against Tindal

that are deade, the voyde beareth not a good word that ever there was one good of them, but openly condemned for false. And as for these 2 now live, we are well at our own eye, they be both ribaudes at. And agreement in their doctrine, neither is this one nowe no; never was there yet. Præsages as brainelles as they be, they can not see: blame that ever they showed any. So that these were never any of the holy men, whom God hath set to call home his church to onlie from idolatrie to faith, as Tindal saith, that the hundred prophets an hundred times calleth home the Jews: And yet suche must he shew to the save ought to purpose.

And therefore is these heretikes will nowe be resembled to Christ and his Apostles and to Saint John, let Tindall tel be where of them to which of these: Is these be now sent to call his catholic church to the right faith from which it was fallen before, as Christ was and his Apostles with saint John his son goer to call home the sinagog, than let Tindall now tel be where of them he resembled to saint John, wherebe to Christes Apostles, and whereunto Christ be dumbmef. And if the lyken Luther to Christi, then who was Luthers saint John Baptistisse and of goer, 9el5 whole of his goer and baptize is Luther, to whom made he the wai now as the father did to Christ? I were in good faith to Antichrist, and so faith to the blue of hel.

How be it of course, holy prohets there then be sent unto the voyde by God and into the church of Christ, no then an hundred the death of Christ. To keepe in the right faith and call home the people from sinne, by the true doctrine of the spirite, inspawing them the right senes of scripture, and what so ever God would have known before. Where doctrine in the necessarie pointes byd agree together, and which were holy men, so known well while they lived, and so taken after theye deathes declared for Goddes messengers by many ampytge myacle.

Yet theoere may I name many of stilly names, as saint Ignacios, saint Polycarpus, saint Cypiane, saint Basilie, saint Chistofrome, saint Leo, saint Hilary, saint Jerome, saint Ambrose, and saint Austine.

Powe of Tindal bare saith that him selfe meane that these, then say we that none of these called us to Tindals saith. For none of them did construe thescriptsure as Tindal doth. And therefore his Tindal is not Christes saith, not Tindals doctrine agreable and containuyng to Christes: For if Tindall bare saith that his doctrine and systes agree, let Tindall then of them all name five, sixe one that ever calleth religioose to the breach and contempt of their vo- lues, and saith that chrisiany was an unlawfull done, and woulde that monks and friers should runne out and weye

Then fyte that of his hundred prohets between Poppes & Christ, Tindall leaseth of soure feare and nineteen, and is content to take none but Saint John, to shewe that hymselfe both goe to the catholic church, and rebuke his doctrine of, as saint John did to the sinagog, and rebuke then doctrine of the Porphries: he must shew us as I answered him in my first booke that ere be poure saint John and hymself matches in that point, he must prove that hymselfe was prophesied uppon to bee the foe goer of some newe Christ as good as ever was the old. He must also shew us his lyuing somewhat more like the lyuing of saint John then it appeared yet.

Also because he lyeth no myacles he must prove vs that his newe Christe to whom hymselfe is the foe goer, must do such miracles as our old Christ did, and then beare witenesse of Tindalls bps holy baptise, as our Christ bare witenesses of the father. And all this in his bps he lyede myacles many shewes vs hym when he is deade.

Fynally if he wyll say as he meane 
here, and plainly sayth in his other soluciton to the first real, that he and his followers do nowe rebuke the doctrine of the catholic church, in lyke maner as saint John the baptiste and Christ did rebuke the doctrine of the Scribilles: he must produce of those scribes and pharisses which taught, and doctrines that saint John baptist and our fathers rebuked, were holy men and sainted. For els saith Tindal nothing to purpose, so as much as himselfe can not laye. But that many of those that have got the things that Tindall and Luther nowe rebuke were holy bountours and saipotes of euerse age since Christes days to theye owne.

And thus ysee good readers, I will Tindal bydde/beth by looke upon the olde enkampus, and then picketed out spesiallye saipote John Baptiste to resemble vs.
The defence of the second reason.

A him self and his preaching to, and bys demeanour against the catholike church, unto saint John and his demeanour toward the sinne, as is unhke as are white and blacke.

Now shall ye well perceiue, that the persons of saint John Baptiste and of saint William Lyndal, do not much more unhke, no soe farre unlike ye neither neither nor by a greater deal, as are the things that saint John reported in his doctrine of the scriptures and pharisaies, the things which Lyndal reported in the doctrine of the catholike church.

Now be it Lyndal to make them some like, diminishing the greatest things of most weight, perhaps but a few things he would make the matter seem somewhat like, and yet hebde he agree berse lyke, and ouer that where they seeme lyke, he maketh them sceme lyke wretched.

Forsake be begynneth as ye have heard with the false glorie of the pharisaes, by which many of them falsely profaning Gods commandment of honouring their father and mother, might taught the people, that what neede to ever their father and mother hadde, yet if they offered unto God, it shoulde better then if they holde they father and they mother therewith. And when he hath told this of the pharisaes, then resembleth he the doctrine of the church thereto, as saith: As curs not offfray it is most miraculous to offer to God his holy saints besides, then into his poor liuing saints.

So good revere he knoweth Lyndal well enowgh that he beeth to make the two thing seeme like, and yet to maketh them not lyke. For well he woteth, there is no lyke difference betwene the thynge Lyndal saith her, the church teacheth to be more miraculous to offer to God then to give to a poorman, the thynge that he saith the pharisaes taught, that it was more miraculous to offer unto God, then helpe bys father with the mone, were he in never so great need. For I am not lyke bounden to helpe evreyone that is a poor man, that is to say, in some pource, to helpe anye alone father, that were in extreme necessity. And yet as byslyke as they be, these two thynge dothe Lyndal here lyken together. Byghte he not here lyken almost as well Powles steepie to a dagger steth.

And yet in this likening as onlyke as they be, ye lettereth not a little to lie, to link them to nearer together.

For Powles Lyndall knoweth berse well, that no man teacheth so precisely as he revereth, that it be better to offer to God and his holy fathers death, then into the poore lyving sainetes. But the doctrine of the church is as hymself saith full well if he listeth not to bys, which of those two things ostert of genyng in almes is for, tyne more meritorious, depended upon the circumstances of the deede, and the persons at tyne, for it was not alwaye true that I must helpe my father before a straunger, nor my self before another man. For my father may perche have some neede and my selfe bythe, and yet not so much, but that I woteth for the tyne to give from my self, and yet not to my father, but for the tyne to some strange whome I woteth I neuer knew before, his necessitate may be suche.

And therefor the catholike church teacheth, ye both to giue almes is good, to offer is good, and be that bath wherewith to do both, ought to do the one, and both well to do the other. But when the tone is better and where the father, is to be confideth by hym that both it, bypon the tyne and persons, and many other circumstances migh the well be comparished and giuen men in hyponyng, under anye such certaine rules, but that some tyne they maye sappe. But reason ruled by charite and devotion, that not needeth to searce but they shall do both the ful wel, and perceive sufficiently when the tone is to be done, and where the father, if they folow they not these heretikes in comtyning the tone.

The church saith of the sainte Powles falseth, that benignity is better the wone, Cap. 7. of wedlocks. Yet meaneth neither the church nor Saint Powles that it so were, if ther were but one man with one woman left a true in all the whole weside.

Saint Pawe Bagdad was more a lover of Chrestia than beknowing that costly opmentes upon his heade, so fully and so freely that he bare the gallows, and all to the behead that they would none spare to her selle, then if they had folowet as Judas would have had it, is given the money to poore me. And yet did he the but to do him pleasure with, as men do the be the best to make them there withal, as selle do nowe eas dammake wateres burne pleasant perfumes. Albeit sheere to her selle she did in wedde wone a militery therin, that did breaken his bypyng.
against Tindal

But God as I saye the thanks that he gave her, he gave her no for he mistery whereupon the thought not, but for her devout mind that we bare toward him. And yet peradventure neither he would not God would the shoule have believed it so, in case it had happened there had been a man so like, without that ouer that to be, though the mighty, do not, and that he had wyl to thought of the might of the potentate saue his life by no thing els. But althou the wor pazi me very many who the might have resteth, so well within there were so; yet by the thought he neither knew their need for so great required to suaine helpe, no; other men drven was so small, but that the might be holpoy by other folk, they never thought her selfe bounden no; no more the was in brede, to follow the countynye of Judas in gyning the pryce to poyse men, rather then in bynerell and tellony of her good wyl and devotion, to spend it out in pleasure upon the blessed bope of Chnst. And yet was he not rathul with the odour of her devotion, but with the delight of her devotion, in which he dedly yet when any may both the like. And therefore I say, that though the Pharisees taung wrong, who saunt John repoyed and our saultour himself also: in that they taung that it was better to spoye the money to God, then honour and helpe our father and mother therwith, were they no more together: yet the church teache bryght. For it teache plaine the contrary thereof, saith that the Pharisees taung fell, and teache onely that to teache to God and his saints is wel done, that to help poyse men and give almes must needs be don. And when and in what case the tone is more mistirous then the other, the churche teache manye good and reasonable rules, and yet can no man yet so many, but that as I saye some tyne the reason of the man ruled with charite and devotio that commeth and worketh to grace must be his guide therein. But now these new men beginne to gyne a certayne rule, that as they lapye, shall put the out of al doule, when they shall be the tone, and when the tother. For therein is thus ther lapye. Ofering lay they to God or to lantes, and theye with byling of churches, byng of cuppe, books, trueliece, and chalice, henges volantary, to theung where of no commande of God contrary ther. But as for gryng of almes is a thing necessary, whereunto God his owne bydving byneth the. And therefore must evermore gene the money to the poyse men that need it as long as there be any. And then so when there be no mo poyse men lette that ye may have how your money upon, go to them good Chnstians in Gods name and believe the remanant whereto ye will, even upon pigrimage as ye list, and upon boustoys, and bylyng of churches, and byng of bookes, and copes, treffes, and thipes, and letters hardely to rise: And therfore save not nowe that we saye that the volantary things be not lawful. For we save no more, but the necessary things must needs be donst, and I wist good Chnstians ye wot well your selfe that it is very good reason.

Now to the end that ye may good readers be better percewe while theye teache in this maner, what theye speke impude is in the matter, let that undeber and that it happed my selfe to be upon a tyme presen in a certayne assembly of personages, of great honour and also of great cunning, in which among other things that were there treated of, one that had in fundes places teache after suche maner lapyon as I have here reported you, was daunted and asked whether it were enough before a man besnow his money upon such kindes of voluntary, to helpe such poor people folk as he happened to here of unought; else that he must besides that before he besowe any money other wyle, letke he search the about whether he may find any, whereto he answerde wyll plainly, that we be first bounden to seek and search, and be sure thereof, namely because of such as can not come forthe but he stil besed at home, and some that be paradventure a thame to offer themselfe and begge. Then was he daunted further, sith it was not enough to give poyse men when the asked no; when we found the by happe, but we were further bounden before we bestowed ought upon voluntary, to see and search out such necessary wher it suffised them to take so: ourte parte those people folk that were found in our owne parts, els that we must extend our almes further to the whole towe. Whereunto he answerde, that neither suffised our paryse nor our towe, no not at our own whole cority neither, but where so ever ther was any poyse nedy me, we were bouden to helpe.
The defence of the second reason.

At them all, before we should any thing be
some upon such highnes of voluntary,
so that finally the man was fully mend-
ded, rather to send us all to home to sake
and serche out some pooze madd, and bear him a penit thither, then to suffer by spev
a halpepenry either out or at home, upon as
not offering either to God, or Saintes; or
building of church or garnishing there
of, or being of any ornament therefor.

And true it is to take foule for we, then
Mary Madelaine byde not well, but
was much to blame. For I am sure
and our fauourt himselfe shall more re-
cord, that if he would have fought &
leashed, the might have found in Jeru-
salem, even at her hand, poore needye
men enough to have received trippes as
much money as at that presentment was
worth. Christ blamed not that offered
to enter into the chappel of the temple, as
sawe that they offered to much, but rather by paping of the poore wydowe
that offered somwhat of her pouertie, re-
duced the rich folke to offering to little,
all be it that as the gospel faith, many of-
fered much. And yet as I said of this art
I very sure, that they might have hadde
poore men enough to bestow that money
upon in reliefe necessarie, that they
there spent upon the temple, a thing as
these me calle voluntary. Howe be it I
maruaile why they should call it all vol-
untary, or some of it be thynges that
must needs be done. For churches at
least wise must we needs have, and yet
to say some of these thinge.

But holy saft Chissisone calleth upon
folke to bidde churches there as it
seemed necessary, and that so farre forth,
that rather then to leane that workes
be, he would he should give the leese
to poore folke to do the other workes.
And thus I say that he would have
men buye both bookes and chalices and
other ornamentes therefor.

And thus may we see, that these
new Societie of Tyndals foate be fare fro
saint Chissisones minde. For ye may
dwel perceiue by their doctrine, that whi
they would have all poore men bought
out out and serued, and ever mans ne-
cessitie done, before ane of the outer
thinges that they do voluntary should
be by any man begon, what other pre-
aching is this, but likewise to styd the,
not with poore bookes, but with worse
then playne boodes, with blasphemous
mockery, knaught desirion and leeres.
And sartely that word of Tyndall in
wherby he calleth the saintes that are de
parted dead saintes, albeit that ther wer
none borne therin spoyed by a good man
mouth, yet hath it a heuie significat
spoken out of copies, Sithn Luther and he
were that there were not one of them al
in heauen, but that they lye al in a sleepe
Sill man woret, where, s therefore
Tyndall bidde by prayse to them when
we speake with them, so that spille than,
he would we should let him alone.

And thus good Chistian reader, for
conclusion of this point, you may cleere
be it that concerning offeringes to god
or his saufes, most money belowe us
these good workes that offered to
chappel, the church teacheth right, as
appeared by plaicene evidendt scrip-
ture. And that the doctrine of the Pha-
risies whereby Chist reposed the chur-
che repouysed also, and therfore teacheth
the contrary. And to the doctrine of
the church and the doctrine of the pharisis
in this point, wherein Tyndall adher-
the together and lyce to, to make
them like, he no more like together, there
is delte to colde. Howe is at the remo-
unt of his procexe as haue heard,
nothing els but raving uppon the doc-
tours of the catholike church, for belie-
vying that the sacramentes be not bare
signes and tokens, and because of
the beliue of purgatory.

Now am I very gladde that ye see to
clearly that those whom this new sait
John Baptist calleth pharisis, be all
those old holy doctors and saintes that
have bene in every age this stificente hu-
dred yere. For all they haue believed in
the same sacramentes that we doe, and
the same thinges that this new baptist
rebuketh. And in lyke wyse of purgat-
ory Tyndal can not say. For I haue
in my thynke booke of hys contumacie,
layd byn playne boodes of byers of the
elder and most holye doctors, and
among other saft Chissisone, wryting
that the Apostles them selve prayed for
to tonde in ther matres.

And note ye if ye plaine that Tynd-
all calleth them all pharisis there-
fore, and is come as a newe sait John
Baptiste, to show us that by name this
begie buned yere, but by hys declara-
tion this stificente buned yere, the
Pharisis, that is to say at the holy doc-
tours saintes y have bene at this wyse
in chissisone from Chissi himselfe by
thero, the truth of whose faith, the ho-
ynes of holy living, our Loorde hath
illu
A illustrate and set out unto this wave with many a welcome miracle, have made this scripture crooked and rough, bewailing it with false glosses, making men believe that there were purgatory, and that we should kneel to Christ. Christ's crook is holy, and worship Christ's holy body in his blessed sacrament, and keep the chaste that they have vowed to do, till now to this new saint John Baptist is sent alone to prepare the way for Antichrist, and make the rough smooth, and the crooked straight, to turn the hearts of the fathers unto the children, and thus making the world now to be of the same heart and mind, that the old holy fathers have been of in old time.

And how why this holy Baptist doe all this gear, and thus turn the hearts of the children and the fathers all into one, fully by teaching the children as well in faith as living, the better clean core of all that ever there; old holy fathers this, rub hundred years have taught them, and with telling us that all the old fathers were like the false Pharisees, corrupted the scripture as pharisees did with false glosses, teaching good works and sacraments, keeping of holy buries and such other sinful superstitious. And therefore both this holy newe baptize to purge and purify the people, bids now believe that to receive the bowe of christ is a good work, and very honor, and that all other good workes be no tincture worth, and baptism as little worth, because the priest speaketh to the child in Latin a language that the childe understandeth not, as he shoulde full well ye wot. yet the tale were tolde hym in his mother tongue.

Then teacheth he bids that confesseth is the ducal intention, and absculpture, but by willing, satisfaction great sinner to do any. The sacrament of the locke he faith is such, that he could make as good a sacrament of an holy nete, sauing ouly when freses were named, for then it is holy in such holy folk.

The sacrament of holy order he lefeth upon, with shaner, and shome, and office, and wagging of the bishops hende, and saint Paulus band lappe upon Ty motho, but like a mans hand lappe on a bawes head and cal him good sonne. The sacrament of extreme one it he calleth but greating the sick man. The sacrament of consecratio he calleth but mind ring of the chibes face, and buttering of the dopes to the head.

The holy blessed sacrament of the altar, the very precious body and blood of our fountain himself, this holy new baptiste forbiddeth to have any honoure done unto it, but only take it for a memorial of his passion. And then he lefeth there on himselfe, and faith that it is nothing els but wine and cake, and bread, except it be thanstrucke by the Archers.

Lo good Chistien reader here is the doctrine of this new baptiste, not saint John Baptist, but for William Baptish, this holy William Chandall other wise called Richeon scalar to serre Huf ten, which hath here made you of the nagage, discrives, and pharisees, such a goodly painted progresse as he hath now tolde you thus, and fresse you with a wax of parte, an emycle twope baker, to declare you twpest the greatest and mostothe that the world may now take, it twpe with his holpe comming in to, to preach and rebuke the pharisaical doctrine of all the holy faintes, teache his owne godly Chistien bernesch such as ye nowe have seen.

And now if this gear be good, then have we surcepe great cause to thanke God, for then we lacke none holpe baptistes to preach us. So there is not I went to peze a village in Chisten dome, in whiche there is dwelling any one by uttained knowe, but he may be with in three dayes (if he be not already) such an other baptiste as this is, and rebuke all that good is, with suche abominable blasphem as now Chandall doth, ye any chistien masts cars can abide his hearing.

But yet remember good readers, that in the conclusion of all that tale, he ministereth it by with a freede lusty point, and followed the reason in this wise.

Tyndall.

Nowe make this reason unto John Baptist and unto many prophetes that went before him, and ob as he old, ye sa unto Chist in himselfe and his Apostles, I shall find the al hereteks, ye the strikes and pharisees goodme, if ye reason be good.

More.

This point is in the old point, which here in his solution to the first reason, he hath put forth al alt five times before, saying that he gretteth al waye his old point at one end to other, none newe agilter. But when al his colt is bon ther on, it is not al worth an agletter of a good blewe poynte. For I have in my rare booke
The defence of the second reason.

A booke answering his solution to the first reason. Nowe, you many answers that saint John, his Chist, and his Apostles, and other good folke, have susteyned, under them might lay for themselves against the doctoris and pharisies, which thinges neither Luther, nor Tyndall, nor none of the others can say for themselves against the catholike church. And yet more shall I shew you of the same sorte, when ye have heard what Tyndall can here say for himselfe. After al which thing heard and well wipedy, ye shall well and clearly perceive, that for Lindalles tale, the reason of saint Augunstine Tyndall here speaketh of being made by the Jews against saint John and Christe, and his Apostles, that have no trength at al, neither to prove them euery, nor the pharisies good. And yet the same reasong being by the catholike church made against Tyndall and Luther, and Wiclif and Quinlinga, manke needes prove the catholike church to be the verce church of Christ, and that Luther and Tyndall, and al they, with al those that believe the be plaine boundet heretikes.

And therefore let me first se with what euasion Tyndall will auopse this reason, for himselfe and his own sects. And the what chistic can ma se for himselfe & his company, we shall se somwhat after. Lindall to reacheth his disciples to auopse the reason thys.

Tyndall.

Herefore this wise thou mayest answer: So thanks unto the heads of that churche that the scripture was kept, but unto the mercy of God. For as they had declared the right fere of it for their scripture, so would they have destroyed it also, had they could, rather the people should have come unto the right understanding of it, as the Newe true interpreters and preachers of it. And even so thanks unto our hierarches that the scripture is kept, but unto the doctomile of mercy of God. For as they destroyed the right sense of it with their sects, and as they destroyde all true preachers of it, and as they kept it from the lare people that they would not see how they make it, so would they destroy it also, could they bring it about, rather the they should come by the true understanding of it, and it not that god provided otherwise for us. For they have put the Grotes that should in many thinges help vs, cleane out of Vs day, as nye as they could. Thei have corrupt the legende lines almost of all saintes. They have tained false books, and put them by, some in the name of sainct Hierome, some in the name of saint Augustine, in the name of saint Cyprian, saint Diocletian, and other holy men. Whyche are proved none of theirs, partie by the title and latine, and partie by anynepke place. And as the Jews have let by a booke of traditions called Calumna, to desepe the lence of the scripture, out of which they giue faith, and out of scripture none at al it be never to ployn, but say it can not be understand and false by the Calumna: even to have out set by their Duce, their Thomas, and a thousand lyke dares, to ablebrehehe they sypes thow e falsefying the scripture, a fay that if it can not be understand and false out the, be it never to playne. And if a man alledge an holie doctor agaynste them, they glose hym out as they do the scripture, so will not heare, or saye that the churche hath other tople determined.

More.

Nowe good children, readers here have you heard one of his answere, which how it maken ane thing to the purpose, sorely that see not I. For when as the reason of saint Augunstine is, ye men may perceive that thys known catholike church is the verce church, in that that God hath unto thys church given his gist of discerning the verce scripture of God from the counterfeite, and to receive the tone, and recite the other, and that he hath so given that grace unto this church onely, that no man can ordinately be sure whe che be pretend is hol scripture, and which is not, but by the tradition of this church and credite gene theraunto, so he take it of a company of hierarches, yet evermore those hierarches like as they came out of thys whole church, and their authors and beginners were ones a part thereof, and the of this church receiveth the scripture before thay departed out therof, so dothe evermore the crendence whereupon the knowledge of the true scripture dependeth, that crendence I saye refesteth ever by to this whole catholike church, unto which without crendence had ben ginen, none hierarches had known whyche were the bery scripture. For the poe wero where we yet is thes hierarches in so far inost as they beleeve the church, in so far they thay know what is the scripture, in so far
Afarfoth as they belieng not the church, they perceive not which is the scripture through they have in their hands and reade it. As ye may se by the epistle of Saint James, which pistles Luther a tree of barrennes let not to reiect and ltere aboue for note. And thus everyhewere Collections of writings in the scripture that they know, by the catholike church they know. For to this onelie church as Lинд thes own matier confesseth, hath God graven his grace to discern the true scripture fro fals. And saith that God hath given this spirituall grace onely to the church, which is a beginning of spirituall doctrine, it therby well and cleere appereath to all man that was not withly, that this church is the very church, of which God will have melanr.

Now good Chalilren, reader, thyse be the reason and the reason of holy saint Augustine, saying in it fell such strage, that Luther could not say palle fat nay theretho, not withfaying that the confersers thereof must needs outtorne the ys herefies: now biddeth Lindal his dispeles, they that the answer thereto, that the catholike church is not to be chacked for the scripture that we receive thereof, but the botomlesse mercy of God, there is at this whole answer to the reader, for at the remanent is nothing els but raling against the church.

Now what goeth this answer to the purpose? Who biddeth him gie palle bace to the church; let him like as he beleueth the church that the gospell of the Thre evangillists be the true gospel of Christ, so know therby and beleue that y same church, by which he knoweth that point and which in that point he beleueth, is here in earth the very church of Christ, and that let him gve the thank to God without whose grace workith not with him, he could not beleue the church neither in the same point nor the other, and for lacke of whole grace, which grace he lacketh not but in his owne disbelief, he now beleueth not the same point as he beleueth the other, except he lacks so muche that for his sake he beleueth nothing neither.

Praise God give him onse st grace to beleue both, and when hed so, then that he have the grace therwith to perceive, that he hathe for the knowledge of true scripture from the fals, great cause to give thanke to bothe, pisse and principale to God that gave that grace unto his church, and woulde gie with him to beleue it, after to the church, that was a meane and minister in hynging that grace unto hym, and causealso to be glad a great deale in hym fell, that he restled not God and his church, but followed and went with hym in calling hym home againe, to the whole God his church, from the dannable ways of his maleficient errors.

And now that ye plainely perceiue that this alwys of his nothing toucheth the purpose, I wolde vpe to the fore his fulle raleing, fauteing that it seemeth necessary that the folowe and yps of such fals, that lyke to thes may be well knowne, lest such goode simples soules may bene them with a true theretho, and therupone be decyded and beliue them.

Fist be castled uppon the doctors of the catholike church, and faith that they have destroyed the right sence of y scripture with their leaue. Now all this pe were wel be meane, in that the teache that folowe should not leaue in onely faith without good works of charitie and of penance, that they teach y falses should no wed units, and that chilles men should pray for all chillesion fosl es should have Chilles holpe sacraments in receuence, and specially the blessed sacrament of the aulter, the precious body and bloud of Christ himself, and other such things lyke.

This is the leaue for whiche Lインド thes bothe thes nowe dampte here the doctors of the catholike church. But er a wise man well woteth, and hymelte to though he saye nay, that this doctrine is of that leaue wherewith the woman of whom Christ spoke it in the gospels of Sainte Marye, dyvede leaue all her whole douge and meale, that is to say of that leaue with whiche not one lyke all the ole holpe doctors, but also the blessed Apostles themelte, and our sainte Christe also hymelte, lceaned the beade of their doctrine, whiche er in wordes or writing they taughte unto the Christen folkes. All whiche leaue Lインド would not take out, and leaue be the scripture unfaucy.

Then rapelth he soothed on and saith: They destroye daylye the true preachers of it.

Pero let hym name whiche, and then that he name pou such as would destroy the leaue that I now rehearsed you, whiche Christ hath himself put in our brede such as for the more parte woulde take his own blessed body out of sacrament, and leaue there for, our soules nothing but
the church by the spirit of God (whose gift Luther confessed it to have in that point) by ever more considerately respect and due work, as it partake appeareth by Saint Hieronymus, concerning the booke of the infantorie of our Saviour. But since

would Lindal have such false and stained storie, remaines a taken for scripture, to thende a sentiment that his heresies be by the very scripture confuted and reproued, so they might be by some true scripture maintained against a law allowable. But the raieth Lyndall furthet yet, and lieth againe against the church andsaith: They have corrupted the Legend and lives almost of all staines.

Who hath corrupted these legendes? let them name some one and prove it, or if they be the leaue of this yonge. The Legendes of saintes storie were written in sheere yme, as the saintes in divers times slueb, and in divers dier, of whose lives the church none other knoweth, but as they sheme ymesterd or hearde by good solde that knew them, sauing that the spirit of God by which it knoweth and discerneth as saint Augustine saith, y

Luther himselfe alloweth, which is the very scripture, but not suffer it as holy doctor saint Thomas saith, to erre and be deceyve, in taking for a storie a

no dampeyn persw, and thereby on to Goddes enuie the honour belue to yhs friend. And by this spirit whatsoever be written in the Legend of any saint, the church discerneth if anything were at a no time in the good man a mean, and to taketh it as a storie for the storie and afterward amended, as we read of some of Chrides owne Apostles reported in the first gospel. And the church also both not pretifull bind every man to the beliefs of every thing written in a Legend, as though every staines Legend were part of the scripture of God. But the ye Lyndall is seseth with is this, that the legendes of saintes testifie their holy

and miracles that God bestowed on them, whereof we finde no Legendelyke that ever was wriit for any saint, that y in obstatine heresies departed and dyed out of the catholike church.

Now confesseth Lyndall that all the staines legendes be not so corrupted, but he faith a moale ill. In which work he lay eth enough for vs against himselfe. For let him leue never is to lesne, a lesbys which they be. I doubt not ther in good saith, but y will that in newe finde thynges enough to proue his heresies false.
A Yet goth he further against s church and faith: They have saine false bokes and put them to stb, some in the name of saint Hieron, some in the name of saint Austin, some in the name of saint Cip: st an, saint Deo, and other holy men, which are proude none of thers, part by party, in the, partly by Austin, partly by boises.

Here would he saite good Chifiere readers, bitt us al in doubt of all the old holy doctours works, because he were loate by his will, that any were of them al beleved. But what great harme and lote were there in the matter, though it sometime happed the bokes of one good holy man to be named the bokes of a noner, as a boke of saint Austin to be taken for a boke of sainte Ambros: There wer in such a mater no very great hurt

Yet if it so happed in de, yet to the entent that he same plainely perceiveth this tale of Lindal where with he would then beleive us, hold nothing erace for his purpose, let him take the bokes of which him self nothing doueth, and even by the selle shall he finde his opinions poued plaine herefics, sels els let Lindal sype bokes in one of their true bokes which he doute not to be their owne in deede, let hym poue I saith by them, that all these bokes be falsely put out in their names, in which bokes he finde not to be true, all holyfains agree against himself his good works are meritosious, and that false do well to honour faites their reliques, and go in pilgrimeages, and to saye for al chifiere bokes, to honour the blessed sacrament, and that it is abominable; for seeres to wed mennes, and other thinges lyke. Let Lindal I say syppe by the Centry of these tales taught us in their true bokes, ses els let him tell be no more of hys owne tale, but leue of hys lyves lyke a soole.

And last for the meanes while, a boke in which saint Austin maketh this reason that we owe take of for the catholike church, Lindal dothe himselfe confess to be the very boke of saint Austin. And then both this reason alone plainely and perfectly prove this knoow catholike church, to be the very church of Chriate, and consequentely therin proveth Lindal that reacheth the contrary, to be in the greatest point that any man lyghthe can say, and on which point most herefics do depende, a very playne open herebey.

Now wher he ralleth on, sayeth, that likewise as the Jewses had set by a bokes of their Lainm to dels the trent of the scripture, so s church hath set by their faith, their Dant, their Thomas, and a thousand lyke, as to falsifie their lies theriow we falsifing the scripture. I can no shyl of the Jewses Lainm, but one thing I doute not of, but that they Lainm in therit gave false possession, was a late thing at his coming of Chriate, if they had then any false bokes. And I doute not but that the things that were false therein, came from the content of their old expoitours, by which the fall hode of it might be spoyled and contrled be beleved the leffe.

But our doctours of these eight hundred yes last past, all who this wore, wilde goole called drasse, do confer and agree with the old holy doctours of the other, in hundred yeares agoe. And as well all these old who be dore not call but holy, of these other thousand whom he calleth drasse, drew by one lyne all the manny, to drive Lindal as a bridge of the dwel out of Chifiere church for an heretic, ses els I have almos a thousand times defierd him, let Lindal tell us of all those old, which one taught it so, lawfull a seere to wedde a wicne.

Nowe where the etcheth the leveth by name ypo that holy doctour saint Chs: Doane Thoms, a man of that learning the great eccellent wriphers and the most cunning men that the church of Chriate hath since hys daies, have esteemed and called him the very soure of theology, a man of that true persite faith and Chriate lypings thereto, that God hath hym selved testified hys holynite by manye a great myracel, and made him honorable in his church in earth, as he hath created him to great glory in heaven: this glorious saint of God with all other like, and those of trouth at hys whole man, both old and new together, to whom therfore by the whole shoolande on an heape (so fewe he nomberd them) dothe thes dumblesse blonken toole abominable blasheme, and calleth them lyves and falsifiers of scripture, and makest them no better than drasse. But that doth thes dumbes masks ronken too deep in the dumbles dragges, that but if we wakke and re pent him selved the sooner he maye happe ere ought long, to fall into the mething sarte, and ouerne hymselfe into drasse, as the hoggges of helthal secte upon, and sile they belles therof.

But when y beast hath thus blashemed
The defence of the second reason.

A med them all, then would he wound one with a走去, and make me wene that he ment but the doctors of these last eight hundred yerses, which were yet prooue to luyd a raspling knave euydite hundred yprey beeye in hell.

But if he faide: 'thousand lyke ynto sainct Thomas, he can not to escape, as though he were not Saint Bernard, Saint Bonaventure, Saint Anselme, and such other holy men of these eight hundred yeres past last, but he must needs take into them, at the holy saintes of the seven hundred yeres before, as many as in such things as Lyndal fin deth four wyth eypoueng the scripture against the minde of Lyndal, laswolpe as Saint Thomas dooth. But now to colour his blasphemy, those would be shoule syne were none, and therefore lo thus he sayeth.

Lyndall.

And it sa al allegge and holy doctor against them, they glose him out as thei do the scripture, so wilt not bære, so say the church of the otherwise determined.

More.

Lo good Christé reader this fals pageant plaited Lyndal in no place this one, making as though that in the matters of his heretyes the new doctors on ly were against him. And yet calleth he the new, the doctors of eight hundred yere old, so such a newe cote I wolle he get him, so weare out his olde the white. And then maked he as though the olde of the other seven hundred yere before, were upon his part al the white many, and conured the scripture as he bothed, and condemne these oppotions that new doctors of eight hundred yere old and under him mine space.

And he faileth that against al holy doctours when he layget any one against thee, we glose hym oute, we will not heare him, we say the church hath otherwise be determined. Here must Lyndal understand that we never bindes him to any thing of necessitie by the sayling of any one doctor be his olde or young, but either by the common saft faith of the whole catholcbe church, growen as it ever boste by the prophete of God, that made men of one lynde in his church, or by the determinatyon of the church assembled for such causes in the general contries. And then the common faith of old times before our danes, we presume to be such of lykelyhode, as we percewe by the old gise of these books that they were of the felle. For otherwise then by dothes can we not knowe what the people believed a thousand yere ago, but if we myght talke wyth the men them selues after the.

Now if Lyndal could lay us for his purpose peradventure, a wood of some one holy man, it were no reason to byd us believe that one before the content of many, not against the common beleepe of the catholcbe church secretly groweth to content by the holy prophete of God, not against the content of the catholcbe church defecting that prynue in a general contries to overcome the same spirte.

Now when we thus do, Lyndal can not say that we refuse to heare thate one F holy man whom he call peradventure allege us for his purpose. For in this way, we do heare him and folowe him, for every one of all the holy men did ever submit his olde minde to the determinatyon of the catholcbe church, and bode every man do the like.

And of them all we word wel Lyndal synde not one, that saith contrary to this. Now he is thus much base I belyved you, rather to tel us somwhat of the autheurite of the catholcbe church above any one holy man, then for any man that ever I think Lyndall to able to bringe forth for the confirmanee of his heretyes. But now to poute this matter out of all dout and question, and that every man may se whether Lyndal speake here in erresnt as he thinkebe, or els saith at this but for a shyt, let him now stand well to his tuckling, and strike lykelype there to. Let us concerning the right construction of scripture or corrupting the true sence therof, consider some one be-crese of hys, for which the church call-eth him herethe, let vs see now.

We faye that it is abominable for a monke z, a frere to wedde a name, Lin
dal saythe we fay wrong, and that a frere to wedde a name is very well done and laufull. When we fayd, we faye the scripture for vs. Nowe ye and sa it. And saythe Pasle speakeing of the wod

dolyes, whych after topree chaupitre bo-

deed into God, and fall then againre to marriage, sayth that they haff had theys
damnacion becaus they thein bakte 1 Cons-

the former saythe. Lyndall sayth vs concre the scripture to onge, and late-

the scripture for hys part the wordes of sayth Pasle. Better it is to wedde then to bunte. We lay he construct wyng.
If we would allege for us the posteriors of saint Thomas, of saint Anselme, or saint Bonaventure, or saint Bernard, or a thousand such like together, we were alway at any time these eight hundred yere, Tindall would call it our Lucumbe, and say they were all but fable.

But then he saith against that who he will allege any holy doctor for his parte against us, we will glose hym out, or else we will not here him, or else we will say that the church hath other wise determined.

To good readers here are we come together Tindall and we to the verre pote, where you shall see now how courteously I shall handle him.

Let hym lay forth for his parte some one holy doctor, and I will here hym, and I neither will glose hym out, nor say the church hath determined otherwise. For I weene the thinge was never taken for to doubtfull, that ever the church doubt hath needed. But though it hath determined it, yet will I wynde therat and dilate it, and will not say, the church hath other wise determined it.

And therefore I will allege no such thinge. But I will Tindall lay forth any one holy ma for his parte, and ye shall see what I shall yet more do for hym. This will I do for hym. Albeit that I have for my parte not only all the holy doctors of these eight hundred yere, all whom Tindall taketh for drake, and albeit that I have also for my parte holy Gugory, holy saint Anselme, holy saint Ambrose, and holy saint Hubert, saunt of all special doctors of Christes church, and I have them a great many that I could name holy doctors and sanctes, and of a thousand yere, some of first hundred, and the other, and some very farre above, and pongolet above nine haddes at the least, let Tindall lay forth his parte in the matter, lapp me with all the whole doctors and sanctes no more but even some one, and I will he cote this ones for Tindall's sake, to believe that one against all his sanctes, which I will never do for no mans pleasure I promise you but even only for hym. But now on the other side, if she cannot bring so much as one, as I wote very wel he can not, and we can against hym bring so many as hymselfe can tell wel pynough: let hym then for bery shame cotele he believed the church, when he fath he we will believe no holy doctor. And then let hym also for bery shame cotele, that in his owne pote at the bed bothuther and hymself, and all the hamelesse harlottes of their secte, for hamelesse misereorth yp scripture, with the new Testament of devillis devile and theris, do corrupte and falsifie the verre true gospell of God. Thus to ye see well Tindall must graunt at the last, which if he be so hamelesse as to denye it spile, then will every man that liete hame, graunt and syre it for him. And then must it nebes follow farther, if all theire whole doctrine is but plaine frantike heresies, and that themselfes being to hamelesse hamelesse unresolose replying rubautes, be men full bnome for god to sende on his message in to create a matter, namely as to tourne yp way peth wyth roubadour for sinne.

To thys godly pale hath Tindall bought thys pucose, he welved ys here two solutions, both one and both suche as ye se. But noto that ye se him play the ma in the thirde. For thus lo he teache hys dictes ymp pet a thirde ans were, because he techeth well that the other riano were nought.

Hoye therefore whos thesa he showes we know that it is the scripture of god, after them howe John Baptist knowe, and other propheetes which God stert up in all such times as yp scripture was in captinity under irocrites. But John belinve that the serbes, parishes, and propheetes, were ytrue church of god and had ys spirte, and could not erre what taught the egles to spose out their pray even to the children of god sp out they father,  Christes electes spore out thrap loze, and trace oute the pathes of ys secte  folowe ye though he goe by the playne and liqyde water, which ylpe receve no stepe. And yet there they finde out his footes, his electe know him, but the world know him not John. If the world know hym not, and thou call the world pathe, wrath, enup, consoustynette, sourh, glotony, and leergy, then our spirytually know hym not. Christes thrye herte of Christ John. Or  phow of irocrites as they know him not, end to the volutes herte not hys voice, but compel the scripture to heare them and to speke what they list. And therfore except the lord of Sabaoth had left ys secte, we had ben all. as
The defence of the second reason.

As Sobie and Symon sayd Capias in hys first chapter. And euery layde Paulus in hys time. And to even say we in our time, that the lode of the hostes hath saued hym secost, and hath gathered hym a foste, to whome he hath given care to beare and cies to see that the blind leaders of the blind cannot see, and an harte to undertaunt, that the generation of poisened vipers can neither understand nor know.

B. More.

Lo good chysten readers, here may ye clearly see what a strength this reas of holy saynet Anstine hath, againste which these heretiques are saime to finde so many hysteres and ever the latter the lesower. For in this saynet Liddall is yet for her fallen in folly, then in any of the two he made before, as funde as they were both.

The effect of all these sunterst is, he himselfe and such other hys feloaws as take opinions against the known catholike church, neede not to recognize and knonledge the known catholike church for the vry church, and that the reason that Laynet Anstine made therefore is not sufficent, that is to saie, that laving for these catholique churche they shoude not have known any truche at all, not so much as which were the true gospell and which not, and therefore shoude not have beleved the gospell faute for these catholike church.

This reasen laphet Liddall is nothing worth: Fo ye are electe by faith and thersfore are the vry church, do not know by g catholike church who is the vry gospell? Who is the true scripture, no more then did laynet John Raptell and the other holie prophets stote to whom, which was the truche scripture of god by the scrites and pharisse and the high priestes, whom thei did not knowledge for the true church, noz for those that hadde the lypse of Godde and could not erre. But hys feloawes be goddes electes and therefore the vry church, doo know the faith which is the gospell and which is the vry scripture by the same meanes, by which laynet John Raptell and h other holie prophets befor him knewe the vry scripture of god, that is to wit by the secrete into varde teaching of the spiritte of god, even in like wise as the egle without its teaching of any other spieth.

John 16.

D. And therefor is it true that heathen sayd Capias that he shal not have any strength of force towards the purpose, but lamed yet for the purpose of hys purpose then Liddall laphet in itselfe, same for leaving out of the rapling, whereof we may propedence somewhat touch by the way. But ye shall consider that blane solteres and what tooll the fallaces be heingheth in this sunterst. For he would have us from the point, by proping the whole catholique church of Chist, is to wit, the whole multitude of all true chisten people of which our matter is, into st scrites the pharisses and the high priestes, as through they alone had ben the whole church of g Jewes, a such high priestes of one town, w hole universall sinagoge. This solterest of Liddall is as biont as a bloke, and to great for any man to stumbe at that hath any open in hys bedde. Do I neede not for this matter to defend that the whole sinagoge coude not erre in the chripte of the scripture, no; that w hole sinagoge was until Christes comming the vry church of God, neither, no to aditt in as Tidal here makest it every thing to go like between the whole synagoge of Popyes and the catholique church of Chist, between which albeht that the other was for w hile the vry church in deed, there is yet in maner as great differenc, as is between, the figure and the thinge, the shadow and the bodye, as by many maner thinges are set diffrerent. I might well believe you and amonge other no small differenc between them, in the thinges that mote properlie pertyneth unto the point whereupon specially dependeth this matther that we have in hande, that is to wit the keeping and preserving of the tone o the rother from all disgusting error.

In this point I saye there is special not similartude between the sinagoge and the church, for the pharisse that Chist hath made unto the church to sende his holy spirite into it to lead it into all truuth and that it shal dwell therin for ever, and he himselfe be permanent also therin for ever. And therefore is all these failible meanes of teaching of truuth and
X: e: erasur: of the treuth, hath bne 

made intu the chruch of Chnst b ym 

that b: hnilse treuth and therefore c b 

not treuth, which ymiles was neuer made 
a: treuth into the Jewes: I nee: here: 

not as I s: no muse aniwere Tindall, 

though in muse I haue bne weill, 

then I nee: in a maner the wul put 
ye e: mples b se: othet ther b 

w: h se: chruch were de: cre: de: d, 

and se: e: mples in muse. For it is 

enough to me that the chruch of Chnst 

hath that gisfe of ym b: h se: great 

profess, that it shal c:er b ym b: h 

se: spiri: led intu every neecary tru, of 

which one of the mose nece: is, to 

know which is the tru: tru:ur. 

And it is proue: against Tindall that b 

ys owne maister Luthe: sa: th: th: 

catholkike kow: chur: hath that 

gifte. 

And it is a cler: ymge to me b 

and all chisten men, y no 

othet chur: hath 

that gisfe but the catholkike chur: 

by.

e: m: n: th: tru: is tru: 

which sa: Austine sa: th, that 

he had not 

know: which b: h se: v
gos- 

pell, and therefore had neuer b 

os:pell, sa: for the catholkike 

chur:.

And as that by:nt sa: ym 

himself, so may er: man weill 

say of 

himself, y by the catholkike chur: he 

kow: wh: the tru:ur, whcher b: no man can 

reken ymselfe se: to knowe by an 

other 

so: the the: whom he rekeneth 

se: to be the tru: chur: and y 

melder of God to tell it ym. 

For el: 

may er: er: sa: th, that 

as he douet 

of 

melder, he must neceede douete 

of the message. 

And therefor nowe 

let b: take on this a: usual of Tindal.

I learne: not sa: he of the catholkike 

chur: wh: 

which is a tru: tru:ur. 

Of what man than say: we: Of no 

man sa: th he but even God hymselfe, y 

so say: he do: all my fellows that ar 

elects of God as I am. We leene it 

now of ou: l: b: himselfe, as b: of olde 

our fellows that ar gone 

that were elec: of God as we be, 

is to say: sa: John Baptis: 

the oth 

er: prophet: before 

him.

Yere ye fee go: readers for aught 

that ese I can do, Tindal will be sa: 

John Baptis: selo, and al his 

companions fellow: 

the olde 

prophet: and with Chist: apostles, 

in 

someplace with Chist hymselfe also.

But thys will I prome you, that 

if sa: John Baptis: and the olde 

prophet: es: 

of the 

prophet: is 

the: tre 

time, b: hadd: 

the 

Jews 

the same thinges in question that 

we haue by: Luther and 

their other heretics in 

l: re. For it is 

to say if the Jews 

sa: th they had 

be: the scripture some other tradi: 

delivered them by Moses, and 

taught by 

mouth to mouth without wry 

ing, or that they ha: varied 

by: the right understanding of scripture, 

and 

then the Jews woulde haue 

sa: th you no which is the scripture 

but in ye believe b: s, the if ye 

believe b: in y. We tel ye Moses tode 

us 

this why should ye not as beli: the 

when wee tell ye Moses tode 

us. 

If ye think we say in the true, ye 

may think we lie in both, and then do 

ye know neither nor. 

And al: by ye 

believe b: that God hath given 

the true scriptures, and unto no men 

so much as the mean to knowe which 

it, but only by ye, why should ye not 

think ye he hath given us the right 

true understanding thereof as 

s: farre as 

at the left as beli: est and neces 

sary. 

Is there b: been the batauces 

between the Jews and sa: John 

Baptist, b: 

between the Jews and ye 

prophet: as it is 

between these heretics 

and ye, and that the Jews had 

taught this to them: that the 

same 

John ye prophet: could have made 

no better ano: to the so, they 

let, the 

Tindal both to be true for himselfe, 

sincerely like as this answer is such 

we may well 

at him, so had it be 

such as the Jews woulde have laughed 

at them. 

But neither were these 

points the questions then betwene ye 

(though some of this was afterward 

in 

between Christ and the 

Pharisees) and therefore those examples of 

John and the prophet: 

laid here 

to no purpose. 

And also if ye 

be, sa: John and those prophet: had 

other ano: to have made the suche 

as I have showed you in my first book. 

And finally if they would have 

sent this answer that Tindall here 

men, both for them and himselfe, 

if the Jews had laughed thereat, and 

sa: dowe you go god hath taught 

you to knowe the true scripture with out 

us, they had not only the knownes 

appossed toere of their lining, but also 

miracles to prove them true men 

gers. And thus had every one of them, 

sa: John bothe in his father before 

his conception, and then againe at hys 

Shy, 

birth,
The defence of the second reason.

A birth, and the old prophecy fulfilled in him, and the witness of Christ testified for him, and thereby did all Christians miracles beare witnesse with hym.

These things had they for their answer, with which the Jews were might and of reason must have hidden themselves fully content and satisfied.

And now in like wise, so as much as I know well that God is at his own liberty hauing his power absolute, free, and unbounden unto any maner of his ordinary course, and therefore may it please him by some secretes inspiracion, teach Lindall, and Luther, and Husslein, and Hingelius, and all the table of those elect and special chosen heretiques, who writting in very scrupules of God, without any regard of the catholike church: therefore if Lindall or Luther or anye of all the remaunter made by miracia angre deme proue that god hath done boone in boone, and that he do hath sent hym byker for suche a new prophete to teach vs, he haue me please. & after that profe ones made, let hym tell me what he will and I will believe hym til antechrist come.

For until that time I trust heretiques shall boone no myracles. But as for yet in the meanes reason, first I see none other man say so of himselfe, as Lindall saith of himselfe, I am a selowes and holp saint Austin saith the escharpe of his selowes: till Lindall proue it true that he saith of hisselfe, that he knoweth the true scripture not by the church but by specall inspiracion of God inspired into himselfe, and some such other special choyen electes, suche as nowhere in this world I were god could haue choen woike, Lindall must of reason gyue vs leave to laugh at vs proude invented folks. And I shall find hym tower suerites very good and sufficient, that at what time hereafter he proue himselfe a true prophete, I shall oppone reasonable warning onlaugh again it at. But yet let me Goule saith take him for a fool, if he would be seth such a pointe so farre drinkeple, and therefore so farre incredible, with soone any proue at all, be proued it at ys left wise by the example of a very good bybre and king of all folks, the pleasant plased egle. For sith that suche a plaine can sone bys pape buataght, which he could never do but by secrete instinct of his excellet nature, to force erceding at other: it must needes follow perdy that Lindall and Luther in like wyse, and Hingelius, and such other excellent heretiques, being in Goddes favour as farre above all the caitolike churche as an egle the phe rappl king of all bydes, is above a poore penn chybben, must neses I say about any learning of any man, be taught to know true scripture being their pape, to speole, & kil and denoue it as they liue by the especial inspiracion of god.

But now ye well good readers by this reason, that laynert Austin in respecte of these noble egles that lyve thys prap without the meanes of the church, was but a feip poore chikken. For hee selleth playnely against such lyve egles heretiques, that himselfe had not knowe nor beleved the gospel but by the catholike church. Powet it is no great marvelle, for God is not so familiar with such simple chikins, as with his gay glorious egles. But one thing is there that I cannotesse to merueall of, for God isrypth Lindall and such other egles, and thereby maketh the true thys prap thysmelfe: how coulde it hap that the goodly golden old egle Parwise Luther hitself, in whose goodly goldden selfe thise pape egles byded was hachet, lacked that inspiracion. For he alowd saint Austin sayinge, s lepeth nor but that himselse spied and perceived this pape of the true scripture of god, by being hewed it by the caitolike church. But it Lindall say that Luther therin lyeth, and that himselse with his feling faith sele more in Luther's faith concerning his belief of the scripture, than Luther both himselse.

Powet I will use why our pape egle Lindall learned to see thys pape first, he was not yet full fethered, but scanty come out of ye hell, not to bysphemed in ye aper above at our hebetes to learn ye of his father the old egle heretike, but was content to come downe here and walke on ye groundes among other poore foliowes the poore chikines of bys mother thys knowen caitolike church, of whom when he hath al laid, he learned to knowe thys pape. And now take ye that for trueth as trueth it is in deed though Lindall liyt to lye and tell vs naye: who he had learned of thys church which was the scripture, this pape I trust he recemed not himselfe at that time to underste and it by secretes inspiracion.

For I can proue that he red some committour and holp doctours, that were
And so what purpose do you think Tindall reade therein? You believe him better than they all? If you do, then it might be well to spare his labour. For if you might have believed him self and let them in all alone.

Now if he left to believe himselfe in thynge being yet but in quenks, where he feeth them true and doue to yet must he believe the better, in thynge to painful and clere, that he feeth them truest of any mynde agreed.

Now goe me the ye may agayne to yer Luther his master and bys maistre the nunne. Wherin he cannot say no, but they condemne hym all, and then shalle ye see, for laide of other shyn the sages eglise by the foule before his net. But yet is it a worlde to heare what a godly castell Lyndall buildeth in the ayre on high uppion hys egle backs. For when he hath color by ones the eglie of hymself without any teething, spit out and play, then goeth he forth goodly with an hygh spirituall processe, and faith. For the children of God spye out their fathers moth. He meaneth of likehode god for the father. But what church meaneth he for his mother? For he cannot spye out the unknown and the knowne catholique churches whiche is the spouse of Godd in ordre, and therefore by all the ebe holy fathers common called the mother of all christen peiple, he will not know for his mother. And so if I see well Lyndall meaneth for his mother, some olde mother maume, some dainty church of heretikes.

But then goeth he forth with his foliage on this fashion.

And Christes elects spye out their lord, and trace out his pathes of his seate and soloj, ye though he goe by the plains and liquide water, which will receive no steppes. And ye there the find out his seate. These woodes walke in very godly by h bearers eare, and they make a man amazed in an manner and in what to study must when he heareth so strangely a tale told of such holy electes to spie out the foot here the people receiueth no sitting and spering, after the steppes of Chryste in the liquide water which can no steppes receiueth, therfore receive the step of saint Peter to hepe, y he stepped in above the knees, y had stepe over the bed to, electe as he was, had not his master holpe him, but the water bothe of water receiueth yke no steppe of any ma, while the body pallete from it, but it receiueth shortly the steppes of every man, and of every woman to, but the gette her on a pace, with trip and go quickly to walke wondroues light. But now if a man in the reading forget not himselfe with mutterings, but considere what he readeth and examineth well, he shall not so much marnede of Tindalls sorte of holyhnesse, as he that wandere in a man evening hym self to wise, to see such a foolish sorte of falsenesse. For where he saith now, all the elects search out and follow the very steppes of Christ elect for to, where never a stepe appereth: he hath himselfe showeth vs in his other chapteres afore, that the elects though the saue of their saile members, though never into deadly sin, yet now and then among stepe into theft and abuutrit, treasoun, manlaufer, and perijure, and other such horribl deeds. And these things to many right honest men reche not in their reason any following of the steppes of Christ, but if Tindalls elect church haue fired out any special gospell, so the catholike church in all the soure euangelisit, spie out no Christ steppes at all such one stepe in al there states of his life. Some men woulde here loke that I should also lay to Lyndall, the steppes of trewe Luther into hym nines bed, whose steppes as they chief electe other leuede electes follow, bec frowe the steppes of Christ stepped on the moist of cuntoyre. But let ye passe for this ones, thence forth ye will see Tindalls sermon.

Tindall.

His elect know him, but the word knoweth him not John 1. 11. Ye shall know him not, and thou call the world pride, wrath, envy, secte, heathen, gloomy, and lecher, then our spiritual know hym not.

More.

These words of our saunter fadding for fetting of occasions of rapling, Tidal bringeth in here to very little purpose.

But as ye lyte heere to raple upon the clerige of this catholike church, so if it like him now to turne this glasse loke againe upon himselfe the holy spiritual sederes of hys owne sectes, Luther, Lambe, Husshin, and Svenglius, with all the rable of heretikes under these rule, he shall find by the same text, his own expostition thereof, that among all the nether clerkes no lay knoweth Christ, but it rebellion be no pride, nor rapling dop.
The defence of the Second reason.

Accordingly, our only remedy is to establish the truth of Scripture in the minds of men, and to teach them the proper use of Scripture, that they may know the difference between the inspired word of God and the false teachings of the enemies of Christ. For if we do not understand the scriptures correctly, we are liable to fall into error and be deceived by false teachings.

Furthermore, it is important for us to be aware of the many false teachings and heresies that exist in the world today. We must be vigilant and discerning in our study of the scriptures, and we must be willing to reject any teaching that is contrary to the truth of Scripture.

Therefore, let us continue to study the scriptures diligently, and let us be guided by the Holy Spirit as we seek to understand the truth. May God bless us and guide us in our efforts to establish the truth of Scripture in the minds of men.
against Tindall

If the alledge fault Auftine, which saith I had not believed the gospell unless the authoris of the church had no me: I answer, as the author sayes of the seeing of that holy man, eue so to alledge the scripture, and al the being for, eue in a false sense. Augustin before he was converted was an heathen man and a philosopher of woollly wisnes, unto whom the writing of Chrift is but foolishnes, saith Paul. Co. 1. And he disputer on blinde reasones of woollly wisnes against Chrift. Neuerthelesse e reed living of the chrift according unto their doctrine, the confuet uct ring of their aduertisement for their doctrine fakes, moveth him to chuse him to believe it was no bane doctrine, but it runnes in the god of god, that had of that power to do, for it happeneth that which will not heare the word, at the beginning, are afterwardes mowe by the holy confuetuact, this is my belefe. As Peter warneth, chrie this wines had he then buthe the word not heare the truth preached, to live to god that they might win their hehe hubsdes by ouer confuetuact. And Paul faith, how knowest thou chriiten, whether thou shalt win the hehe husband, with bole confuetuact ment be. For many are done to godly living, which at the first ethere will not heare nor can not beleve, and is the authority, S. Augustines ment. But if we that not beleve till the living of the spirituallity convert vs, we be like to hide longe enough in unbeliefs.
The defence of the second reason.

To good Christian readers, here have you
Lindal's answer. And now let's see,
firstly: if in this answer so told us true,
that so late Antwine wrote as he saith
here he had, if he believed that church
but for the good learning and vertuous
conversation that the church is therein,
and was at the least upke the church
he went of, the known catholike church
and not an unknown church of electes.
And so is Lindal's reply quite overthrown
therein too. Also thought Lindal said were true of saint Antwine
 zwyke, that he believed the church because they were then good men; yet as
both that order spill, that by his witness the catholike known church, and
spak knewe and knowleged and belpesed it, and then of it and by it received and
knouw and knowled and belved and the scripture to be onely the worde of god.
And so is Lindal spill overthrown.

Psalms 18. 3

Peter countapled the children twpes
with children lyuing and vertuous conversacon, to wyne they bechristen
hullbandes into christenshome. But pl
Lindal should not believe spill the lyuing of the spiritualy con\ertus, we lyke to abyde longe
ough in unbelieve. Well supposed
Synt that Lindal sayde true, yet followed it at last that saint Antwine was
none of those holie electes, whose gap golden egles, that be taught inwarde by
out any outwardteaching. But now would I that Lindal here recover
be what was the lyuing, and which wer the vertuous that so flourde in the
church, that was in this antwines time.

Psalms 18. 8

for perseveration that Lindal speaketh of, the catholike churche had not in this time any greater perseveration by heretikes in Anglie, then it had now these late peeres in Almynge, I wone as manie good christ men have constante falte and harme, and as muche to,
in Darwine, and Switzerlande, and some other partes of Germany, by the Luthyrane heretikes, and the Huglyns, and Swyngtanes, as there dwit in his syne in Almynge by the Donatistes. Then
as for the other vertues and maners the were in the church, so which saint Antwine dwit as Lindal saith believe it, and would not suffer no deluice, and enter unconverted to receve and believe the scripture by the church: now wold god that Lindal had rehearsed those maners those vertues, we might there- by perceive whether saint Antwine yr he were now alwey, and such as he was before his conversion and would not be converted by the catholike church, were likely to be converted by the conversacon of the prs, by the holy lyuing of Luther, and Lamber, and Hulkyne, and suche a table of wedded monchys and fresse.

And yet yr these were, then vntrue it bepe wele well a knowne churche. For of an unknowne churche could he not heare, nor take none authores and so were Lindal's church of his unknowne electes ere gone in to, for any furtherance of saint Antwines foly.
And therefore vntrue we out of hym further, whiche of all his churches, which
of his false scismaphye sectes were, were it shold do this bede and wynev in.
S Antwine, that should be such a true docor of the true churche. There is
(buyd readers) booke which saint Antwine writeth agaynstr heretikes of his
owne tyme, that dispyses the lyuing of the christen people of the catholike churche, eriolying the holie vertuous lyuing of theye owne sect, by which we maye well see that heretikes had yet at that daye a ryght false vsage of her
vertuous lyuing, and inshed not ther therse with descence of ope harmes,
full lecher, as these beastly heretikes have now. But saint Antwine, all bee it
he could not sape nawe, but that in the churche ther were as well bad as good,
yet described he partly the vices lyuing and partly the hypocrytis to, that was then amonst those heretikes, and besides that the vertuous lyuing that
then was among many good folke of his catholike churche. And what
veraces be those: surely even the same that the known catholike churche teacheth
nowe, and which vertues in this catholike churche may good manne bothe
spirituali and tempozalce per unto this
day god be thanked very well at the hospitalise, and obserue, howbet the lesser a greet many,
yethe these beastly heretikes came bype.

And this bare I will prome Lindal, let hym reade over that boke when he wolle, in which saint Antwine rehearsed the vertues that he papled in the church.
against Tindall

A church, and when he hath left and per- 
fectly redde it ones over, no if it be 
hardly twise or thrise it can be no losse 
of his time, and this I say wyl I glad- 
ly use you with it, let him take myne 
piece for an apple, if he sone it in all the 
booke commended for any great virtue, 
Wytere to redde a munke.

And therefore I thinke Tindall allowed saint Augustine and the virtues that the 
were in the church, I wyl brede hym to 
tune other, but that he no use prastly 
commemmed him self. Let him no more 
but believe sauer Augustine, a then shall 
he believe the sacraments, and goe to 
thyfe, which be now calleth the deuts 
incus, and shall take abollition, which he no 
now calleth lecturing, and shall glasyly 
decernance, that he now 
calleth time, and shall believe none 
catholic church and knowledge it 
for the church of chretes, and then take 
them all for percytes that depart out 
thereof, and shall believe surely the de- 
termination thereof, and take them all 
for percytes that will holde thecroft 
ere, and then wyl he haue his comone 
againe, and savemates and make after 
the old fashion, and put of his knave 
cote and ware an honest man, and 
then he will advise forere Luther to lyke 
no more with munies.

Bythero good chissen reader haue 
forreasoned this point of S. Augustine 
wordes, as though Tidals authour to 
the were true. And the ife thi were 
in true, yet what good effect hath 
Tindall therupon perceiue. For though 
it is were in true, yet were Tindall in 
scare the nere, but alway would it follow 
as I have thew you, the verie church 
must needs be a known church, and 
 neither any church of unkownen het- tiques, no any known church of all 
the percytes inychere, no any no 
one therer but onely thoufacknem 
catholic church.

But now good reader, so as muche 
as Tindall saith that the church doth 
safely take sauer Augustine and contra- 
ry to his minde even in like maner as 
s he saith they do at the scripture, to blind 
and begre the people with; we be very 
gladde he saith so. And as Tindall hath 
here himselfe put these wordes of sauer 
Augustine for example bowe the church 
brith it felte in the exposition of scriptur 
so shalle we very well contente we 
take it, and that by thyss one pointe ye 
may perceiue and judge, whythe the 

echurch or Tindall expoundeth here saurt 
Augustine more truly, and other by judge 
lykewise as Tindall here wulde have 
you, bothe the church end him in't true 
of the false expoundeth of all the cre 
ture of god, where other part saith the 
other expoundeth wynges.

Now farse we ther that where Tyn 
dall saith that the cause why saint Au 
stice did beliere the church, is bes cause 
they were then good men, Tindall both 
but deute that take upon his owne hand 
to seeke some nation where he might 
gete oute. For believeth that it appereth 
plaine by sainct Hierome, that ther 
are at that same time in the cather 
ilique church that are now, all fane 
wedding, of solke that had bowed cha 
sity, I say that in the place where sa 
ustine wrieth those wordes, he speake 
there never a woore that the vertuose 
yning of the church cauald hym to be 
believe it, no nothing in that place spe 
keb of the vertuose nning of the chur 
che, no of the percusion, but in many 
other places he calleth, that the chur 
che then was as were it now is, a con 
gregation and companye of both good 
and badde. And that in this booke 
written against Cretonius, he alled 
geth that holy martir sauer Cypriane, 
and recherche his wordes wrieth in 
his pistle that he wroate unto Panuristus, 
by which he wryth that men may not 
leave the church because of the evil solke 
that be therin. For in the church there 
be both good and badde, as there are in 
the fleid of god where of Christ spakeeth 
Tindall, in the gosspell both good com 
and cor 

cle, and in a great house as saint Paule 
saith to Timoteo there are not ony 
golden beselst and pelerin, but also 

treene and earthen.

These wordes of holy sauer Cypriane 
doth both holy Augustin in rethert and con 
spice, whereby men may well perceiue, that 
both sauer Cypriane and saint Augustine 
to, by take the church for none other 
then the knowen catholic church, and 
knowe the church right wel, not for a com 
pany of onely good men, but of good 
and bad both, and to be they still what ever 
Tindall saye.

But yet this one thinge by bothe 
saint Cypriane and saint Augustine 
that of all that depart out of this chur 
cche, there is not one good no, cannot be 
good, but all in hart they refert therea 
again. And for that cause is it called 
holy churche, not for that every man is 

do
The defence of the second reason.

A holy that is in it, but for that man that such rescaled holy why ye church be in it, and none can be holy that will not be in it. And to thentent that ye may no more freely preceive ye Cindal here to blind be with, because of his holy body this eunuch, that saith Audin believed not his church in his days but because of his piety and their holy love of living; who to lookes upon the place where he dideth; those words, that is to wit, in his holy against his pike of Pancheus theretike of whole seate saith Audin had beenes himselfe, without any consideracion of persecution or holy loving, layered other consideracion that made hym know & believe ye catholic church of his dates, is to wit, ye seate of ye catholic church of nations, ye he had the catholic church in autoty, first, for the miracles yer the word of God therin. That ers his faith in credence given therunto, waswered & fostered with hope encreased & charite, constained with antiquitie. Therfore he helde him saith in the giving of saith in credence to the catholic church this thing also, is to wit, ye sawe the terection continued in ye see of S. Peter, to whom our seate had after his resurrection committed the feeding of his spec.

Faith S. Audin, for Saint Peter's dates unto his owne pyne. And finally even the very name he saith of catholic, ye is to fait binetral, gane to ward ye getting of his creed ye catholic church gret autoty, which name of binetral the same church alone among so many behelites had so obtained, that whereas every sect of heretykes would faime bee taken for catholicites, yet if a strcross would come among them as also where were any catholic church he might go to, there were none heretyke but this was why hymne hym to any church of any house of theirs. These causes to laid Saint Audin, in which are laid in the catholic church. If these be laid for the autoty of the catholic church, for which he laid he gane to take firm, unbound credence to it; for the autoty therin. He believed his gospell and kept therof. And these causes he laid unto the heretykes, as causes he thought would of reade more them thereto also. And yet to thentent ye that the more freely he, how Cindal would with his lies by idle, and what that credence S. Audin gave to the knowe catholic church without mention of other persecution, or because living, as Cynna tall would here make by were: I hall etrate these rehearse you here S. Audin's own words written in the fifth chap. of his said boke against his pike of Pancheus. In which place S. Audin displayeth against his heretykes of that sect, as prewe this, ye like as he that believeth the catholic church hath good lucere of this belief, ye is able to new good causes of his believe although ther were no scripture written, so on the other side, the Pancheus because they believed not the catholic church, likewise whose ever believeth it not, can never have any thing for their purpose, neither to hym. That believeth not the scripture, nor yet bring him neither ye both believe not scripture. And therefore saith Audin having rehearsed before what thinges be sufficient to make hym believeth the catholic church. And the scripture, doth therefore in this chapter disprize with them, and heere them that they and all such heretykes as goe fro the saith of the catholic church, can never prane them part good, neither to hym that refuseth the scripture, nor to hym that believeth it. And thetherin in thus he saith. Let us see thereon what Pancheus teacheth ye, and specially let us confer ye ye saith that same book that ye call the scripture of the foundation, in which is conteyned almost all ye believe. When that same scripture was red unto vs at ye time wresche that we be, we were not bowdow and tale Amen. Thus beginneth the scripture. Pancheus the apostle of Jeth Chiste, through the providence of God the father, these be the hol est books of god holyes, interleaving out of the everflowing fountain of life. Now I pray you and it please ye hearken patiently what I shall aske you. I believe yet this man to be the apostle of Chist. I believe ye be not angry no, begonne to chide, ye know well that I am determined nothing cathelye to believe that ye beying tosooth. I also you therefor who is this Pancheus. Ye anower me the apostle of Chist, I believe it not. Now have ye nothing that ye can possibly say ye do. Ye proumed to teach me and make me to know ye truth, ye now ye would make me believe the things ye I know not. Ye will peradventure me the gospell, and laboure to prove me the peradventure of Pancheus by the woordes of the gospell. But now if I should finde you our some man that yet believed not gospell, what could ye the say for Pancheus,