnes.

But holpe Satnep Cypriane that blesse bisnappse and be be gracelesse maistres and a name one of the best learned that ever wroate in Charles catholike church, wryteth plaine lythetene hundredere Chist at the before Luther was boare, that the wa- ter must mades in, and that Christ put water into it at his owne maunbr when he contercased and ordained it himselfe.

And tos blessed Satnep Cypriane, thoughte himselfe bounden bothe to beleue and to beke upon the tradicstions of thapeclas before they in styngs.

Thus wryteth Satnep Cypriane contrary to Lutheres doctrine cleare.

But I can lettte no manne to beleue nowe whether of them bothe they lyte. Howbeit I see not greatly why Luther shoulde bee better beleuved than he: but if it be because S. Cypriane shoulde not wedde, S. Luther hath wedded a nunne.

But as I begane to saye, remember good reader, that where as we fay, that in the great baryance of our faittes, the fapyt I fay of the catholike church, and the fapyt the whiche these heretikes vthv. proue
The defence of the first argument.

A professe to the contrary, we pray our faith by the scriptures, and they say nay, and affirm that they prove their by the scriptures, whereunto we say nay; at the question for the most part in- seth, as hath at the least wise ever hither to rised, not upon the scripture itself, but upon the construction thereof, that is to say, not whether the words were holy scripture of; no that were for scripture alleged, but what it was; nor that scripture the true sense and right understanding.

For as so; which was holy and au- tentike scripture and whiche not, we have be a great while very well agreed, stating that Luther of late, a frere Sar- nes after him, would suppose putte out 2. Mach. 2 and 15.

that James spirit, as saith that the book of any apostolique spirit, because it saith that faith hath the worth dead without good works, and hath a playn place also to the sacrament of anneling.

And first they would have out quite the bokes of the Rachabes, because it pro- neth for purgatorize and so, the interces- sion of saintes.

And noe semeth Lindall to make a secrete infametion of some other scripture than Christes and hys apostles, which other scripture he semeth to call the true scripture, and faith that from catholike church which himselfe confesseth to have the scripture of Christ and his apostles, himself and his fellows go nowe to the true scripture.

But now letting his other newe true scripture alone yet shall be rehearted of some thereof, ever helberto all our debate and variance hath been about the expositio, eche parte laying to the others charge, false glossing of the true scripture.

Then seth the doubt betwene the sayth and ones, refeth upon that point, confides good chrisian reader, that we prove that the content of all the olde doctours and saintes of evrey age since christendom first beganne, unto frere Luthers own doyes, is support our parte against them.

And this have I proved. What saie I, his have I proved nape this have (I saie) themselfe proved, in that they headde capayne Luther psudelpe re- secteth and shaketh of the reins together with his done like thes by the whole burned at once, and in one place in his booke of Bashomt, speaking of the canan of the manna, wherein he confesseth that they had no all against him, he seteth not a riddle by them all, but shaketh them of all at once, and saith the scripture is playne upon his side though they lay all the contrary.

And in this point all the table of the folowe they maister to farre, that they fall to blaspheming of saintes to take away their authority.

And yet if this prose will not satisfie them, but that they be to nameles ony lay yet still that the olde holy doctours and saintes are against us with them; lette them of so many tell us one, that ever to confuted the scripture, a man K professors once holowed chaistica, was for all that at hys lawfull libertie to wedde a bowed professors nine. I speake of professors and bowred, because of such as professe without perturnal bowde, profession as is the religious house of Saint Servus, and other place in other perpetual bowde places. Let them I lay among all the old holy doctours, there to muche as some one, of which I note well they cannot finde one amongst them all.

Then consider (good chrisian reader,) that when we have upon our part against all their seeres, all the olde holy saintes agreeing with us in beliefe though we not like them influing, there is no doute but that in seere the common chrisian people by all these ages agreed with us also. For howe can we knowe the faith that in every time hath been, but by the woters that were in every tymes, but we cannot now speake with the me.

Finally good chrisian readers, upon these things it followeth, that we prove well and sufficiently, that there is not an olde churche of Christe and his apo- stles, and another newe churche nowe, but one whole church from that time to this time in one straith faithe continued. And so is it plainely proved false the foundation of Lindales whole talle.

And as for any thing that himself pro- ueth, his woordes that he woulde were taken so; that to playne to the churche which is the churche, leaueth us as I saie, in like doubt as we were, sauing where they shoule playne hym and his com- panie the churche, they prove nowe cleerly with that, that he confesseth that and his apostles have bere the churche, and therfore that we prove thereto by all the hylie doctours books of evrey age before, that the catholike churche hath holowed the same faith full, and Lindall and his fellows the contrary: Lin- dales olone talle I saie with these thinges sere thethero, prove Lindall and all
A his felowe heretykes, and the known catholike church to be the very church of Christ.

And here see well good readers, I impute of his Chapter make an ende. But in good faith, Tindalles woodes well wade, have so many meru cryes to them, that I cannot yet hold my fengers from them.

For I require you for gods sake, once again consider his woodes well.

As they which departe from the faith of the true church are heretykes, even so they that departe from the church of heretykes and false fayned faythe of hypocrifies, are the true church.

More.

I have in good faythe the god hope, that there shall not lightly be so many witted manner reade his woodes here, but that he that meruable much where Tindalles writhe was when he wrote those woodes. For every childe may see persie, that these two thinges bee not like, that is to witte, the goinge out of the true church of Christ, and the going out of the false church of heretykes. For the true church of Christ is but one, and the false churches of heretykes be many. And therefore though every man that goeth from the faith of that one true church of Christ, must neces be an heretyke, because he cannot so goe out but by heretyke, it followeth not in likewise every man that goeth out of the church of heretykes, goeth into the true church of Christ, by the true faith again, so as his church be of another, he may goe out of one into another, and so faynly doe. And therefore Tindalle speaketh false English when he fayth the churches of heretykes. For they together be ane one church, no haue anye one church ontel them all, so speecialy that it may be by a certein speeciall preeminence in respect of the remenent called the church.

Note that a manone man may goe out of a false church of heretykes, and yet not into the true church of Christ; Tindalle maye well perceiue by two samplings of two speciall heretykes of two contrarie condicionts, that is to witte, one heretyke of olde called Berengarius, another of new, called William Huychin. Berengarius fell fyrste into that false heretyke agastwise the blest saucramente of the aultare, that he affirmed and bele that there is not in it the very bodie of Christe, nothjng but a mere bread, and gathered his church of his heretyke together. But afterwars he better remembered himselfe, and reuoked that heretyke, and fell from that heresy into another, or falsye to farre in falshee, but yet a false heretyke, that is to witte, that heresy that Luther holde thereby, that in the sacrament though he confessed to be the very body of Christ, yet he bele that there remainned and abode still very bread to therewith.

And thus in Berengarius may Cit: dall well perceiue that a manone man may goe from a false church of heretykes, and yet not straight into the true church of Christ.

Tindalle maye also perceiue this popuntes well by the toother newe heretyke William Huychin, which fyrste fell to the second heresy that was of the twain the lefte cuppil, that is to witte, the heresy that Luther holde, that in the sacrament is both the very bodie of Christ and verbe breade. But no slylye because he longed ever to fall into the worste, as long as he mighte fynde any worste then other, as elles because he hadcoured freere Huychin, because his owne name was Huychin. He fell in a popuntes from Lutheres heresy to his, and apprisedly note that there is in the blessed sacramente nothynge elles but bread, and xepeth and xoseth upon it, and dispueth in his blasphemye that it shoule be but xarke.

And thus where the olde heretyke Berengarius beganne at the worste, and from that fell to lefte cuppil; this new heretyke Huychin goeth contrary way, beginning at the lefte cuppil, and falling from that into the worste. And therefore is murche the lefte likelye to solowe the tother in one popunte, in which I praye God he mawe. For Berengarius yet after all this, revokd his latter heresy too, and lived long after, and dyed an holy bertexte man.

But by these ensamples I say Tindalle maye well perceiue that though he goe straight out of a church of heretykes, yet it shall not solowe that he shall goe into the true church, fyrth he mawe by fayn step into another false church, of which there be so many besides.

For all the heretykes be not gathered into one church, but as the church of Christ is but one, so thosse a deuengable manye, and be not compre-

Senragarius
The defence of the first argument.

A person under any one church, sauing only that as the true church is the church of God, so be all the false called the church of the devil, which is lying as the scripture saith, over all the children of pride, which pride is as saint Austin saith, the very mother of heretics.

Now ye shall be true that Lyndal here saith, that the church which we call the very church, that is to say, if it be true that the catholik knowne church, the church of heretics, and the faith thereof of bee, as he also calleth it, a false fayned faith of hypocrites, therefore like as this church because it is, as he saith, come away from the true church of Christ and his Apostles, is the church of false heretics, so they that come away from this church of heretics, and this false fayned faith of hypocrites, be the true church; then must it needs followe, that all the sects which are sprung in Boheme, and in Sarony, and in some other parts of Almain, be the very true church, and the true faithfull believers.

Now if Thindall hath brought it into this, I would say noe any thing of hym, sith it is so that all those sects be the true church and very faithfull; folke: howe happeth it that eche of them calleth other false heretiques, a faith true in that pointe, and in almoast nothing els. And this beath brought it into this, howe can yse small words also hande with this conclusion, with which words be would feme to prove his conclusion true; for thy be enetly this Chaptier.

Tyndall.

Whiche thou shalt alwayes knowe by theys fayth examinated by the scripture, by theys profession and constente to lye accordyng unto the laws of god.

More.

Nowe consider good reader whether these tokens doe make us knowe, that all the sects that are departed fro the catholike church be the true church. Howe can their faith examinated by the scripture, or howe can their profession to lye according to the laves of god, make us perceive that all they be the true church, because they come from the faith of ours Which Lyndal calleth false and fayned, where as they being departed fro ours, do amonge themselv neither in faith, nor in profession of luying and any tyle coent; agree? For I say in Boheme, what a lest of bibles false faymeth bee there, what diueritie and contrarite in the profession of their lyuing. Then in Sarony and in some parts of Almain, what another sect is there of iddy manner sectes, as wel in articles of fayth as belief, as in ymmancipman maner so lawles laws of luying, whereof many perceiue a great manye by the booke of B. William Barlow, that long was countenaunce in the country, which detegende the dominacion that be founde among them, hath of a right goodly sele geuen vs knowledge of the. And now by Thindall saith they be the true church ever where, and the laves of god that allwe all their lyuyngs as heathly as they be, and the scripture of god that uphould and mayntayne at their beliefes, as divine and as repugnant as they bee to othe, and as malicousse falsely as all the whole; for be both one and other.

For this I say yet thall we by the laves of god and by the scripture of God comparde with all theys; heathly lyuyngs as all their falsely repugnant faymeths, well and clere knowe layeth Tyndall, that all they be the very true church of Christ, because they can bee none other, for as mucche as they bee come away from the fayned fayth of ours. And so may se that Lyndall as he saith now not only those abominable heretiques he taught before, but all those also Anabaptistes have added unto them space. And so now be the true church with hym that agree with scripture and with the law of god, all those that luy the baptiling of kyph The Anabaptistes be boide, and they that faythere ought to be no rules at all in christendom, neither spirritual no temporal, and that no man shoule have any thing proper of his owne, but that all luydes and all goodes ought by goodes lave to bee all lyme in comen, and that all women ought to bee comen to all menne, as well the sexe of kyne as the farthest craiger, and every manne housebande to euery woman, and every woman wife unto euery manne, and then synngle that our blessed savour Christ was but one man and not god at all.

And in good fayth I never thoughte other yet from one after the beginning but that when these false fell once too these heretiques which Lyndall in his books hath taughte us, they shoule not beable to fall soone after into these other too, of which the very luyse
is not woosse yet then bypers of those
that lyndall taughte be before; nor
lightype can there none be woosse, except
only one, that were to lay, there is no
God at all. And as helpe me God, I be-
rely fear they shall fall into that at last.
And then reenying any byppon God
not deu, not immortalitie of their own
soules, but lustinge and schaffinge that
God is a good soule, and as good a
soule hath an oule as a cuckle, and
when the seethe my soule hange on the
hedge, then burle bones at it hardly
and spare not. And as Lyndalle saith, when
thou speake with Saynte Peter, then
praye hym to praye for thee: thus re-
enying unpon nothing but only unpon this
world, and therefore seekinge for
nothing but only for the boode, they shall at
the last fall in a new rage, and gather them
selke together, and haill but if they ma-
lie be the better repressed, to male other
maner mairese theuer they make
yet, whereof the mischefe shall fall in
their owne neckes. But yet if they maye
be suffered once to ryse, all the mischefe
will not fall in their owne neckes alone,
but much harme shall happen uppon
many good mennes heads ere these rebellious
wretched be well repressed again.
Beside this, conside well God read-
er, that it be true that Lyndalle beth
prayeth us for the final contell
of all thyss Chapter, that is to wite, if it
be true that all theye that go out of
the catholike church, be the true church
then falle the sectes that are departed out
of thiss catholique church, be compa-
nies known well enough, so we nowe
here we, that here hath Lyndalle so-
daynelle destroied and pulled downe the
church that all thys ypole be goe not a
boute to ypole be, which was as to
the beginninge ye haue haert, a church
of unknown electe. For he hath as
we nowe perceyue, brought all to a known
church, or rather to twenty known
churches, of whiche everye one so
by all the remenneute knowledge to
dis knowne for false, and then bothe in
abominable false belieth and hirself
beatefully living all the wholle ypole such,
that obstinatly live therein, and deve-
lishly also dye therein, the every man
maye well perceyue they can not all bee
Goddes electe.

And thus haeth he sodaynelle pul-
led here downe to grounde, the church
unknown of his owne electe, that haeth
good chistene reader, all thys ypole to
The defence of the first argument.

A that is to last, I knowe catholike churches and believe not as we doe, because we believe naught, nos lieueth not as we doe, because we believe naught, no goeth not into any of those other churches sectes neither, because they believe naught and live naught alswell as we, but frame themselfe withal after the scripture, some kind of living after the lawes of god by themselves, that those be the very church, the very elect, and al unknowne both who they be and where they be, failing only, that alway somuch ther be, and knowne only to god hath electe the

every of them to himself by his seeling faith which yet he manye times feareth nothing of, as Zinabell himself hath before confessed in the chapter of his order of their election, yet so, that alway feareth still, that thou dost the seeing that he which he once felt, he is one of gods good children, even while he lieth with his wife, while he killeth a good man, and that in all that while that he doth such devellish deeds, he doth yet no deadly sinne: if he can, that I find in his heart to hap thus, this will be the most foulsthe of all.

For the general maner that he dyeth where he satest; They goe to the church of heretics (which he calleth vs of the catholike church) be very church. This generall maner of speche I saie, that excludeth none, restrayneth it not unto a fewe folke only unacquainte and unknowne, but understandeth it al for all that ever goe forth from vs. And therefore he cannot excusse his soule with saying that he meant it to.

Moreover, if he had meant in deed, that he had been the most foolish of all, fo; what congregation wer that which never were gathered together, no; never one parte wittingly speake with other, of which if they met together, never one knoweth other. Fo; though they knowe together, as olde of acquayntantie or hire, or neighbours peradventure all of one towne or freete, pea; of one honte either: Yet can they not one knowe another as for, a member of his own knoweth not of the church of to witt, for one of the true faith and right living, fo; for a pensive manner, and finally fo; a final elect. And all these conjunctions ye warre well, must those persons have that Zinabell taketh for the very church.

Yes faith Zinabell: Thou haile them by their faith examyned by the scripture, and by their profession and confesse to live according unto the lawes of God.

Howe is it possible to knowe by these means whether he be a final elect or nor: while he may both goe and change, and saie he believes otherws as he doth, or believe he otherws as he be both now. But yet consider well here good reader, that when ye see Zinabell here goe aboute to teche how they may be knowne, he declareth but self of that reason the church must be a church knowne, and that it wer a thing to farre out of cause to have a very church unknowne. And in this he declareth declarereth the mannes as well of himself as of Luther and Barnes and them all that would have the church a congregation unknowne, and yet labour to disable vs markes by all the meanes they maye, whereby their church unknowne might semeto be perceived and knowne.

Nowe when he faile: Thou haile alway knowe them by their faith examyned by the scripture, and by their profession and consent to live after the law of god. I would saye which thou be meanteth. Thou learned? thou unlearned? Well peread that among the learned, the very sense is in question, and upon the debating thereof, arysteth all the variance. Which thou meanest he that Chou that arte unlearned: Thou that canst scarcely read it, or thou that canst not read it at all? When they that are learned cannot perceive it, then thou peread that arte unlearned, saie perceiveth it, anarn, examine and judge by the scripture whiche of them have said best for the faith of whom thou understandest nether, but the lege that thou hearest them dispute upon the scripture, but if thou bring the true faith thither with thee, the lege shall thou there perceiveth. And in much more doubt depart that thou there, then thou wer in when thou camest thither. Fo; as the prophet saith, but if we believe, we shall not understand. And therefore so euery man learned and unlearned, so to farre as toucheth the necessary doctrine of true faith is living, expositon of scripture that appertaineth there, the very falsnes and lurracy is, to sette into the church, which is as saith Paul faith, by piler and sure ground of truth. And it can be none unknowne church, which can neither lere nor teach as they neither can have preacher nor hearers, as well for that one of them can not knowe another to assemble about election.
A election and choyse, noz can haue anye

by succession, lest ther can be no succe-
sion perceived amonge any suche of which
no part is knowed other, and also so that
they other or be of the catholike churc-
h and knowen sects, they cannot be
suffered to precke within any sect
or be them. And if they be other wor-
then are they of the knowen churc.
And if they be lectured amonge the
church and the dyuers sects, and ne ther
no belieth after the doctrine of none of
them all so long as they doe no none of
them knowe other, so long be they a
secrec unknowen secte, but they neither
de churche nor have churche, noz pre-
teacher amonge them.

And if they fall after in acquaintance
together, and fisco together, and eche
knowe of others believe and living, then
beginne ther to be a knowen secte, and a
false knowen church of heretics, be-
cause they have gone out of the catholike,
immediately and part by a means,
as those that come together departing
out of the dyuers, all which, before de-
parted out of our one. In which one
of ouers, that is to witte, in the knowen

catholike church, the truch doch one

S

cut off, sth h it wel apperceth as I haue

before playnely prooved, that the sucte

E

which was with Christ and his ap-

y

H

plished, hath ever still continued with

his, which is and ever hath been one church

E

and continueth from the beginning. An-
nd therefore ever from the beginning, those

that have by profession departed out

of this churche, have ever been known,

E

it from the societie thereof, so

H

Heretics, it from the faith thereof, so her-

E

sects as that glorius marry holly

H

Saint Ciprane sayde: suche of yee

D

be they all gone, and not we out of them,

D

but ever from the beginnyng as her-

e

sectes of sectes have risen, each

D

each have they by profession departed

E

out, or the church hath cast them out,

D

and the church evermore hath to the

E

morning continued still and remain-

D

and the branches to curre of hanc

E

flast or last wethered away. And so thal

D

all these are long, when the catholike

D

church shall abide, and remaine, and

D

and fast with God, and fast with

D

it, according to Goddes proome, all

D

the world take an ende, and ever wap-

D

es in it, i in: oneleit, to declare and

D

make open that the very faith, the ver-

D

hopes, and the very charitee stil continu-

D

eth therin, so that no sike so ever it be,

and how much dead flesh fower be so-

D

eden in the sick 4 feare partes of the same,

D

pet aline is ever the body of this church,

D

for in it is the soule and the spirte, s out

D

of the body of this knowe continueth cat-

D

tholike churche, ther is in the body of

D

any other church gone out or cast out of

D

for their contrary believ and faithe, or for

D

their rebellious behaevour, ther neith-

D

er to I say, noz can be among them all,

D

as all the olde holy doctours and Saintes

D

fully recorded and testimony, neither health,

D

life, heade, nor spirte.

and therefor to such at last this long

F

Chapter of his solucion, it is impossibil-

F

for Tindall; as all the world before, to

F

sovte that one argument, by which the

F

knowen catholike churche is proved to

F

be the very churche of Christ, as in that

F

that from the beginning it hath ever still

F

been by ordinary course of succession

F

kept and continueth one, and the only

F

faith from the beginning (in that the bo-

F

kes of holy saintes of every age wel ap-

F

pearreth) alwayes continueth therein, and

F

the olde right make of interpretation of

F

the sucte, concerning the sayte

F

(as by the saunte sainct holy books ap-

F

pearreth) alwayes continueth therein, and

F

ever more glorius miracles from the

F

beginning, incendaaunt percieuying

F

therein, and that it was promyed that

F

it shalbe ever continu defile the world

F

end, and god therin without any other

F

new churche of god to succeede the chur-

F

che of Christe in this worlde, as it was pro-

F

mised and prophesied that the churche

F

of Christe shalbe succeede and putte a-

F

nawe the Synagogue of Species, that

F

all other churche and sectes of chur-

D

che every one calleth he felt the right chur-

E

che be some at one tyme, come at another

E

scren, and seared themself against this

E

churche, and therefore hothe gone out

E

and caste one of this churche, and ther

E

d so many dyvers suctes to the olde

E

countin faith every one diuerly contrar-

E

y, at their interpretation of holy scrip-

E

ture concerning faith and godly living:

E

divers, contray to the doctrine ex-

E

positions of all the olde holy doctours

E

and sainetes, as I haue oft declared you,

E

else lete Tindall as I haue despoyled

E

by once or twice I brooke already, fell

E

some one of all them that teacheth by

E

the scripture or without scripture eph-

E

ther, that serees may wedde names.

E

These things I laye being thus, that

E

the very churche can be but one, and must

E

endure as longe as the world lasteth, and
The defence of the first argument.

A and can in thy world have no newe churches, turely as the Synagogue hadd, and then that all these churches of these sectes be rissen and gone out of the catholike church, and it continueth yit: it is impossible I have for Lindall, all the world before, to lope the reason and auoppe it, but that only this catholic church is the very true church of Christ, and all the churches of sectes at laste tymes gone out thereof, be churches of heretikes and schismatikes, and very churches of the bruit.

And thus good christian readers, have I playneve poynd you, for Lindall and his felowe, and all these sundry sectes, yet ane one of them all, bee not as he blashphemeth and scoffeth to be resembled unto Christ and his apostles, as gone out of the catholike church, in like maner as they went out of the Synagogue that then had an ende, to beginne a newe that while the world lasted should never have an ende, no any church be true cause it felle. But that Lindall and all his felowe, all these sectes be gone out and put out of this catholike church of Christ, as Lucifer and his felowe by ypppe hyst departed out, and by power was after put out of the church of God in heaven.

And likewise also as Cain was by god putte out of the church of good folke, so is his obstinate malice in earth.

And likewise as Pharaoh, Daniel, and Abuon with their felowe, made a sect of schismatike and bente awey fro the church of Popes and Aaron in desert, for which they went quick under earth, and as it semeth, hell swalowed the vp.

And likewise also as the tenen tribes of Israel departed with Hierobammed they beare hyne Robodam the sonne of Salmon, with whiche, rebellious departing from their king, albeit they were not well hanged with bys, but were threatened and putte in fear of oppression, yet was God as Saint Ciprian by scripture pioneth, greatly displeased with them, and his very church moste spetalyzed then remanied in the smaller companie the two tribes one bye, from whiche the tenen were gone. And these heretikes be gone out of the catholike church in like maner, as the greate companie of Christes disciples went from him when he was aboute to teach hyne the fayth of his beare bodye and bloude in the sacrament of the altar, so which, and from which, Muss.

king, and Swingitas, bee nowe gone a waye too. And yet as the beare church reigned in their seve that abode and continued: so hall the beare church and abypse continue in these seve that perde in the fire, bee it murthered and minced nause to small, and alwaies those that god therefor, halee but withered banches and churches of heretikes and schismatikes, be they never so great nor so many.

These heretikes departe alfo from the catholike church, in suche wyse as Judas departed fro the church of Christ at the maunbake supper, when he went to betraye the head of that church, and bettye to destroy the bodye, and likewise doe all these sectes of heretikes which in that yopp: doo more then be relpe represents the scriptures and pharises, whom saith: John calleth the generation of uppers, for as the song by serpentes gnaweth out their mothers belly, and those serpentes and pharissebydye by these false doctrine labour to destroy the beare trewe doctrine of the Synagogue, whereas they were engendered: to doo all these cursed heretikes sectes of heretikes, both with their false erreours and heretikes, labour to destroy the true doctrine, and also with owte synne of sinnerence and seditious selfennes, goe aboute to rouse out the beare bellye of their mother the holy catholike church. And therefore will they, but if they doo (as I praye God give them grace to doo) repent their malice and amend, elles undoubtedlie have their parte with Judas, and with such other as I have shewen you that departed fro the true church before, and with suche other heretikes as departed also from the church in the time of the blessed apostles after, as wel the Chononites that said Christ was but only man and not God, against whom, saith John the Evangelist wrote bys holy ghost, and the Nicolaites which would have all women in common against whom god speaketh himself in thopaclaips, which both the heretikes bee nowe begonne to bee brought hyne againe among the sectes of these newe heretikes in Almayne, which sects Lindall calleth the beare true church of Christ, because they departe only and goe from ones, where he seeth well by the owte books, that bee have the same fayth that apostles had, as he arre with his owne cures that they have the same heretikes which the apostles
As see you god reader, that the many sects are come out of the one church the naughtie out of the god, the false out of the truth. And Tindall argueth the contrary way, and therby would make us were that the good cometh ever out of the bad, and learnt the naughty beyond. And by what we not only Luthers lecherous Church be better then the Catholiche church of Christ, but also Lutper his church of devils in hell, be better then the church of god and his good angels, that Lutper when he fell from thence left still with god behinde hym in the glorious blisse of heauen.

And thus enede I good childefren reader this book, in whiche every chylde that almost that aduisedly readeth is, may well and clearely perceiue the Lut denes solverion is no true; one chylde, but the reason that he would have solde, is and abythet stil so mightie, strong, and intincible, as a reason before me made by the strong and mightie champion, the intincible martys; faite Cypitane, that by that one to alone it is I dare boldly say, wel and plainly poynted that this knowne catholike church which Lut denes woulde impigne, destroie, and destroy, is alone the very true church of Christe, which all the devillis in hell shall never be able to pull downe, and that these hundred sundry sectes which Tindall would have taken for the very church of Christ, be very false heretike of whole table, and Synagogues of Satan, and very churches of the devill alacra be head and utterly destroyed in spirit, and but if thei return to the catholike church again, will elles with Judas be burnt and burned in hell.

Thus endeth the first boke.
The defence of the second reason.

A attempte any answere thereunto, toll
Lyndale nothe percepyning the hynges
argument in that pointe to strong,
that every manne must alloweth it and
selleth it for innocuine, warthe for aunger
so farre made at lake, that he maketh
his aflaees and aflaees her thereat,
and sellected nor one is his labour in the
cnde, but also by some of his owne argu-
mentes, wether with he would impugne it,
maketh it rather more strong, and pro-
uoch it plan unappugnable.

But Lyndall, albeit he rehearse the
reason in such wise himselfe, that he
selleth it not after ward to freely as he
rehearseth it, no never were lyke while
he lived, although the reason had noe
more then he rehearseth: yet both 5 kinges
against Luther besides all lyth 8
Lyndall rehearseth, put an other piece
of twainy of pitch and strength therein.

For whereas in the time of holy Fapt
Augustine, suche heretyses as then were,
plagued as these doo nowe, denpying the
common knowne catholike churche to be
the very churche of God, and the
downere thereof to be true: that belles
doctor amongeth manye other thynge
with which he plainly confuted that
lyth herein, said and affirmed playly
that hymselfe shoulde not have believed
the gospel, but if the autocratie of the
catholike churche compelled him thereto.

This saying of saint Augustine, Luther
himselfe alloweth. For though he will in
no wise agree, that the whole catholike
churche gathered together in a general
conclave, hath any autocratie, power
to make any lawes at all: yet he
granted that the certainty by which
we know and be put in sucrete, which is
the very Scripature of God, which not, a
man hath his learning and teaching of
that pointe by the churche of God: so: the
churche hath faith Luther, according to
the saying of Augustine, this thing given
of God, ye it can judge and determine
the woordes of God frome the woordes of men.

Then lapd our ladp the same pointe about
Lutheres owne woordes against Lutheres
owne heresies, for the faith of the catho-
like churche, in open place vpyers(vpyses)
so: bey Luther confessed that the
churche hath that gift of God, that
it can determine the word of God: yet it
interpretes the same, that he may never
sheepe: for therof, but in all necessary points the very
true faynt sentence of the Scripature,
The true feafe and expofition of the Scripture, and holy doctours thereto.

There is in the church the holy doctours there of. While expofitions as by their booke, and by their expofitions there of, as at their heretiques have been called for maintenance of their heretiques. Then layd they his heretiques unto Luther, that they were woordes after ye, and are ye in this wise.

Sith God hath (as Luther confessteth) given the church that gisle, that it discerneth the woordes of God from the woordes of man, Luther well themeth himselfe suche as he is, while he called the epistle of Lament James the wood of man, whiche the church hath so long discerned and judged for the sake of God.

Finally, the sellest innumerable, Luther as beinges higher handeth the fully doe conclude Luther and Lindall both, in knowing the knowen catholike church to be the verry church, which is now as ye know well, al our hole mater.

So for apint Luther and Lindall also confessteth, that the church hath this gisle of God, that he discerneth the verry Scripture of God from the woordes of man, and in those woordes of the same woordes of Luther and Luther bothe, spake of the knowen catholike church, and not of an unknoven church: it appeareth plaine that both apint Luther and Luther assent, confesse, and agree, that the knowen catholike church is the verry church, and not that any church of heretikes is the church, for none of them God never gave that gisle of discretion. Sich man ever take the scripture because any of them sayd so, but all they as they have cummen out of the catholike church, to have of the catholike church received the scripture, and upon the veracity of that church, have they all believed it, as Lindall cannot deny, though these new heretiques be now for defence of their heretikes, fain to take some parts of the scripture too.

Some good rhythen readers, consider well I require you, these effectorall pontyes, which our soueraine loade so infallicularly laid unto Luther upon his owne woordes, and I doubt not but your selves shall easily perceive and see, that the same things shall stand strong and sure, and over all those, number and overthow all the substance of Lindales sollucion here, whose woordes let us now loke on again and examine.

Tindall

This reason is their shore anchor, and all their whole refuge and chief stone in their foundacion, whereupon they have built all their lies, and at their mischief that they have woughte these bits, hundred peres.

More,

This reason Lindall here makest hereby light, and sayeth that their bit, hundred peres the catholike church hath blistered to many lies, and so much mischief thence, by all which tyne of eights hundred peres, if the whole catholike church have been in enures and heretiques as Lindall and faith and with his matter Partin Luther before him, then had Christ broken all his promises, by which he promised to be with his church al duates to the woordes erode.

For by at this bit, hundred peres hath Christ had some other church continuing that any man can tell of, but if Lindall will fare yes, when he can neither tell wheate no where will not fare still yes, nothing but yes, and take that we should against our own experience and his bare word believe bysm, because he faith still yes, with as much pikes in his yes, as a golfe hath in her hole.

Lindall feeth well also, as ye that after perceive though he distillate it now, y when he faith this wise reason to their hore anchor, this reason that he morketh is not only theirs whom he would fume to mocke, that is to writhe, the catholike church of this bit, bit, in cases, in which time have been of such holines and veru, and now holpe sappites in heaven, whose sappite full holpe woystynges condemneth his faithfull heretikes, that every godman I dare say will thinke the full unmerlese to be mocked and rebuffed by such a foolshye felowe as this is, which object he lettereth he lyte by Sain Thomas, Saint Bonaventure, Saint Bernardc, Saint Anselme, and such other men as have witten in the church this eights hundred yeare; his seeth yet well enough that the reason which he morketh, was made by the holpe dotour saint Lusitane scoire or true hundred yeare before that, and that the same holpe man buyvideth therupon willskeftere by sifcelfe by splitting that the catholike church repayth and hepethe by no, and which building these heretikes would now pull downe, y is to say, that god teacheth his church the truth helepest it into al trouble as he promised, will not suffer it disabaly to heere, and for that cause will not suffer it to be disabled in this lyth of the verry Scripture, but consequently
The defence of the second reason.

A for the same cause, for such mistaking of the right sense & understanding thereof, whereby they should fall in any damnable error thro' the false belief, in any manner point whereof God would have them to know and believe the truth.

There are the thynge that holy saint Augustine made that reason fo, against suche heretikes as Luther & Lindall be nowe. Whiche otherwyse thei doo nowe, labouring to make folke believe that their church of heretikes were the very church, and the catholique church were a church of heretikes, Agaynste those heretikes (I have) and with them agaynste those heretikes to, dpyd that holpe doctir saint Augustine, not only by his hundred years age, which wer yet a longe tyme by almost halfe, then ever hadde any secte of heretikes any continuance yet, but lenger before eight hundred pere then almost halfe eigth hundred again, make this inuincible reason whiche now thys wordis; Hiypfull wilde gase to come leaftery & lesynery, by whiche for all thys good ye scotting at saint Augustine reason, he shall neuer whyche he lyeuth adopit it, but that saint Augustine hath by that reason alone although he never had made moe, where as Lyndale well knoweth thogh he would have it leene (nay, that saint Augustine made fo) purpose many moe, but though he never bad (I have) made moe for that purpose that he agaynste partin Luther and William Lindall, 3 agaynste all the heretikes that euer have beene, are nowe, or ever halfe hereafter, wel clereply prouen that their church be al so many false and only the knowne catholike church the very true church of Christ.

And now styth this reason that Lyndall heretich to lightes, was as highstelke after contellete, made by saint Augustine himselfe to manie hundred pere agoe, and hath been wel liked and allowed of every good wise man since: let us now see what substancciall answerd Lyndall can sethe it out.

Lyndall.

And this reason doo the Iames laxe into our charge this pas. And this reason both chistle blynde them, and holde them still in obstinacie.

More.

O good Prode, what greate pittie it was that saint Augustine had not bade as much wit as William Lyndall, that he might have seen that his argument would to some be copied, and that it was no better to; the church against heretikes, then for the Iames agaynste chistendome, but yet the same reason that mayestueth them in the chistendome, and kepe them from chistendome.

But surely saynt Augustine good man saw not so farre. For he be never fole in all his days, neither Iames nor heretikes madde to make hym that aunswere whe which might be soone be wooded, he trusted well good manire that there would never none be so foleth in such wise to cople it after.

Powder, if saint Augustine had bade no more to laxe to the Iames for the defence of his reason, then thir heretikes had to laxe to you in the lopling of his reason then might the heretikes well have incoked saynt Augustine, as Lindall doth nowe, and laxed his reason in the self same fashion, and so woulde they blem boone doone ge mage be sure, hadde they not seen well that they should have wonne themselves not than but shame thereby. For if any heretikes would to have laid into saint Augustine, that the Iames might lay the same to the chisten people, you knowet not the scriptures of God but by vs, because we tell you so, ergo we bee the very church of God, and vs must believe as we in the understooping of the scripture, as vs believe us in the knowinge whereof the scripture: Saynt Augustine would boone bade agaynste, that chisten people might aunswere the Iames and say we neither receive the scripture of you, no knowe the scripture by you, no yet believe you neither in the declaration thereof. Ergo if we by, then must we graunte the godswell were no scripture, no nothing that any of Christes apostles wrote, no some booke neither which were take out of your owne hebrewe tongue. And therefore we knowe neuer a booke of scripture by your teaching, but mistruse rather every boke of scripture that cunninge out of your handes. For the synagogue of Popiles, whence was where it talke, the church of god, is now ended as his church no lenger. But our lains, Think had be gonne a continued his church, this know we catholike church gathered of Iames and gentiles both together. And he take not the old scriptures of you, no of you neither learned to know the, no of you to his
against Tindal

Is now can not ven but that he take the Scripture of the church, and learned to know the scripture by the teaching of the church, and that none other church is, but the renowned catholike church, unto which God hath given the gospel toysi- cerned and know the scripture from all other wytting, as Tindal's owne ma- ster Martyn Luther as sallest as he is, could not yet for shame but confesse.

And thus (so good Christen readers) here ye clearly se that Tindals example and similitude of the Jews whereby he would make of saints Augustines reason made against hecatites, to prove the catholike church the berye church, is well and clere bodied and poures farre be- like, so that Tindal must sche his himsel Đề a newe solution for this. And so we shall see him do anone, but pe must give hym leave to raple a little more.

Tindall.

Our spirits fosst falsise the scripture, to stabilthe they lyes.

Mote.

Lo good readers, I tolde you pe must give hym leave to raple a little, and to lye a little to, for ets he can not speake. But yet God blessed that pe good messes hath made it well perceived and knowe, that onel the stedes of heretikes departing out of the catholike church, have bled over that craftye, not onely to refuse for scripture some part of the bery scripture in dede, but also for labour of them falsely heretikes, to change, cor- rupt, and of course to falsely, nowe, raising and falsifying, the true text of those books that them falsly take conselle for the bery scripture in dede.

Let Tindall tell us any one piece of bery scripture that the catholike church refuse. We can not for shame saye it, where as these heretikes refuse and resece divers parts of the psylfe of saint James, and some other pieces to, nowe and then when they lye.

Let Tindall tell what one text, what one woode, the catholike church hath gone aboute to corrupte or change, to make the text the more meete for their matter. Now hath it bene an old plunk of heretikes, to be that salpyon of ma- 198

An old plunk by poos making the bookes of the holpe scripture in thayp, handes, as ye make aede in antenyve foyses, that the Arrians dyd, and were Samedulpe taken wypthall.
Of this falsifying we have also a fresh new example given us by Tindal himself in his translation, wherein he falsifies the true text of the testament of Christ and putteth out both penance, priests, church, with charitie, grace, and al, turning them into other ways, so the falsifying first and announcing of the false faceth his heretics.

Of this falsifying have these heretics also given us good example, in the books that they have put forth, and in the calender of saints have put out Papelcarpus that holy man the 31st. bbl. of February, and set in his place a black witched heretic, late burned at Maidstone, and now burning in hell called Thomas Hystes, whom theycall their kalender saint Thomas of Kent.

Surely purpurred falsifying of books we always these heretics, and none at any time but heretics. Thus do they falsify the books of the holy doctors and saints, such as they either do translate or cause to be put in print, as both in duers places appear, and may be clearly proved.

And lately they have played that pageant of falsifying the very text of scripture, in suche wise that they set therein theye bones playnulle these substanciall truthes.

Fou have not some of Tindals holpe elected some changed the layn texte of saint Paulus in the first publick to the Corinthians. Fou where the old transacteth hath this word formaria the new translated hath formarum, which signifieth in English wise hunters, they have put in this word, for their, that is to say pietees.

And even as they have handled the holy scripture of God, so have they used them falsely in other writers that espouse and declare the scripture. Fou the Lutherans putte certaine words of their stone into a booke which is ascribed un to sainte Chistofrome, to make it seem that in whom so ever were laspe, he could not be possibly without good works.

And Hulking also in his translation of the cunning bishop Lepidophilus by an saint John his gospel, left out in the expostulation of the rrl. chapter, not a fewe lymes. And lest if it were perceived it might be laid to hischarge, he takes his booke lacking somewhat in that place, where as other men books lack it not.

And holy saint Thomas alleges in his boke called deutrum, that the words which Hulking would have seen that they could not be founden in the woork. But for what good intent and purpose he to lapsed, the place it felle who so ever looketh theron shall well seek.

How may Tindal now good Christes readers, considering this false name of falsifying, so dayly founden in his fellowes and himselfe to, as well as in other heretics of old time, be now so bold as in his railing against the catholike church, as name them the name of falsifying the scripture. But nowe goete he forth and fayth, that they falsifie the sentence of the scripture.

Tindall.

And when the scripture cummeth to light, and is restored unto its true understanding, and their fulging well, and they the other things which then they exact out this ancre, the church is not erre, their authentitie is greater then the scripture, and the scripture is not true, but because they say so and admit it. And so they whatsoever there affirms, is of as great authentitie as the scripture.

More.

Tindall here speaketh of fulgynge, which he faith we use in misconstruing of the scripture, and whyche he makes as it were now fypped out, if the scripture restored unto his right use againe. But here is set to thee to persue and perceyve bys fulging very inoueth, howe he fulgeth himselfe over the style ere he come at it.

Fou ere ever he get over the hedges, and tell us what we do when our fulging is fypped, there is a little labour for hynm of half a miles walking ere he come at the hedge, in which he should tell us and rehearse some of those texts of scripture, whyche the catholike church gis the doctors thereof have falsifyed by fulging away the right understanding, whyche textes hymselfe and bese sect, that is to say at the sectes; for of them all is he as contray, as erche is to other; have nowe restored unto his right sense agayne.

Thus he should have theword of hys firke, whyche he should cleve to by after what suche church faileth other, prove that exposition faileth, whyche bis such expostation is true sense were ingled awaie. This woulde Tindal take. But fou as morche as he loveth we to walkie in the dark, there to ingle as men may not see to his handes; I shall light him a candil and let you see for a sample some of these textes that he meanseth of, fou shame bare not speake of.
against Tindal

He meant all those texts of scripture that speak of good works, and by which texts God promiseth that good works cleanse our souls. As where our Saviour saith, That thing that ye have Moses the thing give unto alms, and than to be all wayges cleane unto you. And where the scripture saith, Let this water quencheth the fire, so to both alms be the sine of grace: And this text also, A man’s wayes and pictures to redeem his soul.

He meant also all such texts of scripture, as ye were warning that God will reward our good works in heaven, and then for lack of good works, men are dampned in hell. As where our Saviour saith himself in the gospel of Saint Matthew, The leaves of man shall come in his fathers glory with his angels; and then he rewardeth every man according to his deeds. And by the mouth of Saint Paul, we must all be brought before the judgment seat of Christ, that every man may receive the workes of his own body, according as he hath done, whether it be good or evil. Also in the Apocalypse, I will reward every one of you according to your deeds. And again in the vit. chapter, Behold I come shortly, and my reward is with me, to give reward every man according as his workes be. And in many place passages of scripture more.

At these texts do Luther and Tindal say, that the catholike church tuggle from their true sense, because they teach them as God so the holy God hath spoken them, be very ment and intended by them.

And at these texts do the holy sects restore, againe to their right sense aunderstanding, that they cleanse before them, and construe them contrary both to the plain meaning, and would with their surreal glasse make men believe, that all the good works were righte nought worth at all, and that nothing Halbe rewarded but only faith, no man for any thing dammèd, but only for lacke of believes.

And therefore faith of Saint Luther enlipted with the spirtu of Lucifer, that is a good man when he both any good de, he both Iume, and that ther can nothing dammè a Christen man as longe as he will believe. For what国有 so esmer he too besoys, of the either standel still so be in a moment at his prayes at ones, without as
The defence of the second reason.

In the sacrament of matrimony, where as saint Paul the faith it is a great sacrament, these words glosteth Luther, and faith that saint Paul the para-nature spake that of his alone head.

In the blessed sacrament of the altar where our favour sayde hymselfe: This is my body, there glosteth Luther his words, and faith it is as much to say, as this is bread with my body. And free Huskyn, Lindal, and Sauinglis, glosten it, and sayle that these words.

This is my body: he as much to say, as this is nothing, and but onely signifieth my body, and is not my body at all.

And as concerneth holy boses, where the scripture saith: Paye your boses, free Luther, free Huskyn, Sauinglis and Lindal, to glose it, that they conclude that every scribe may let hys bode at nought and vowe a numne when he wil.

And thus I good children readers, do these holy solie bring the scripture to light, and reflette it to the true understanding, and scoe out the flagling of the catholike church, that wouldinge always such good gloster.

Now whereas Lindal saith that we say that the authoritie of the church be greater then the scripture, and that the scripture is not true, but becaus ye church saith to and admit it: in this he saith his pleasure as him phiethe to see: for he saith no man so mad to say so, for the scripture were true though never man looke theron. But this in deede we saie, that the church hath the light of God to discern which is the very scripture and which not. And that we saie true in this, not only saint Augustine perde, but holynes Luther himself also Lindals owne matter, heereth be against Lindal good a substantialit ye pprenelle. And we saie that therupon foloweth it though Lindal say saith, that the saie church is the beere church. And so we saie yet agayne that Lindal is concluded in the principal point.

And where be faith that we saie, that every thing that ye church saith, is of as great authoritie as the scripture: we say that god did never suffer in matter of salvation, of damnation, the catholike church to saie but the true, because of his promises made wherethe we have ofter rehearsed, and because he wolt have the catholike church to be such as will learn, the ypper and sure stablishment of truth, as well as doctrine of faith as of maners. And thereupon we

Very truly conclude, that the whole catholike church of ye hundred pore, is better to be belisned the Luther or Lindal either in the understanding of scripture, and that we therefore rather ought to believe the catholike church, that by the understanding of scripture hath tolde vs this ye hundred pore, that it is abominable for a fre to vowe a numne, then to belisne ye William Lyndal, whiche in defence of Warin bys maister, of free Luther himeselfe erthre, which for the defence of his owne damnable steme, by y fals glosting of the scripture, affirmeth that fre to vowe a numme were tief and bertrude done.

And thus vs to what good effecte: Lyndals solusion is come, where by he would annulere saiynt Augustine reasone, by searing hym the Lewes might slay the same reason for them.

But now goeth Lindal well saucerd by faith, with a great face of another solucion, that at a greete lengthe the feele be in effect none other maner thinge than the selfe fame tale againe. Yet hath he tolde it as one encreales in his other soluction of the first reade, before which solucion I have-appled, and from al bo the reade appled in my last booke before.

C. Tyndall.

Notwithstanding as I sayd, the kings dome of heauen standeth not in wordes of mannes wisdome, but in power and ssppere.

More.

This is very well sape, and in his solucion of the first reason he sayd ye were welle the same. And now se ye well that for the catholike church both the reade be first bought faith by very spirituell men, the first reason by saint Cipitane, the second by saint Augustine. And it hath stuche power, that it forset Luther himeselfe Lindals owne maister, to consent and agree thereto. And the catholike church hath also for her parte the great power of the holy spirithe of God, that in this catholike church from the beginning untill this present day, never hath ceased yet not ever that Itrust, to showe many marvellous miracles. Whereof let vs now see whether Lyndals speaking so much of spirithe and power, can tel vs of any spirite at any ymne alluding any of all the churches of so manye sorts of heretikes, that ever had the mygobte and power to showe to much as any one mira
A rack this fifteene hundred yeares among them every one. But what? in freed o
sober spirits a suche power, ye that heare now that this high spirituall man Hall
make some strong potenciel reason.

Tindall.

And therefore take unto the samples of scripture, and so Hall thou understand.
And of an hundred cundpapers betweene Poaleis and Christ, when the Israelitcs
fell from God and were ever restorcd by one prophet or other, let vs take one our
John Baptiste. John was before Christ
to prepare his waye, that is to bring vs
unto the knowledge of their sinnes and
unto repentance, thence true expou
nynge of the lawe, whereof is the onely
waye unto Christ. For except a manne
knowe his sinnes and repent of the
he can have no part in Christ. Of John
Christ faith, saith, ruit, that he was
a man that should come and restore all
thing. That is, he should restore his
scripture unto the right use againe, where
the Pharistis had corrupted with the lea
uen of the falses gloses and baine lyth
iue traditions. He made crooked things
straight, as it is written, and rouged
smooth, which is also to be understand
of the scripture whereof the Pharistis
had made crooked, wresting them unto
a false sense with wicked gloses, and so
rough that no man could walke in the
way of them. For when God faileth, ho
nor father and mother, meaning that
we should obey them and also help the
at the need, the Pharistis putte this
glose thereto out of their owne leauen,
saying: God is thy father and mother,
wherefore whatsoever needth thy father
and mother haue, if thou offer to God,
then art whole excused. For better
to offer to God, then to thy father or
mother, and so muche more meritorious
as God is greater the other. God hath
done more for thee than the, and is more
thy father and mother the thee. As ours
note our, that it is mote meritorious
to offer to God and blesse and beave
siness, then unto the poore living sain
tes. And when God hadde promisde the
people a lautour to come and blisse the
lawes from their sinnes, the Pharistis
tought to believe in holy worships
to be layed by; as if they offerd and gave
to be prayed for. As ours, as ofte as we
have a promise to be forgiven at the re
pentance of the act thereby Christes
blonde shedding, put to, thou must fis
thystelfe to vs of euerye spesable,
and we must take our hannes on thyne
head, and whistle our thy sinnes, and en
loane thee penance to make satisfacti
on. And yet art thou but loued from the
sinne onely that thou Hall not come in
to hell, but thou must yet suffer for ever
sinne seven yeares in purgatory, which
is as what at hell, except thou bye it out of
the Pope. And if thou after by what
means the Pope geyth suche pardon
The answer out of 5 meritics of Christ.
And thus at the last they graze against
them illnes, that Christ hath not onely
deserved for vs the remission of sinnes,
but also the forgiveness of that grofe and
thus imaginad purgatorio, saune thou
must dye it out of the Pope. And with
suche traditions they take away the key
of knowledge, and stopped by the byng:
dome of heaven, vs man could enter in.
And as I saide, they taught the people to
believe in 5 bedes of 5 cerimonies, whic
the God.obeyed not to lustynte, but to
be signes of promisses, by where they
believed were instiffed. But the Phar
istis put 5 certificates and qu
ched the faythe, and taught to be instiffed
by the worse, as ours have feruen vs.
For our sacramentes were 5 ones but
signes, partly of what we should believe to
fire bye us by vs faith, partly what we
should do, to fire vs by vs to be the lawe
of God, and were not wokes to lustynte.
Now make this reason into 5 bins
to man proffeters that went before him
and awake him, and awake Christ
tselfe and his Apollis, and thon Hall
find the al hereticks, the heretics shal
nisse good men, if that reason be good.

More,

Lo good Christen readers here have
I recereed you in my longe practice, not in
piece, but even as it lyeth together, by
which ye may see that Tindall doth noth
thing here, but tell vs the seste same tale
that he tolde before in his solution to
the first reason. For there he told vs
the same tale of the heretics and Pharistis,
and sinagogues, and in that John Baptiste
and Christ and his Apollis and all his
resembling of the heretics and pharisties
and sinagogues, to the clergy and to the cat
the church, and himself and his bo
tly matter Martin Luther, a free Philo
ken, free Lambert, and Singlius and
suche other holye heretises. But vs yone
John and our lаurd and his Apollis, as
propheters now new com to begins
the
A the true church of God againe, by going out of the catolike church in like manner as Chrift and his apolstes, & faynt John the foxe gooer, came to begynne againe the true church of God, by calling himsef from the linnenoge.

At this tale as he told it there so now for a newe thinge, he teche it ayenghe here. And at this tale as there answered it and clesely proved it noothing, so that I defire the reader to rete chyder, & there to rette mine answere. And the hall finde that likewise as this is but his old tale new told, so neeth it none other conuation but entyme anwer new rede. For where he beginneth ayenghe here as he did there, with his hundred prophets that were sent betwene the dates of Propes & Chrift to call ayenghe the Israelites beynge so often in suche meanes whilee fall from Chrift into idolatry; he can never proove that the Chiffes dates the catolike church bath ones to done, no not ever it so hall after, but if he prove therewith that Chiffes 90 miles broken, by which he bath pampseyed to kepe his church therfor, as whet he saith that the gates of hell should never pve against his church, & that himselfe had to paise for faynte Peter, that his faith which he conferred should never falle noe put out of his church, and that he would send the holy Ghost therin to teach it al truth, & leade it into al truth, so that himselfe would be ther in al dates into the very end of the world.

B first of all he appeareth plainely, that though he did which fall from this church, that is to wert suche sectes of heretikes as go out thereof, may fail to idolatrie: yet his church it elles, that is to saye the flocke that standeth still and remayneth, God hath never suffer to fall from the faith, but if he brake at these promisses, which we be sure that the unchangeable truth of bys owne nature, beynge as hymelesse faybe the very naturall chufe, can never suffer hym to do.

C and to Lyndal can in this point never make the linnenoge of Propes lykes chyrche of Chiffes, that is to werte the knowne continued catolike church, to the only which as saint Lutine faybe & Luther confesse, & Lyndal can not saye, God hath given the grace to keawe the very truutie from fall, and the wordes of God from the wordes of men. And to teach other folke the same at such as give credence to it.

Bepres this, if he wyl make bys en-sample like, then must he sinster name the a good sort of those hundred prophets, that in that same time betwene Bopthes & Chiff called the people home from idolatry. And then if he do, he shall finde them such as doctrine of the latter agreed and consented with the doctrine of the other, so if God by the latter opened and receaued any further thing, he yet by mysacies and other open meanes proued them so to good and holy, that though the people and the prynces both vpp hologe them, and hated the, and killed them to, yet when they were beene, varely they never to farte from theys doctrine, and wore they never to farte from the following of their living while they lived, yet they percpeted the after for fayntes, and had they in perpetuall honour and reverence to their owne commnipation as our fauer yaphes by their contrary lyuing and persecuting of the like.  

D neither may he make his matter good and his entample lyke, he muthe heere be ye a lyke sorte of some such other holy propheters, as God hath the death of Chiff in this ro. hundredere sent hither to call home his chyrche fro idolatry, as those other propheters were that he speake of, sent in Godlyse seale, to call hode againe by Feines. This must he shewe us if he shewe anything to pursue. And then who shall he name bes: Nichaouus and Chernerus Vigilantius, Domonstantius. Fainichere name of luffe us, Malcinius, Artius, Joviniane, Wilheb. uddius, Eunomius, Marcion, Pontauus, Wycliffe, and Hulfe, and a doctrine of leuved wedded sectes, as Luther, & Lambert, & Hulfin, or priests apostatase from the Chiffen faith, as Pomeron, Huuglins, and Huchin bere himselfe.

E where you thesee, let bym proove the one good men, 93 at the least wise some one among them all, let him proove theys doctrine agreade, 92 at the leaste wylfe abstinence not repugnate, let him that £ sheweth any other thing then bys se- lowes, if some manner meanes proove him selfe sent by God, or take a man at the left wise as the people might have cause to returne bym for bys lyuing, a man bere lykke for God in to create a matter to shoule ouetlytally and lynde to their on bys errande.

But thus velow tou that of at thee that