A breach me in hand, making faith alone to be mine, and in that I said that faith may be not alone, only without other virtues, but also also with all accounted good and vice. I say but a name and yet not to the faith, for faith alone, that Tindal faith is false, to his own feeling faith, not alone but accompanying as he would have it seem, with hope and charity. And these things being thus, when he listed, his own well, and wherein he listed as properly as a camel damm'd, in calling it my faith, and the three faith, the true faith, erur'm, I were yet marketh the matter, will not be likely to call his proper faith but a very cold comfort of my gose, so he found and raise up at thores hore.

I say therefore, as is against Tindal, that as far as it is possible, and the nature of faith, and the faith, which is the nature of faith, doth agree, it is by the bare belief of faith, that faith that may stand even without the nature of faith, and the faith, is a point which I have already proved him much more of a bare one, I dare not say that it is not sufficient to bring a man to heaven, it is not the only thing that he did have not to go about the place of it, and to that truth thing is so plain and open of itself, that lasting for the imposture babbling of these heresies, no man should ever have needed to go about the place at all. For what should I go about to prove the thing that he knowe that faith, which faith of him false that though he had faith, yet he lacke charity therwith he were nothing. What needs I now to go any further therein, for the faith and charity of the nature, concluding that faith may be without good works, but then assuming that who it is, then it is dead, not dead, nor in the nature of faith the but dead as unto the state of nullity, as the men of whom the secret is, what he faith. Let the dead men set down the dead, and set them down, he me not supposed but nature is dead, they should be the dead corpses to beryng.
A pet of obinacy standeth herin a abide
bond slaves in Chisfen countrie upon
the borders of Turhage, ye a dye ther-
on to. Rather then believe the contrar."*X*
I say further that it is not true, that mā
in the belife of the articles of the Chis-
fens faith, geteths his believe by himselfe of
his owne natural power, without the help of God working with him, and yet
I speake here of bare believe, charitate not
performed withit.

For the every man that leacth fosz
believe, and endeavzeth himselfe there-
forth to seek the way to salva-
ton; the corrupte nature of man can
never begin to enter into that journe,
no walk fo; the one side therin, but if
he be both first prevented by grace, and
have it walk with him all. For our fa-
ciente faith, where there can be nothing
Do. Nothing else as mā may God
helps that calleth upon every man, en-
tre in this way to the belife, and yet leaue a
magine e here get it, and believe some one
point yet leaue of at an other: so mape
he go forth with God into all the points
of belife, and yet leaue of and lan hope.
He mape also go forth in belife and hope
to, yea and oure greate hope to, and yet fo
the purpose of some stelche delete
whiche he is not to imynde to leaue, he
may leaue of and lanke charitte.

For though that the dull en belife such
things as he brelere knoweth, he believe
some such articles as we do without a
neu pereuence of grace, soz as mache as
in him being perpetually damnyed, the
belief ca be no furtherance toward sa-
lucaci, therefore ca in hym be no matte
of the work of grace; yet in mā to whom
the saphre is by Gods ordinaunce pro-
vided for; a wa toward salucaci though
the way be two long lanes before faith,
and therefore he may leaue if the lerre
he come at any of the lanes once, that is
to wyte hope and charitte; yet never ca
he mynde the entering into the first
lane, that is to wyte into faith, no; never ca
he let foost any foote toward it, but

If God sawe his wyl.

For our falche lature, no man can
come to me but pnyther hadweheun.
And who so be fallen into a depe wyte,
and thence drawn oute, is not drawen
from the bynche but from the bottom.
And so loke why God by draweth, draw-
eth eue from the beginning and casteth
downe the coid of his grace to take hold
upon, wherupon who so eather holde
and holdeby wyll, is by God drawen up

to God, and helpeth himselfe to be draw-
en. For as sapyt Paul e sapyt, we help e
foosthe wyth God.

I have also that after that God bache
oughte with mannes wil, and calle
him by pereuence of grace at the peres
of discrecjon, either from Judalusine, or
Gentilite, and findinge no lette in
the man, bact by baptyisme fully infus-
ed the faith, and wyth hope and char-
ichte putte hym in state of grace, whiche
is all the wytpynge in the barte that euer
Hearde of: thys man bapnyng now not in
the barte

John 3:15

The wytpynge

John 3:16

Good it is to

keep faith

Alone.
Luther did before.

Also there is cause, because of Tindall specially, which would give 
Luther's side herefore with these newe woods, 
which will in no wise stand, with which he 
would make the world to wone that 
in faith alone he meant faith, hope, and 
charity, and that it could not be that he 
any other mean, because there can be 
none other faith but onely that alone 
hath both hope and charity therewith: 
and by this shall those that be vertuous 
be all one vertue, that one vertue were 
these, agaynst both reason & scripture. 
Would he be so meke unlearned people, and 
make the belue that Luther ment wel, 
that all other men were so madde that 
they could not understand him. And 
therefore to make such this worldly of 
Tindall, is also a cause why that I speake to 
much of faith alone, besides the necessi 
tie of answering him, concerning his 
useful exsion of his owne feeling faith, 
on which he hopeth that he may 
be bolde, because no man can come into 
his brest to fee what maner of feelyng 
himselfe feeleth there.

But yet bath god of his great goodnes 
begyled him, so made him to mad in the 
bayn, that he hath bittered himselfe such 
things with his owne penne, as (our sa 
vior saying himselfe the mouth spea 
keth of the habundance or faulnese of the 
heart) must needs make every man to 
see eye at his fingers end, that Tindall 
in the bottome of his heart with his su 
mome feeling faith, setch a soule fulture 
heart of falls tumbling hereafter. 
Foy 
yet is his faith woole thin faith alone, 
which he calieth the deuilles faith and 
mine. Foy; as S. James faith. The de 
will doo both believed a tremble also for 
brane, but thou (faith he to Tindall and 
very such as Tindall, that for his 
settling faith faith that he is so great with 
God, that he may doe many horrible de 
ides without any deadly sinne) are worde 
then the deuil because thou dost not deare. 

Besides this, litt Tindall teacheth 
such a feeling faith as no faith as he faith 
can cause a soule but it, and the teacheth 
therewith, all that towards the gaining 
thereof, no man can any more doe then 
child can to the begaeting of his owne 
father, that is to save, almost lesse then 
right nought: what both he by this 
teaching but teach every man to feystill 
go nothing about it? And wha he faith 
good wothes bethought of our will, but 
necessarye spoyng engine of the feeling 
faith.
The defence of the second reason.

A sapphire, and yet be but like leaves rather thin rehume, for he sappeth they shall never have reward in heaven, but yet it were stabile to think that ever they should, though they would by other woods be light and men to do them, yet both he by his tale so strongly teacheth the contrary, whereby believe him that leave the all undone.

And when he teacheth repentance without Christ's presence, and saith that Christ is the intention of the devil, could he ever have come into the feeling of that false faith, but if the devils own hand had stumbled about his heart.

I pass over his false faith in all the other sacraments, his calling of Christ's blessed body bare cake bred in heresy; his doctrine of lecith between trees and numes, and many mad fantasies made that he teacheth before, this one thing is enough, and may serve for: altogether, that he teacheth his seling faith one to serve for saving, and without which he teacheth every man must needs go to hell. For other faith he putteth none, but such as he faith is fruitless, that then teacheth therewith all that towards the getting of that faith (which except the geate, he must needs to the Devil) no man can anything at all do by good endeavor; he both teacheth that it were in vain for any man to labour for it, or so much as pave therefor, or in his heart once to wilthe it, yet he could with no such thing help any thing toward it, or so much ye to do anything the more, but it enure still and let God woorke alone. And if he fele any good mind, never labour to kepe it. For he that lent it can keep it if he liketh. And if he will not, what can the man doe. And the will, the man then shall not be done, nothing can when he would in turning toward god, no more then the bache can in a man's hand, though it might with the man's hand woorke upon the tree, yet it not of the own nature any thing help it self, to moore and tourse backe toward the manne.

This is Tindall teaching, and this is his own enseampe, whereby he doeth us that we can nothing doe in turning toward god, but god both al alone.

And this both Tindall teacheth well and boldly dare, nothing aseard of of god that cryeth the contrary by the mouth of Salomon, when he saith: Tourne thy way thou Sunamite tourne agayne. And where he faith also. Tourne come and I will tourne to you, woulde the

Propheete (bene you) haue tayde so to S
hys bache? Hobbe where he sappeth alfo.
Tourne you to me and ye shall be saued.
Like as if man could tourne without god, Christ would not say: without me ye can do nothing. So if on thy father the man could nothing at all do in turning toward him, no more then can the hache in turning toward the ma, God would not so often and so earnestly call and crye upon vs, no: Stand up and knock at the door of our hearts, if our false could nothing doe to the opening thereof, and thereby to let him in.

Nowe Tindall not onely teacheth us his ungracefull lesson, by whyche he would make menne so to sake for grace, that for the lack of theye own endeavour they may be too short to lesse it, but also whyth he both teacheth to that wychoute that faith every manne is damned, and then teacheth us alfo, that to the getting thereof no manne can nothing do: he teacheth I saye, by these two thynges together, every wretched willfull beast, to lay the weight of theye wretchednes, the malice of his own wretched will, unto poynteness of the destination of god.

And thus this is to high an heresie, so faire blaspheming this high majestye of god.

I say that Tindall's seling faith is yet farre worse, not onely then bare faith alone, but also then no faith at all, as it were lesse wilneuer to have heard of god, no: never have thought of him ther: then to believe that there is god, and then so beaktive to blaspheme hym.

And whereas Tindall calleth faith alone, the faith of the Pope and of the deuill and me, what sappeth the Pope hath of my selleth, god calleth judge and not Tindall. But surely as for: his own seling faith, himselfe here clearly declareth that it is double as beastly as the devils own faith in deve.

Suff for the poynit: S. James speake of, because of hisMalepertecture, attempting for the seling faith he may doe much horribile desede without any deatly sinne, therefore is as saith James sappeth out of the desede of god, therin is done then the devill hishe both believeth and trembleth also for devide.

And secondly is his seling faith woulds then the deviles is, in that the devill believeth that the very body of Christ is in the blessed sacrament of the altare, and seareth, and trembleth, and generall reverence thereto, and unto the ymage of Christes croste alfo, as hath in
A curious age been proved in sundrie places of churche, dune, & daily appeared yet, whereas Tindall calleth blazond a crost, and not saying of folkes fingers in the ashe, as a feinth not (like one would at length wagge none in the minde) to makke at alluch miracles, to tap the deluil deth from folkes blazondings as mens see from children taking the flesh afraid of them when they lift to sport and play with them, nor feinth to mocke the sacrament the blessed body of god, and full like a fethch blzond, call it in fact bed or feinth, And after yt is his faithlesse seling faith farre worse then the deluils, in that the deunt I dare say not the deluils

And so lawed to money charges, suche as doe not believe, misg if they would, and such as do not turne to god, might if they lift, and lappe ond the banied soules the cause of their own damnation, where Tindall teaching us that they could do nothing to the contrarre, laweth of their damnation all the blame in God. Whiche blasphomenous heresy is suche an heygious hynd of abominable outrageous blasphemy, that I bere no purpose in my minde, this point that

Tindalles faith seeth in his heart, the very woork baniend dwellt in the deepest dungeon in hell would abhorre.

And thus saith Tindall in tebbing upon my faith, to this good point wisely brought his owne.

And now where he goeth furth holyly and preacheth vs, that ther is a carnall Israel and a spirituall, ther is Isaac and Isaac, Jacob, and that Jakob perfected Isaac, and Clau, and the is very spirituall. And that Saun Paule complained that he was perfected by his carnall brethren.

What wise conclusion will Tindall make of this? Mary no little thing, no like no small soul I waile you. For, see, he thelucuthed. And thus do we in our time, as the elect certe do shall do till the worlde end. By this he tezeth us that, evermore the elect be they that bee perfected, and they be the very Israelites, the very Jacob, and the very Israelites, the very apostles, the very Paul, and on the other side therefore all they that perfecute any, what cannot call them by right but Izmaels, and Claus, and repobates, and very carnall lecheires.

And by Tindales holy tale, when Davu was perfected of Saule, then was David an electe. But when he perfecused either the Philistines or the rebellles and role with Abiold, mary sye for shame for he was a soile fault, so ther was he a Regis repobate. And Persecues when he was perfected this, then was he an electe. But when he pursueth with the well believing people the sale pynomials of his own company, then was he a repobate and as many as went with him.

Saun Paule also when he was perfected of his carnall brethren, then was he a good man and a very electe. But Ibe he perfected Dummesz Alexander, Tinnall gave their bodies to the devil to teach them leave them their blazondeme, then Tindalles maketh them an Izmael and an Esau, and but a carnall repobate.

And our saunour himself also while Jewes perfected him the agree Tindall by this reason, he was all his whele good, a holy, a spirituall. But when he made a whippone and perfected the, John, a better them erow all that boughtes folde within a temple, the temple being but a temple of none to (by which manner of temples Tindall seteth not a fram) what manner man Tindall here maketh our saunour, that he shall tell you hymselfe for me, and in this wise reason of his, he setteth vs peace well already.

And even in like wise now, when true men, catholikes, and good men doe persecute theues, heretikes, murderers, ther are all true men, all catholikes, and all good men, playne Izmaels, Clau, carnall, the theues, heretikes, murderers, without any change of purpose to the better, bee by bee by because they be pursueth, not for justice, but by injustice turned from will to good, and todayh he become the Israelites, and the Jacobs, and the very spirituall.

But now what when the theues, heretikes, and murderers, persecute the true men, the catholikes, and innocentes, as in Soverach and Saremy they doe, what will Tindall call them than? will he call them by their right names, shall what they be worthy? I fear me they turning of Tindalles folowes to left side, will alter change the case, shall make them something to mollifie and mitigat his judgment, and play as the ladde bid, of whomse when one asked what that man were worthy, which hauing a saxe yog woman to his wife, tolke her mayde beside, the lawe sentence shalbeize, he more worthy by the mary make to be judged by the necke upon the necke香港.

But when the was then demaund for, ther,
The defence of the second reason.

Ather, what were that woman worthy, which having a goodly young gentleman to her husband, took yet hys fre\naunt beside, now in good faith said he and in my minde, he were yet to blame toye a worthy by our blessed lady be\nbe well sayd unto, I promise you faithfully yet so should the in bele, had I the rule other, but if she were better below.

Thus would I wene Lindall be loth to geue any sene sentence upon heretikes, whatsoever they be besides.

And also I remember me now that he can not in beede wyth hys conference. For sith they bee his owne electes, and hys evangelical bressen, and felowes of hys hearing faith, he hath certe told us already, that he doth never to great horrible deeds, they done not set devi\nshe, and therefore worthy he not well, but little pitty penaunce, because they confess not to their sinnes, but commit them all of frapilitie.

C. He should be also in this matter in a merciful pereplethe if he were made the judge. For how should he beare hime selfe uppnothe among all hys felowes, when I hee them well himselfe that of them all, as all pursue the catholikes, so eu\nerpe leete pursueth other. For the Husükins and Swingilanes pursue the Lutheranes, as Luther himselfe compla\nyth, and the Lutheranes them again, and all they punish and kill the Anabaptistes, so that by Lindalles reason, ther be more than a thousand, and Israelis, and spiritualles, but the Anabaptistes only, because they take her power to pers\nce. But Lindall would have here synde some hift to excufe all theable, rather then to call the persecution that heretikes make any maner sinne at all.

We will therefore never aske Lindall the question, no: make hym no judge in this matter, lest we make (if we folowe hym) the worlde withane full of all my\nchies, for ther goe layne would be bring it. But let he aske Saynt Ausinne the question, wheare against the Donatistes suche heretikes thynen in Asirrhe as these be now in Almain, plainly the\nth and declareth, that good merine be\nvery well, and defere thanke of God in percuting and punishynge them that he auughte. And he commendeth Sara so: percuting a correcting a her be\n, and also the not that if she would be an electe and spiritual, the must haue leste her made haue pursueth and beaten her. And yet heleueth saynt Ausinne farther, and by good reason proveth, that these heretikes and all such other as naughte be, be the very persecutors evermore themselfe, even then also when it femeth that good men pursue them.

But we shal let this procede paccle, which patch hath Lindall there brought in, but for the safegard of heretikes, and impunitie of all mischevous people, a Jobbe as it femeth of some other manes making, and planted in at picture sou\nwhat one of place, for any gave depending that it bath either upon the wood\ndes that goe before, or the woodes fol\nwing after upon it, seeing that in the woodes eter enfuseth, he putted be in\nymph of Bofes, which being a very spe\ncial electe, and an holy prophete, and as the scripture faith, a most impolite and pitious manne, did yet pursue, punish, and kill heretikes, polabaters, and fre\nmatikes, in great number among the Jewses, which thing destrovert all that pleaseaunte patche which Lindall bath there put in, to prove all luche as pur\nsue and punish luche heretikes and lycs\nmatikes, to be Imaes, Claus, and very carnall repidabates.

But futhwith after that patch Tynd\nall goeth forth in great haste, and gen\neth again against my faith, a menag\nous force assault.

Tyndall.

What a multitude came out of Egypt under Moses, of which the scripture teu\nypeth that they believed, moved by the miracles of Moses, as Symon Pagus believed by the reason of Phylippes miracles. Acts. viii. Nevertheless the scripture teuypeth that they hundreds thousand of those belernes persifed thoro\newe unbelieueth, and left theye carailles in the wilderness, and never came into the land that was promised them. And even so, at children of master Sopes saythes sayth, made by the perstwapson of man, le ape most of the rest which our infamous Jesus is riuen bote. And therefore let the emburse this present world as they doen, whose children they are though they hate to be called to.

More.

The effect of Lindalles tale is here as it semeth, to teache us what a greate pe\ncill it were, to see by the percu\nion of memne or miracles, perluadet to be\nelieue in Christo, forasmuche as of such as by Sopes and his miracles were ind\nuced to believe in God. 1.601 thousand lette
A treaty their cariases in the tyndernesse, and never came to the lands of heaven, whereupon his conclusion is, and his contenst as it seemeth, that in lyke wise I should suffer by menne of my cariases induced to believe in Christ, shall leave their soules to hell, and never come to heaven, or that is our land of birth.

Now if this thinges be so pertinell to be persuaded by menne or my cariases: I shall beleue somewhat wherefore our soules by the grace of God, shall not be lapsed into the charge of them, that with the owle of his my cariases would not be persuaded to beleue his wordes, and also doe rebuke his apostles for that they did not beleue them that had seen him risen. But to the intent that no man shall be able to escape the outward sale, to take the fruites of the my cariases that God woeth full of his church, to cause it thereby to be perceived for his very church, and thereupon to be sune currense open to them, both in learning which is the true scripture of god, and in the true fruitfull things of the same, with all such other things as god hath, and shall with his own spirit teache unto his church before unto the wooldes end. The shall a little examin in Tyndale's holy solemnnes wordes...

But will we bidde them preye, that all those, who hid on the land by in desert for unbelief, and bee holde to bee that he beareth the scripture for the scripture saith not so; for the scripture etheth that many of them did not so inordinate was ye of meate, at in great necessities for fear of famine, but for the insatiable appetite in fulfiliing the beleites wauentones of they; that which not consent with the pleasentness meate of manna, longed for; in murmured they might not stand in the fieldes as the lattardes the nowe to doe on good fridays.

And therefore had they beene granted them, and their bone graven the therwith, fos they were chossed therewith, and so will some of these at length.

Some of them were also swallowed up quicke with the grounde opening under them, nor properly for unbelief, but nathelis for that yecke which governeteth it, that is to saye, for a fensitive in gathering together with Abiathar, and Chose, a bulfe swarme of rebellious companie (as these Septuagintal heretiques doth nowe) that swarmed from the obedience of Poles and Aaron whome God had appointed so they shal governours, where God by great my cariases the open benediction.

And some other were that there left their cariases in wildernes, for by other causes beside unbelief, as by the process of the byble appearance.

But now if they all that left their cariases in desert, had they perswaded for believers, what had this made to the purpose against us, we say not but that he which at one time believed very well, may for all that at another time fall fowd y faith again as we see proved by Tindall, and Luther, and Huskin, and many such other men. But this I say for all that yet, that even amonge that people God, while they were in desert, the number of open unbelievers professing their unbelief, never was so many at one time, but that the true beleues were yet the stronger part. As it were appeare when y faithful folkcompanied therewith by Poles, where and yewes with hym, and perfeccted and beate, and subdued the faithles, and killed of them great number.

And so it eterue be by God's grace in theystendone, that never Hall there ryle to manye unlie beleues, but that the true beleues shall be still the stronger. And though the faithlesse be some time sufferd to prosper in their violent rage by some enim softnesse of such as should replete them, as you the naugther people whyre Aaron burnt not withstandem: yet Hall God alwaye continue after send downe some good Poles to the mounte, that Hall with the courage of godly perserverance by the faithfull, and the word faithfull beleues, how farre they be to be bleste and lucrative. And what it shall come to thenextent, Christ shall come downe from his high mounte and gather his flocke together, and with the mightie blaste of his own. Distracted blessed mounte, shall overthrow ye and destroy the strong captain of all these heretikes, Antichrist himselfe, and shall rule those rageous rebellious Septuaginatwishes with an yron rod, and all to trust to byke those earthly witchet heretikes like a sort of earthen pottes, shall hold his dom day, by price thereof and from it unto heaven, no small number yet of those that shall then be left. Of whom sayt Paul that saith: Then use that line and remayne, shall be taken by us, if they also in the cloudes to merite our loude in the aye, and so Hall we for ever be with our loude.
The defence of the second reason.

And secondly, there were other of those believers, as those in Lykewise, that believed by the means of menne and miracles, many a thousand, that came in conclusion to the land of behel. For this cause, no matter the persuasion of prophecy, whereby the people, by the same, procured that came out of Egypt with Moses, or other, so that they were such as to believe, were induced by men and miracles. And such believers were all the believers that afterward came thither. And therefore Lindall tell us of that left their carcases in the wilderness, that not nee to fear us from the belief attained and gotten by the means of means preaching and goddes miracles, with which outward means god in all those that believe worked evermore.

For Lindall had here no farther to saue, that in I can see to make his tale serve anything for his purpose, except he tell us that as many as came to the land of behel were elected and had the feeling faith before, and that all those that died in the wilderness were reprobates, and therefore had but the faith of means teaching and of miracles alone.

But now, if Lindall tell us thys, we will prays he proue it. For till he doo more then saue it, we will not set to saue agayne, that with as many as believed, God would himself with their willies, and that elles they had not beene neither menne nor miracles.

And we shall not lette to tell Lindall farther, that of those believers which were induced by the means of menne or miracles, there died in the wilderness such as we may well trust, have beene elected and to be nowe in heaven, and therefore they either had the feeling faith of none other might sufficiently sincere, or elles such other faith as we had gone by the means of men or miracles, was for their falacitie sufficient enough. And surely if it be so, the yet againe we shall not nee to saue. For if we may gete heaven, we care for none other land nor behel nor for none other both Lindall put in sample but by their coming to the land of behel or their resting thereof, to signifie which manner faith should attain to heaven, and which should faille thereof and never attaine thereof.

And in bose as it seemeth, Lindall meaneth that all those which left they carcases in the wilderness, perish'd to the heaven for lacke of such a feeling faith, and therefore be concluded, Even so that the children of maffe: Moses saithles faith made by the persuasion of menne, leave this of the thing which our sure thruster Jesus is risen into. But howe saith Lindall forgotten that the Prophet saith himself sat speke with God, and was taught by him, that neither were persuaded by miracles, neither told him by other meanes mouthes, nor wroght in his sight by the means of other menne, but wroght by God by the means of instrument of his own handes, left yet so, all that his carcases and his bones in the wildernes, and that him to surely, that never man should after find the to care them thence. How else not one such as attained faith by persualion of men, but such also as Lindall dooth nothing to be sure of saluation, left their carcases in the desert and never came to the land of behel; his example of them there left their carcases nothing make them against the children of maffe: Moses faith as saithles faith as he calleth it, then against the child of Lindall sonne faith. And therefore every man maye see that Lindall hath brought in this papiste like a very fool, for every man may well perceive that the faith which Lindalle reproved in me and calleth it saithlesse, because meanes are induced therinto by miracles and persuassions of men, Lindall himself knowing to be the faith of holy Augustine, as his wrobes against the Papists which Lindall hath himself rehearsed, tellstye well he bear witnes, though Lindall owe his gloce were true. For if the believe of Church because they were not good menne, yet was he their induced into the believe by the persuasion of men. And yet is he kept shote of that where that Christ is stolen to, but therein, and not in the true one, but in the blode too, and so many children of the same faith and many maste. But as for Lindalles faith believest it self, that himself and his maister and all their children stand he still and Steele, and therefore leave shote of blode and life too till tomes day, and then dare I hold to warrant them so long agayne after.

But yet thy Lindall tellles here, that this faith of ours is周转, and by his wife reason the faith of Saints Augustine too, because both he and we were induced to the beliefs by miracles and persuassion of men: Let us believe Lindall being so speckall a preacher sute by god to gene us his good godly counsell what...
What we may pe done to come to heauen. What will he annower be? what coun-
flatel will he gue be? he wil of likel-
hood, because he lyketheth to Symon
Paganus that belted for the mynacles
which he faile Phillip whoke, hynde be
therefore we as Symt Peter bohe hym
doe, to whom he swert: doe penance for
this thy wickednes, and pray to God if
heperadventure will forgue thee thy
ruill kind of thy heart.

We ought here lave, that the faulte
which Symt Peter found with vs, is not the faulte that Lyndal
swered with vs, that is to wite, the beli-
athing for miracles and by perswacion
of men, but for that he would with money
have bought the giff of the holy ghoste.
Whatbeit ths Lyndall vs not well taketh
this faultes of ours for to giv giff of a giff as that of his, it can not become vs to de-
scend it, but confess for such and be for-
ry for s. How him that we be full heavy
and repent it berve foe, that ever we
believed either the scripture the better
for: the church, or the church the better
for the mynacles that are daily wought
in it, or any piece of the saythe for any
miracle that Phillipse woughte or Jak-
obepeter, or any Apostle of them, or
yet our sauncoure eather. But note that we do to lore for it, what will be hynde
be more? Fastynge, prayyng, or styl-
mage, or other workes of penance, we
shall not neede to fear. For Lyndalle
veth none, but saythe it is liome to close
any. Wele, we sailde at hye counfable
conent for his pleasure to toare all
those iames of punye and pence to any,
but yet how shall we doe for fight? For
without the very seling faith, no repen-
tance can faute us, be we never so wel
ware in keeping vs both fro thiste and
istate and satysfaction. What counfable will he gue be therefore, how we may labore
for this faith?

He hath gue us plain annouer alrea-
dy, that ther is with vs no remede. For
sith we have to highly offended God, or
to weakenes, Francke, or infirmitie, as his
electes doe when they fall into their hor-
rides eates by the fruit of their sine re-
maning in theieth breakeing out at
their traple webs, but even willingly
of purpose, or of pure malice, when we
endew our self to believe articles of
Christes faith by miracles and perswasion
of me, which faith is (as he sayeth) the
dults faith. Therefore as for the rest of
God is risen to, he sayeth by plainly we hal
never come therto, therefore anfeth vs to
never loke thereafter not neuer care ther
foze, but set it alone and think no more
therein, but play no more mer ypry while
we may, while we ca neuer have good
in grow to come behave therefore he
biddeth us love all the present world
the pleasures thereof while we may, s
be not so foolish as to lese both.

Is not here (good Christian readers) a
good lesson and a godly compend of this
evangelicall doctrine: Whiste Symt Pe-
ter anwored not Symon Paganus to
for ye not well. But what, if there is no
toyness with but, that Lyndall wil
nedes dampe be all into hymmines
dale, yet lette hebesche he his comm-
table counfable for some other good
fellowes, as have been by grace hitherto
kepte and preserved out of the de-
live cunning into the saythe, and have
so well resitute all credence of mynacles
and all mennes perswasaions, that for a
nything that God could doe by mine
of men, miracles, they stand out clear
above and believe nothing at all.

If some such good fellow would now
beschew Lyndall to teach hym the mean-
s how he might gatte hye seling G
faith, what counfable would Lyndall
lose gue into hym: will he bid hym re-
 peasant his unbeliefe to be his god, or
man will wene he mocketh hym. For how can
he repent the now believing of any arti-
acle, but if he sythe believe that hye doctici
is to believe it, and hard it is to concieve
ymagine that a man may believe that
such a point as such a point every man
ought to believe, but if he sythe believe
that point hisel.

And Lyndalle hathe also shewed vs,
that concerning the believing, the etern
lye can nothing done at all, will God make
him find both to see and feel and to P
faith, and therefore when he telllyth hym
this tale of beliefe, and then biddeth him
goe and repent hye unbeliefe before he
tell him how he may ysetscome to the
very seling beliefe, the poor man may
well thynke that Lyndalle toothe but
mocke hym.

What counfable then will Lyndall
gue him farther? Will he tell him that
it is the liberall free gyffe of God, and
therefore advise him to pray God to gue
him? If Lyndall tell hym thus, then
the man calleth to mysde Lyndalles
Somare tale that he hache written and
taught, that the will of man can nothing
woote with God toward God, though
31.115. It may
The defence of the second reason.

It may work with God towards outward thynge, and noweth no praver ift he not in his will, wherefore it is true that Lymbell advise him to it. And if it be in his will, yet ifth by Lymbell's tale it can nothing be toward God, and the turning of God to hym and hym to God. (For if it could then they will do sordely toward God which Lymbell doth expressly desyne the poyse may wille that Lymbell doth yet but moche.

Moreover, ifth Lymbell expressly moketh all en齡ure of mans will in subduing of his reason into the service of the faith of Christ, and calleth it a barbelind reason, the man will too see that Lymbell is hymselfe belyveth, if he see not that it is then but a belybelind counterplay to bpd hym goe play therefor. For wel pe wote, the self same mynd and entent of playing that God maye make hym believe, is some en龄ure of hys owne will toward the believe.

And yet when Lymbell hath moreover tolde us yet more playnise, that the man can by hym wille no more doo toward the geventing of the faith, then can the child in the begeatynge of hys owne father, and every man well woteth that the childe cannot givt God to cause his grandfather to begeat his father: this manne must nevse perceieth that in biddeing him to play for the faith, Lymbell doth playnely mocke hym.

Finally good faithfull reader, I can not in good faith perceiue what counterplay Lymbell can gene any manne towarde saluation, standing on his franck heeresies against free will, where as it is in every good and meritorious work prysed by the goodnes of God, for both it is such as hase age and reason and walke and on goe with God, not in other thynge, but with en龄ure all towarde faith, by credence geunge both to myracle and good perswacions of men, which theynge God bathe here obayned for the meane towardes it, convenient for the state of this prest life, and sufficient for the fake cause of damnacion, of all suche as for lacke of their owne obedience, and for forowdnes of their owne free will, doe not upon so sufficient causes beleive, fith that if ther lacketh not en龄ure upon their owne parte, the goodnes of God would he have applied them with his help to the perfection and full infusion of that grace in faith, hope, and charite, that but if the will afterward finally fall therto, they shoude bying to the glose from which they shoude never fallte, and towardes which glose, Lymbell standing his heeresies, can as ye see, babble he never so rapitely, gene any man anke countable forwarde, but even to fuite still, and do naught, and let God alone. For as ye see plainly to this end at last cometh ali his holp herelesse, when it is well crampt.

And thefore woulde not yet master Pope be glad to chage his faith for Lymbell, as faithfull as false Lyndall calleth it.

But now conclueth Lymbell all his conclusion thus.

Lymbell.

And hereby may ye see yt is a playn and en龄ure conclusion as beyghte as the sonne glyning, that the trouth of Godes word dependeth not of the truth of the congregation.

More.

Who euer sayd that it bpd: who was ever so madde to thinke that the truth of Godes word, depended upon the mowthes of any morall men, or any creature extre in earth or heauen: but without any outward dependance, hath his solide substance and salinite of and in it selfe. But the thinge that is in query betwene us, is not wherby Lymbell knoweth and I also, that Godes word is true, but wherby he knoweth I too, which is the word of God. And because Lymbell and I do not agree therupon, but I say written and wrought, and he but written only: I come never but hym therin, and also hym howe he knoweth which is the word of god witten, that is to witten, which is the veyr scripture. And then speke I that the certaintie of this thynge euerie man that ordinarye bathe it, committeth to it by the cathliche church.

And that I say trouth in this point, I thinke that every chislen manne that knoweth which be the scriptures, will for his owne parte beare me witnesse, as holy frent Auffin hath alreadie done for his parte, in the woddes of his before rememberd written againste the Manciees, where he faith, I woulde not believe the gyspoyll, but if the autotitye of the church moved me thether. Which laying of sayne Auffyn, ye fe your self that Lymbell hath so falsely, y et so: all that so faptely glosed for an antwerp, that they remayn still unanswerd.

And therefore as for Lymbell conclusion, we will with good willie grante hym.
Agaynst Tindall.

A him that it is as clear as the sunne hymning, that the truth of gods wordes dependeth not upon the truth of the congregation. But yet ye see good readers as clear as the sunne hymning, that no man sayd the contrary, nor the question be twene vs was not whether gods wordes be true, but because the church and the word that goddes wordes be true. (For to faith not the church of Christ alone, but Linke, and Jesu, and Papynnes, and all the creatures of heaven and earth, and hell too, causing these heretikes only, which woulde with vs false closes make the words false, even suche as they knowlege for hys.) But yet ye see well as I say, that our question is not what thing makest Gods wordes be true, nor by what meane me know Goddes wordes to be true, but by what meanen men know which is true word of God. Whether we know not which is the true gospel by the mean and teaching of the knowned catholike church, or by it, by some other church or congregation unknowen: we may be your self as clear as the sunne hymning, that Lyndall hymself in his brighte cleere concluded, not to shew you any light of truth, but to leade you from your light of the matter and make you looke upon a wrong marke, or leade you into the dark where we should see nothing at all.

But nowe forth Lyndall hath all hiss whole poune in suche topic as ye haue heard, that we be not able to give any good reason of our belief, so farre forth as we knewe to bee by catholike church, no more then the Jewes or Saracens: he remembereth hymselfe at last, and lett hymselfe and his disciples might perdeventure come to fall in the same fault, he teacheth them nowe that are his electes and haue his seeling faith, such plaide evidente aunswers as the proofe of his seeling faith, that no man can acne any farther. For loe sp, thus he sayth.

Lyndall.

And therefore when thou art asked, why thou believest that thou haile been, take thou Christ, and of such like pinciples of our faith, aunswer, thou wast and seckest it to be true.

More.

Pe wrote well, good readers, that the principal purpose whereupon we goe, is the argument which Lyndall would some to solve, that is to say, the argument by which we pouze the known catholike church to be the very church of Christ, if because by that church's none other we knowe which is the true scripture of Christ. Whereupon we conclude that the same church therefore none other is the very true church, by which we know the true doctrine. To this Lyndall hath, as we haue heard, scudde in out lyke an hare that hase xx. brace of greyhoundes after her, she was seard at every place to be snatched up. For perceiving well, if the grant it to be true, he kneweth which is the scripture by the catholike church, he must not he then granteth of the same church is the very church; he shitteth in one, now pee, now nay, whereas he saith not in concludes auopry be it, yet he finally seeketh out a stiffe to linge away alyp by some not to grant it, shewing vs that he kneweth not which is the serpe scripture by the catholike church, but by his selinge faith.

Howe is it therfore good reason that Lyndall carie vs not alwayes with other questions from this point, and devises a question hymselfe, as why he belieth that he that he sawd the sowd Christ? For both is that question not so directe to the matter, and also ther may peraduenture oppon that question apple an other question, is whether the salvation of any determinate person yet liuing, be in the same person any article of belief; or not, and some men will hold peraduenture that it is not properly any point of the beleive but of hope.

But therfore letting this question pass for this point, I shall purpose into Lyndalles disciple, the question that goeth next to the purpose, and he shall aunswer as Lyndall teacheth hym. For I am loth to talke with matter Lyndall himself. As his disciple therefore this, for Lyndalles disciple, say ye this, that which is the very scripture ye knowe not by the known catholike church as sayeth Anthonine sayde that he dydobe, and Luther also of your owne matter's matter sayeth that he doth; I say you tell vs therefore, howe doe you knowe that the boke of the worse evangelyes bee the very scripture of God?

To this question ye heare how Lyndall standeth at his backe, it prompteth him in his care in this wise. Say thou believest it because ye secketh it to be true. Very well ye properly aunswereth. Then will I ask him one question to swappe more. Wherefore believest ye no good work haile rewarded in heaven? That
The defence of the second reason.

Alyres may lawfully be wedde nunnes, and that the blessed sacrament of the altare is nothing butt cakelad on a farrch. To all these twenty yxe questions I answere them thus. Alyres war then notkeft and feelset it to be true. And when he aketh how thou knowest that it is true, answere, because it is written in thine heart. And if he ask whe thou wrotset it, answere, the spirite of god. And if ye aketh how thou camst first by it, tell him wheder by reading of booke or hearing it preached, as by an outward instrument, but by inwardly thou wast taught by the spirite of god. And if he aketh whe thou believest it not because it is written in booke, or because the priests do preache, answere no大纲 art nowe, but onely because it is written in thine heart, because the spirite of god to preache, and to testifieth unto thy soule. And so though at the beginning thou wast moued by reading or preaching as the Samaritines were by the wordes of the woman, yet now thou believest it not forthere anp longar, but onely because thou hast heared it of the spirite of god, and reade it written in thine heart.

Lest god readers, here ye see, Eindall hath intricact his disciple to make answere sufficient to every thing. If may be ashen him, the whole effecte whereas, habed altogether in two thinges. The first, that all these pontises of his saphre he believest, because he leyth them written in hyse hearte by the spirite of god. The seconde, that though he came yxithe unto them by reading or preaching, and believest them for that reading that he readde, or preaching that he hearde, as the Samaritines dydpe for the womanes wordses: yet nowe he believest him not therefore, but onely because he readeth it written by the spirite of god in his hearte.

Howsoo many as this outwars mean of preaching and reading, is the yxtse mean by which he came therto, which mean he regardeth not now. Nozet no longer any respecte in his belief thereunto, therefore now he is now come to his high pont of seling faith, by which he readeth written by the spirite of god in his heart, the bokes of the i.x. Gedeylesthe very true scripture of god. But beleueth he not now better of a ponte because the catholike church concludes so: I will therefore akse this good scholer of Eindall, whether he sele written in hyse bokes by spirite of god, he hath a better faith then yxe pontises of his, which was an the blessed sacrament of the altare. But nozet no better faith then his, which was not keth.

The eendallers have me to the faith and party against the sanctiches, from whence false lett god was called them. And because the question will somewhat to make strage to this disciple of Eindall, because it is none toole, to whiche his maister hath taught him to make a lever. But yet I think in conclusion, his maister will not abusse him to say, he seleth himeselfe to have a more perfeite believen so. Eindalle in any suche thing as saint Aufrine and he believed bothe, left every man should sele the maister of such a scholer to prove a proude soole.

Solute on the other side, if he confesse he seleth not his own laten faith for any more perfeite then Eindalle was, but believe in hyse owne minde. Eindalle in any true ponte of bellesse commene unto them bothe, had as full a faith, as perfeite as he: then will I aketh him wether he not nowe believe the scripture mill for the autozite of his church. As well as saint Aufrine did by when he wroate of himselfe against the sanctiches, if yxe should I would not beleue the gospel but if the autozite of the church moute me therto. He beleueth it by autozite of his church alwayes still, yet dare I saye. Eindalle I suppose dare not saye contrary, but that is spirite of god had alwayes written that conclusion in his heart, as in the holy heart of any disciple of Eindall, whom Eindall had teache to answere the contrary.

And thus as concerning the knowledge of the very scripture which is our principal matter: Eindalles answere in hyse very chief point of all, but the proue his scholares faith better then Eindalles hyse answere that he teache they was the contrary.

But note lete in these other articles after this good scholer of Eindalle, lest it is to seke and finde in his heart written by the spirite of god, the monkes that have by boke for taken field, may lawfully fall from filthy to womanes field, and under the name of weddying, make bloud trumpettes of nunnes. Seleth also by the same thinge, he is belieth: the place of the blessed sacrament of the altare ther is nother the precious body but bloud of Christ, but onely cake and bade and wine, or fayre in fede.
in seck of brede: and if the him I sape therefore the question, to where his master hath bounden him to make answere, that is to wit, howe he came firke by his faith, that is to sape, the hystory of faith of them, before that the spirit of god with writing in his heart, caused hym there to reade & feele them.

For answere of this question, Tindall sayeth to his scholler. Tell hym whether it were by reading in books, or hearing it preached. Wepe well. For if his master by both hym tell us, I would pey him to tell us, whether by preaching or reading in books. To thys he wyle I were answering me that he learned those things by preaching. Then I ask him by whose preaching he came to this. And he must be true to sape, that by the preaching of his own master William Tindall, Luther, Lamber, Huskin, &c. Switlingius, &c. some fache other apostatcall preachers. But now to this shall I tell hym againe, that he had not the selue faith written by the spirit in his heart after his masters own tale, till he first beleued those same things with an hystory call faith by the haring of those holie preachers, he must to the contrare, that he may leade us into the same faith as they did hym, tell us what reason he hadde to beleue them, seeing that they be nothing of men made learning, no of more wite, no of to muche vertue, as were saynt Austine, saynt Hierome, saynt Basilie, saynt Cypriane, saynt Chrysostome, saynt Gregorio, saynt Ambrose, with many such other like, whole holie living, true faith, and doctrine, God hath approved and testified to the world by manifold woonderfull miracles, all which holy doctors have taught us, and which we must beleue, to the contrary.

To this question Lyndall teacheth his scholler to make answere and sape, that he beleued them because they be of good authority for them. What authority sape they for them shall I sape? For of this question Lyndall himself maketh advisere and faith: Concerning outewarde teaching, we allledge for his scripture and the same church that was this. This hundred yere had autho- rite stories which they had brought to feele with we confound the lives.

Remember ye not home in our owne time, of all that taugh grammer in England nor one underdoke of latine tonge: how came we then by the latine tonge against, not by them though we learned certain rules and principles of them, by which we were moven and had an occasion to seeke further, but out of the olde authors. Even to we seeke by olde antiquites oute of where we learned, and not of our church, though we received many principles of our church at the beginnynge, but more falsed amonthe then truch.

Loe godly readers, this disciple of Tindall in thefe articles of his faith sape, that god chyple mennes god worketh shall have no reward in heaven, that false menes worketh, and in his blasphemy against the blessed body and bloude of Christ in the sacrament of the altar, he beleued his master, and his master his master Martine Luther, & the other olde masters of these new sectes, not without a cause, ye see well.

For he saith heber allege for; their beholde the scripture & olde ancients for, & therwith as menne have bought by now the true olde grammer agayne, even so doe they nowe by the olde true faith agayne, whereas though they take some principles of the catholike church at the beginnynge, yet ther tooke thefe of more falsed among them truch. Of which those things are that he callith the falsed & he faith they take of the church, ye know god chyple readers of Tindallis well enowh, those are the pouerste of teaching and which he to doe; for everytally raileth against the catholike church, the teaching that good two; ke sape rewared in heauen, and that soul should speke ho holie bastes, & falsing bastes, & prap fo at chyple loues, & honore the precious boode & bloude of Chyst in the blessed sacrament & observe their holie bastes made to god & soe; beise that therer should be reposed bastes, and manie such other things.

These things he saith that the church hadde taught him false, tell that noe Lyndall, and Luther, and Lamberte, and Huskin, and Switlingius, have reproved againe the vngyte faith in al the pouerste, that hath beene this eight hundrith yere lisse, as Lyndall sape. These thynge have they noe restruced and brought the same agayne by antiquites and olde bastes, who be master Lyde, late master of Paules scholl, brought by in London the reighader in teching of grammer and learning of the latine tonge.

This is, good readers, the thing that this good scholler of Tindall by counsayle of his master answereth.
But nowe good readers, we must tell hym again, that his example of grammar and the latine tongue, is nothing like the matter of faith, that he resebull it inno. For the latine tongue was nothing else but a L Yepse prompse to presever for ever, and therefore it might by chance and occasions of battle and warre, perish and be lost, and the countrees capelched to leue it, receivse some other language in the Northeret. But as for Yapste can never falle, no more then can the catholike church, against which, our favour hath hymselfe promisit that all the heretiques that rebelle aganist heret, nor all the poyntes upon earth that enbarge & appugne it, which two foyles be the gates of hell, shall never obtein and preveale, nor in likewise all the devils of hell that are within hell or walking in this world, but aboue the gates of hell, shall never be able to descope Yapste which our favour hath in likewise promisit against the devil I went about to fitt it out of yps church, should be preferred & kept by the mean of yps own special paper.

And therefore, with grammar in the latine tongue is a thing that may falle, & the true Yapste is a thing by the spiryte of God, accordinge to Chyphes promyse perpetually taughede into yps church, & therefore c a never falle, nor not though all the boobes in the world shuld falle; therefore yps might of graine likened into Yapste, is no more lyke then an apple to an oyster.

Howsse as tordynge anpe luche olde autenticke floyes as he spoketh of, which he fath the church had brought a stepe, wherewith he fath that Luther & Tyndale, & Hulken, & Danglentus, confonde our ypses: I wold be very lain heare some one floys, by which he proouched that fasting, and praying, and almosde bysnes, woon in Yapste, hope, and carytis, he nourge woon; noz c a never halle savordes in heauen.

By what olde floys proouched he folye shoul not pay for their foyles soules.

By what olde floys will he the bebe, that chyphion women be preistis, and worship to sount make.

By what olde floys can he make it god, that in the blessed sacrament is not herbe noz bloue, but only bare hede and wyne.

And by what olde floyes neved founden out, can be now maketh know, that freses o, monkses professed, were olde went to wedde nunes, and wel allowd muche commended therein.

Wee be very lice that in all these poyntes except that, we shall finde in these olde many olde autenticke floyes pouing thier heresies falle. Howbeit, as for the last in dev, I fin not as farre as I can remember, any olde floyes against it. For I suppose betwixt that untill fee Luther notwe beganne of late, there never was ymche to be assayed, that ever durke for veryyme atteppe anysuch incendious marriage before, but if it were only Julius apostate, which fell furthwith from the faith, I came a false papye, & persecuted the chten folk, & Christ quicke him thereafter, and moste sent shameful death, and the wonder of all the wolle upon hym while the wolle sandle.

Nowe come we then to the scripture.

For therein they make as though they reigned, we alledge (faith Tyndall) for vs the scripture, other then any church that was these, rishi, peres.

Firste when Tyndall here yapste we would write of hym where we, we Lutheranes, & we Hulkenes, & we allaplykes, & we Danglentus, & of vs Danglentus, of which the rable of all the remamnent of those hundred sectes, of which c a never one agreeed with other, noz c a many with yps felowe, but ech of them leyed the scripture attwells against all the remamnent of the sectes, as against the catholike church.

Belydes this, where Tyndall yapste that they alledge for them the scripture, we saye that some thynings ther that are not God will have believed, whereof yps woodes was delievered into yps church without writing, and in yps church without writing preferred by the self same spiryte that enlightned the writing. And this we doth by olde autenticke booke of olde holy doctrine, and by the autenticke of the catholike church, and by the manysolde mysacles that stil continue in onely the same church, for the comprobacion of the doctrine of the same, and belydes all this, let by plaine scripture too, as I have clearely poued into Tyndale in the larte Luther of my thyde boke. And for yps purpose in that poyn, he hath not one text of scripture, but such as he maye be ashamed to face against the right sense of them to brede them furth in place.

And oner this, for yps small confusion in that poyn, ye have ynter feltes heard in my fouerth boke, that perp found.
Agaynst Tindall,

A cruel virginite of our ladie, he hath him selfe confused, that who so latter heare it taught must believe it, and yet is it not proved by holy scripture. And therefore must he never ascribe that false fable hereof, which he was wont to hold, that we be bounden to believe nothing but if it be written, and as Luther sayeth he surrently written in scripture.

Howbeit, in this that he saith, he alleged scripture, he both but walke a bout in a maze. For well pe wotte, good readers, and so woulde hymselfe, that betweene these heretiques and the church, the question is not for the more parte in the worckes of the fuperiture, but upon the right sentence and understanding of the fuperiture. Nowe doe we lave therein agaynst them the olde auncient doctores, whose explication they contemne. For bothe for the rwarde of godly works, and for fasting, and for the blessed sacramente, and for bowes of charitie, if they would sende unto the eres of the olde holie doctores upon the scripture, they can never awlobe it, but that the scripturees be cleere for our parte against them, or elles as I have often sayde, lette Tindall tell us one of so many fainites, as since the apostles time have written vpon the scripture before Luther's days, that expounded Scripture in such wise that it wer by hyse explication, lawefull for a frete to wedde a nunne.

Therefor in conclusio as concernyng the scripture, so for suche popistes as God hath taught his church without scripture, as the articel of the perpetual virginite of our Ladie, Tindall can not teche his disciples that they allege the scripture, so in scripture it is not spoken of. If he will lave that they beat Libertie, and not bounde to believe it, hymself hath in that articel confesed the contrarype before, as ye have seen in my foureth booke.

And also in all suche other lyke he believe not the church, he might alwew not have believed saint Paul. If the say that he could not but believe saint Paul, because God vouchsaft miracles for him, by the same reason must he believe the catholike church, for as much as god continuallly in every good chilen contrerpoweth miracles in it for the catholike church, and withouthe his miracles from all churches of heretikes, and there declared that he both those miracles not onely in it, but also for it.

And also Tindall knew not that god by the mouth of saint Paulie spake so, but because that the church taught him that God did so. If he saye, he felte it by the writing of goddes own finger in his heart: he must consider that he speke of the same before that his hearte was so holpe, that God spake with his own finger therein. For hymselfe sayeth, the blessed saint goth spake spake, and the feeling saith come after. Wherefore at the least in that time, why should he not aithe believe the church when he sayeth, This thing God by saint Paulie did tell, as when it said, This thing God by saint Paulie did wypte.

And in lykewise for the books of the written worckes of scripture, of which these heretics receyve such as lyke the, a refuge such as they list, sith that in the beginning sauing for our catholike church they neither knew the yone nor the othere, why should they not believe the same church, as well in the one as the othere.

And as concerning the books of scripture which they themself receyve, sith the debate betwene the church and these heretics standith not upon the worckes but upon the sentence, if Tindall were a Turke borne (because he was latep to often the Turkes for his part against vs), they would be well they might rebuke hym but for a proue sole, if he would noe determine to confirme them their Alkest in great and necessarie pointes of their faith, against the content and agreement of all the olde expistours of chere, and the belief of all the people from the death of Babomet unto Tindalls birth.

If Tindall would nowe refutere obsercion of the Turkes and their Acharon with obsercing in lykewise agaynst me the Jewes, and the olde Pahant, which Christ and his apostiles taught the to construe contrary to their olde understanding fro Moses days to they owne, that the church of Christ both even the same still, and will therefor say that to my selfe and his master Martine, and Huskyn, and Studgillus, teache the church of Christ in lykewise to construe the scripture of the new testament in necessarie pointes of faith, contrary to the content of the olde expistours and the common faith of all christians nationes, both the wyne of Christes death, his blessed apostles dayes to our owne dayes, as Christ in his apostles the catholike church teache the Jewes to obstrue their owne scripture of his oles
The defence of the second reason.

As old testament, that they had hade and taught so long before; I answerer Lindal thenceunto, letting passe other an-
swers for this point, that Christ and his apostles and the catholic church ever since, have proued and yet proue the authority of this doctrine to be a
true the Jewes in contrecting of their owne scriptures delivered by Apostles and the Prophets, by that it hath pleased god to:
the restactation thereof, to shew
by Christ and his apostles, and his catholic church, continually to this
day many meruaylous miracles, and
withhold them all from the Jewes.
Now let Lindal, and Luther, and Hus-
ken, and Swingius, do the like against
the catholic church, and then let them
come and teach the church to construe the scripture of Christ contrary to all the old.
But all those miracles among
them, the catholic church leseth them.
If Lindal and his son felowe will in
the same place goe nowe aboute to
teache the church to construe the scripture of Christ contrary to the continual faith for the apostles dapes into their owne, we maye muche better cal them
proud presumptuous fooles, then might
the Lurtkes to teaching them a contrar-
y construction of their Richardon.

Whatsoever, hys enfauumpse of the Jewes will not helpe hym for another
cause. For the old expositours of these scriptures both of Psalms and of the pro-
phets, were upon the part of Christ and his apostles, and consequently of the ca-
atholic church continually against the
false yreves and pharisees, and the false
doctors since, in such maner youte
ners as they and we barpe for, as appea-

tly well by divers of their books, which
be dapes boughte forth and alleged by menne at this dape learned in
their owte tonge, and also by that fascinatingall learned man Lypse in his
exposicion of the second Psalm.

Nowe if Lindall and Luther, Hus-
ken, and Swingius, can sape, that the
old holy doctors expositours upon the
scripture did ever exposit, so by their
exposicion it might appeare the
scripture of Christ appeared it for lawfull and not abhorret it as a thing abominable.

And thus to see good readers, that as concerning the scripture which Lindal
here teaceth hys dospelke to saye, that
they alledge either then any church the

But
A But while he spake that he selth it weren within his owne hearte, he weneh hintelfe byrere sure. For he thinketh dere there can no man looke in therc to contolle hym se whether he lye or not.

But yet as wyse as that inuention was, Tindall is therin begydded, and god hath gone beyond hym, and made his wyse wolue founden ore more playne. Then of late appercy he came to contolley the felse wyse folly in Richard Webbe. This Webbe while he was chancellour to the kynge, highnec, was by druyers heretikes deted unto men, that he had sold and bled continually to sell many of thosc heretikes bokes, thosc bodes by the knyges graceous pronclaci to be brought into the realme. And farther, I was by god and honest menne ensomned, that in Wykofre where he then dwelled, there were of those pestilent bokes some thre stven in the strete and lefte at mennes dores by nigte, that where they durst not oter they popson to sell, they would of they charite popson men for naught.

Now being thus ensomned of hym, and hauing berere sure knowledge that he was a great medler in suche ungracius matters, and bittoring of suche popson bokes, of which I had a dozor deluered into my haces by Michael Lobber, whone I had attached for like matters, and whercby had recepct the same dozor and bokes of Webbe, and afterward abused his heretikes. I gave out a commision to certayne god worshipfull folk at Lystow to attache Richard Webbe. Whereup after hertes there souned to appere bfore me, he wente atlarge, and cumynynge to London, the dape bfore he came at me, gate hym to Sainct Catherines to Robert Hector, to whome I had bided of his bokes bfore, and fell in a secret agreement with hym what ech of them souldse far thynen when they were examined theorth. And when Webbe thought he made the matter safe and sure therc, then came he holsely to me.

But nowe was he otherwyse begyled, for yetere he came at me, berey fear that Webbe might pry to tell the truthe, thought he wolde him selfe be fore him, and sente meworthy in great haste of Webbes being with him, and of all the communicacon that had been between them too. And so Webbe wasare therof, beyng cramyned on the moour, first of druyers other things amswvered on his owne manre a false ammoner, as he very well perceived, sauing the false of hym remembrance. For ever for the more parte, he referred and restrayned all to hym remembrance. And when he had al done, and saw that I found no faulte, no nothing obsted against his answers, but so did my selfe as though I believed them, then he beganne to tike piteouly bypon me, and sayte that he had ever hearte, that whoshe were in hym examination true and playne into me, he had been alway went to finde me good favourable, and said that for that cause he had hymselfe sowed me all that ever was in his stamke, as playnelye as he knewe it himselfe upon hym spake to his remembrance. Whereupon I shewed him that if I found him true, he shoulde synde me favourable, but I heard of his answers were not all true. Yet if ye synde any one false, never be good lodge into me, nor never truste me after whyle ye live. Then for a say, I thought of hym to many lyes to atay hym with some one. And than I asked him agayn of one by Nicholas, to whom he had answered me before that he never sold any such bokes, but that the priest had be saide offered hym suche bokes to sell, but he would none bere, and that he had not seen the priest this halfe yere, and the last time he sawe hym was at Lystowe. And when he yet abode therby bypon hym othe that this was true, and elles volde I shoulde never believe hym in any thing, no; newe him ane favour; then I asked him whither Lystow wer in holbode, and wheter, by lokes wer halfe a yere.

And when he perceived by those questions that I knewe of a certayn assembyle of theris in holbome within, by lokes before, then he calle downe the heade and said he had to goe it. And when I laved him his persurpe, he saide he swere for no farther then he remembered. But when he could not make me believe he had to goe it then abode he fel upon hym martones, piteouslye bypon me to suggeste hym selfe to me, in which the soul he saide, ought hym a shame. So in good faith yer ther is not in any mine answeres, any one thing but true by this Webbe, give I, in saydes is that he be true, then will I wilke at this one and lette it goe for none. But nowe if ther be any me lies, call them again betime, and I wil then take your full tale for untold. Say by (by he) ye find any one more, then never believe.
The defence of the second reason.

I believe me while ye live, but take all so; lest that ever I tell you, and put me to open shame, and make me a saunpse to all your pelured knaues in your realme. Well say I by the lychgod the remenent be well trysted, ye would not els Westhe make so large an offer. So in faith fix faith he, but if I were sure that all were true, I would not be so madde to say as I doe, and take your favour so foolishly. Well quod I, when sawe you Robert Hector then? Now by my soule fix, as I have the word your loydeship by pon myn nothe, I sawe him not this halfe yere to my resemblyance. Well quod I, remember your seke well, ye knowe peple where he dwelteth, and he where you dwell, and therefore remembre whether ye were with him at Saynt Cathetiners; ye have met with him at Whowe, or that ye were together any where els within these three or foure monethes. Then he began to rave a little, to claue his head, and rubbe his face, and said: Nay in faith, to my remembrance we mete not to gether this halfe yere, and by my truth, I cannot now call to monde well where we mette then neither. Westhe quod I, let that passe then, and tell me another thing. Was yesterda day halfe yere age? And wer ye not yesterday with him at Saynt Cathetiners, are ye not nowe shamefully so? I was well ye haden not forgotten this. Then down went the head againe into the bonome, and yet he habil'd because I faide he was so shamefully, as though I could not looke into his breste to see whether he remembred it or no. He would have seene not to remembre suche a point on yesterday. But he made me therewith remembre a like manner of a man of myne done by persone, one Davy a boughne, which had been maried in England, and lapp'd that his wyfe was dead and buryed at Worcester two yere before, while he was in his crountry, and getteth much praise, and often telling, he how so he was when he came home and found her dead, and he soe brauncly he had made her better prayers at her grave, went about while he was at the quenes in her ongles busines, to marry ther an honest wedowes daughter. And feaped it that everypon the day when they should have been maried ther, he and euery together, was I adored with trom London by my wifes letter, that Davids wyfe was a line, and had been in my house to sees him. Whereupon I called him before me and other, and readde the letter to hym. Davy maister quod he, that letter faide on me think by my wyf is a true. Westhe quod I that the is. Davy quod he then? I am very apayde, for the is a good woman. Westhe quod I, but why art thou such a nauyge wroughte manne, that thou wouldst here wode another? Didst not thou say he was dead? Yes maister quod he, men of Worcester tolde me so. Why quod I thou falses beast, diddest not thou tell me and all my house that thou wert at her graue by? Yes maister quod he so I was, but I could not looke in ye worte well.

And as Davy thought himselfe safely defened against falsed by that he could not like into his woules grasse to se whether the wer in it no so thought. He him selfe therefore sendeth for ane partie of perjury, because I could not like into his breste to see whether he remembred the counsayl so strudly taken with me the day before; no.

And in like maner hopeth Lindall himselfe sure with his feeling faith against all redarquic of his fals heresies, because he seeth that no man can like into his owne breste but himselfe, and finde what he seeth written there.

But now as Davy my man was bewayed by my wifes letter, and as we was bewayed by Robert Hector; so is Lindall much more clerly bewayed, and his countable utterd by almighty God hymselfe. For whereas Lindall would haue ben wone, that he seeth it written in his owne heart with the very hand of God, that feres may lawfully weste nunes, god hath himselfe plainly told the contrary to all the olde bolpe sayntes this ye hundred yere before; by all the same place to all chisthe people before, that now there is no god ma in all chistendom, but he feeth and fluideth written by gods hand in his owne heart, that Lindall seeth not that foule filthye heretic written in his heart by the hande of God. But if he fee it written there in deed as he saith he both, then he seeth it scribbled and snaped in his breste by the croked cloud claves of the devill.

But yet if the feeling of all good men will not aunthe Lindall, but that he seeth alwaie full written with Gods owne hand in his owne bolpe heart, that the faith of the catholike churche is but an historical saufe in all thing that aughe is, and that it is full of hers aforesaid.
A belife, and that therefore it is the church of heretics, as he said in the end of his goodly solution to the first argument: for therefore he that goeth from it, he as he there faileth the very church. And then his athel be by him the very church, at the must by his distinction of the very church because ereticks, and have by his owne distinction also be vert feyling faith written in their hearts by goddes owne hande: I demaunde and alike of Tindall therefore howe it happeneth that his holy ereticks a faithful fully seeling folk gone out into the catholique church, feele not all one faith, but in great necessary points of faith the feel the echo of them to contrary faiths to other, that echo of them feeleth other, and echo of them caleteth other falle fulmininge hereticks, and though the falle theselves confess and agree together against the true catholique church, yet for they contrary felleth so verie between themself, that Lutheannes, Anabaptistes, Puskins, o2 Swinglanes with many sectes noce, would one byt of a mothers hole. And whereas they complaine that heretiques bee punished her, yet one feel their punisheth and killeth other among themselves. And thus good reade can easely see that their seeling faiths so dissonant among themselves, so contrarious and repugnante, be not written in their harts as Tindall faith by the hande of god, whose spirte is the insipier of bintre, concorde, and peace, but is as I told you before, despered and blown into the haertis proea, by the spirte of diuorte, debate, and diuereitie the devill. And yet for the better persenuping of Tindalles doctrine concerning faith: consider ones again good readers that he putteth two kindes of faith, an historical faith, and a seeling faith, so that evry person that hath any faith, it cannot be by Tindal but one of these two kindes, euyther historial faith or seeling faith. Now historial faith in the articles of a necessarie, he putteth to a belieuenge of a necessary truth, attayned and gotten by an outwarde meanes, as by hearing the thing preached or reading it written; theys faith he callgeth faymte and sebelie, unable either to take a soure or to worke well, and 2o conclueth the devills faith. The other kindes of faithes, that is to wite the seeling faith he faileth is that faith that godde writeth hymselfe in mannes harte, and therefore that is a seeling faith. For he that hath it in his hart of goddes owne living, he hath it so that it can never be walshed out, but must of necessitie dwell and abide with him, he can never faile but he shall seele it in his harte, and that seeling thereof shall of necessitie make him love god, and ever worke well and never do deadly sinne, though he do neuer so many beuerly dedes through the scrote of sinne remaining in his harte, howbeit out of bys tralle members.

Now good reade can se he begyn at his tope faith, and hisse faith he can neither endure nor worke well: I would wit of him whether if the man die forth with as soon as he hath it, with a good purpose to be baptised and to worke well if he lived thereto, in such minde as manie martirs died before there children, should he be saved with such historial faith without any other further seeling faithe or not. If he shall, then maybe the historial faith be sufficient for saluation, ye thought it bee so fainte that it may faile ye maye it percyas laste longe and not faile, and a man may with it in peaker, pasting, and aloune dece, as well at the lefte dale as Conelius Centurio the paynym byd by without it. And then if he were Jesu in such place as he could not be baptised so lacke of a ministring, and so died without repentance of his sinne and such historial faith, and such working without any further seeling, thabe he not faile: If Tindal sayyes, then sayeth he somewhat more for his historial faith they will stand with his worde befo. Now if he sayeth, then fith the man can do no more for his part, but believe well and doe well, and the seeling faith that Tindal speakeeth of must be by god confounded, toward the getting whereof the man can hiselfe saith Tindall no more bothen can the childe in begeting of his owne father: I trow Tindall that have no man that well considereth the great good nature of god, give his credence in that place.

Now if Tindall say that in all suche cases god both into him that belieueth onyes with a store seeling faith, infernado the seeling faith thereto, except the man have on his owne parte some other let and impediment of sinne, then sayeth he therefore confesseth he that the manes endeavour inclining his belewe leading to the ferre of historial faith, hath yet at the lefeth side somewhat more done in A...
The defence of the second reason.

A him towards the geatynge of the selinge
taphie; which onely fath Lindal calleth the right taphe, the taphie then the childe can be to, the geating of his owne fathier.
And so lyth Lindal in his bokke.
I telle also that it would come farther by Lindal, that he folt the oute faith to be, God shoud not let of good congruence any more to iusfond the seling faith into him, nor with-standing anye other sciences into whych the man is going, caried forth to his fathier by the rage of compentence reigning and ruffing his weakly members; then be lettered to kepe his way, any falling at any tyme faith fail in the all the yones have it, nor with adye to so terrible a abominable desse that ever they can doe after. And so shoude it apper by this, that to doe grates the histocall fathier, hath alwau to with the selinge faith also, though he were in the way toward the doing, pe or though he were doing in bedef never so great horible mistefe, so that he fall thereof for straely. And then shall walle no faith fail in his wretches, but he shall finde enough. I say also that it is so histocall faith gotten by man, yet other good circunstances that may by possibility may put unto it, God both ever abed and iusfond the selning faith hunteh, supplying by the congruence of his owne godnesse, illuminate and lacke of power upon the manner part toward attening of his owne iusfacion, being the great high gift of god to faire about the propotion of manner naturall lattren is I say low and destroyed the effect of all Lindales fution beth exon histocal faith and selinge faith.

For then every man that ones bath well the tone, is by and by car of the other, without which his good works were toward y reward al sought in baine, where thyng the liberal goodnesse of God could not of congruence for any lacke upon his owne parte suffre.
And thus for the tone balle of his blissfull, that is to wit the histocall faith, ye se now good readere to what popcet Lindal is brought. And now considere I speake here of histocall faith, as of the faith in necessary points of y beleefe, attainted and gotten by man, by outward means only not that I think mine owne tone that histocall faith is attainted without the inward workings of God, but because Lindal doth pretend it, therefore I thus reason it, to contenent