or the gospel before the church

but if the soe be somewhat to it.
I speke of the chiefe captaine of this field: perhaps apace, the captaine will march on to moode. But ye mate not say, that captaine will march on to moode, but if ye say which captaine by some other token, or else point hym to your finger. And Edall knoweth this well enough, and therefore he calleth god alway the lord, and not a laode nor a lode. And therefore I narrative why he translated in principec eae verba in.

S sgrinning was that word, for surely that word that was, was not to beginn with alene, nor to change there, but if Edall ented to moode. But as I was about to say, where he translated Godde was the word, albeit that in the greeke and in the latine it dote well yealude, and in the englishe that manner of speaking make saume in many other things,
and especially in this thing, which in the fift person of the second singular, where the things that we speake of or the articles; and wherein the word which is in the verbe in our englishe tongue, chang'd in these two persons.

Singularis, sithen the double always, and mainet the manner which of the two termes we take for substantive which for greeke: yet in this great manner I would rather our own style have chang'd and turned the order of the woordes and translate it thus: the word was god, then was Lindall both god was the word,
and likewise in English either was Christ was god, the word was Christ.

S Gode was the word not well spoken, sauing he understande thereto the other with the wordes chang'd, that is to say Christ was God, and the word was God. For elles understande as it standeth god was Christ, were as much to say as that the three persons the father, Sonne, and holy ghost were Christ all three.

Now the fay not this to shewe that I think that Lindall ment any evil in this, no, I impugne not in this pointe I translatid so greatly, but it may be done; but I say the other is in English better and more cleere. And I hope therof, to shewe that he did undertake of the fortes in scripture, may be sometime by to make our better changed then kept. And I tell you this to shewe that ye may more sternly perceiue, that Lindall should not have letted in the other place that he alledged in the fift of saint John, I receive no record of ma, to change the arises of the woordes with letting in the article, and to have sayd, the record I receive not of man. But the article signifies the first kind of record; rather then to do as he hath done leave it quite out, as though god referre all manner witness of mal, he should rather have translated it, the chiefe record I receive not of man, as bynielle bath in the fift. Of saint John translated, the chiefe rule of this woordes commeth, whereas in the greeke it not thes woode chiefe, but that he putter in. But why did he do this? because of the article, which he would not withdraw. He the selfe he should have inserted his honour.

But he withdraweth it from here from the witness of god, because he would take from Godde the witness of all man, Chasten people, which by their true belief do set they scales as witnesses to the treath of god.

Now if he will contend and prove that by the word strength of this article h, or of his correspond in the greeke, is being by the same in our speach as in greeke other, in which it may some artifices have not alteration in strength: all these shall nothing serve in at all. For if they have sometime that strength, it the matter greeke that greeke article hath that strength in this place that we speake of nowhere: that shall suffice to prove that he hath done no good to leve it out, when he might in the englishe tongue the mane to expresse pr.

And it appeareth that he doo pet woordes, where he sought the meanes to exclude the, and woordes of a life he lett it out maliciously for the maintenance of his here, by which he would make it tame Christ by those woordes rejected and repel the witness of this holy catholic church. For which cause he hath done translated these woordes wronge, or rather trible to true woordes as they bee.

This in leaving out the article the second in putting in this woordes, the third whereof I suppose not yet, in this woorde trepove, in pred of this word vake. For the greeke is hienachos, and the latin is capo, or capable, and the greeke and the latine significid thus: the word receiving, now in all one says I take no record of man, and to saye I receive no record of ma. For the other partie sheweth that I care not greatly for it. I chanceto the other I receive no woordes of ma, receive.
Whether the church were before the gospel.

A signifieth that I woul not receive it but refuse it through it be offered, or elles a nother thing which woul not ferue fo

Lindallese recule, that is to wrypt, I receive none because no man oftred me none. But Christ without seeking for it, was offered the wytneles of saint John, which Lindal makeh as though Christ rejected, while he falsely translated the wordes of our saviour, s maketh hym say, I receive no witzene of man.

How shal I plainly shew you by many place of scripture, that it is false? Christ receiveth no recorde of man, and then may ye there by see that Lindal hath translated fals. Or if it would be blinde you with blindinges upon the greke tongue, ye shal at the last wrye perceive plainly, that he taketh his sentence falsely. For these twoo be plainely repugnate, that god receiveth some recorde of man, and that god receiveth no recorde of man.

For Lindall can not say here Christ make it there by figure calle perteke, as sauient John did where he saith, hys wytneis no man takeh, meaning vere fals. Our sauiour himselfe, in the xxxii. chapter of saint Luke, when he had showed hys apostles and other of hys disciples that all thing written of hyn him by prophyes, and the prophyes and in the psalmeis, were and must be fulfilled, thereupon opened their witten to the understanding of scripture, I coped unto them, thus it is written and thus it behooved Christ to suffer and to revaine from death the thirde daye, and that patience and remission of sinnes should be preached in hys name amongst all nations beginning at jerusalem: he coped unto them forther, and pe are wittneises of these thinges, and so I will sende the promise of my father vpon you, and tary you in jerusalem till pe be endowed with power from an highe.

Linde he may lee that Christ did not say that he woulde receive no wittneis of man. For he sayd himselfe that thole me shoulde be his wittene amonge all nations. He faith also himselfe unto them in the xxxv. chapter of the acts, ye shal be wittneises unto me in jerusalem, in all Iewis, and in samarie, and out unto the gentiles ende. The newe testament is full of these placeis, in which it appeareth plainly that men be the wittneises of god. For though hys truth is so trusted in it selfe, that it neether no witteneis of man no angel, as touching any needes that god hath so

hymselfe: yet he eneth to worke the woop to mannes salvation, not by onely mircale (wherby he might if he would to work manes woop to content, s he shold not partie to beeuse, s end in to the harte such a light of understandinge that hewould not taste to know any article of the sappe, but also by a natural way opend unerto, where the woop of man may by the laboure of hym selfe woop God in the capturing of his woop, with helpes of grace into the obedience of the woop of god, somuch that in devoure hymselfe towardes hys come saluation by faith: it pleaseth god to bee in this waye the witteneis of manes for a meane, as he saith in the same v. chapter speaking of s witteneis of saint John, where he faith, the recorde I take not of man, but I tell you this because ye should be faue, gaining them knowledge that though hys credeence hange not upon the mouth of manne, for he hath as he there faith a greater wryte then the witteneis of saint John, that is to write the wittneis of the father hymselfe: yet was it obuened that he should have also to the witteneis of saint John, and so afterward of his evangelistes apostles, and after that of his other holy doctours and saintes of every age, and specially, the witteneis of hys whole catholike church to heare and give credence unto them for a meane by god guided, by which man should come to faith for hys saluation.

Here ye perceiue that not only in other places of holy scripture, but also in the selfe same place that Lindall bringed to thymselfe, willing by hys fals translation and fals understanding, to make men wene that godde tooketh no maner witteneis of man: it is cleerly pouueth he wether laped no zent in that manner, but that he received not hys chieffe recorde of man, because he had greater recorde then man, that is to woop as welle the woopes which hys father made him worke, as also the witteneis of hys father himself, which not withstanding, he received and accepted for a meane of mannes saluation the witteneis of man also, as pe see by these places of scripture.

And likewise in v. v. chap. of saint Jo. our sauiour teacheth the witteneis of men to the witteneis of hys holy ghost, where he faith hys disciples, whoe the captor is enim amonge I will tende unto you fro the father, wiche is theifes of truste that procedeth of the father, he.
The shall beare witnesse of me, ye shall beare witnesse also, because ye have been with me from the beginning. And ye shall bear witness also because ye have been with me from the beginning.

And yet for ye should not by these words be so foolish as to think that I am the better and the more credible prelate, that all ye say is therein is either plain untruth, or else such part as is treueth his purpose false.

And for as much as Lindall is all in the word of God, and would therefore by making it use that mine were false, theretofore to so much as for the witness of Goddes want is to understand that whereas Lindall faileth that the word of God clearest mannes soul from false faith, for ye were done by reason of the word, it is not true (as Lindall would have it seem) the word not (as he would have it seem) clearest his foul, but not (as he would have it seem) clearest his foul, and the grace and goodness of God preventing many will, with offering naught by the hearing of his word a gracious occasion of faith, for whereas many will working to grace towards the capturing of his understanding, towards his belief of goodness of word, and beside the grace, faith, and help of God working many will towards that obedience, whereupon following the grace that accompliseth and perpetueth the full act of believing: besides all these I am therewith toward to a nother thing, without which many a man should never have cument to it, that is beside his word of God, and wonderfull works of God in doing great and meruiall miracles, without which many a man should never have believed that he had ben God, as himselfe testifieth in the b. of saint John sayeng. The wordes which my father hath givene me to do the same wordes which I doe, thry be witness of me that my father sent me.

Will ye see that Christ priceth not all in his word, but whom his works therewith. Hear what he saith in the chapter of saint John. If I had not cument and spoken unto them, they should have no sinne, but now have they nothing to cloke therin with the ball. That hatest me hatest my father. Now though thes be in dere trueth, that if Christ had never cument and spoken to them, there could not have ben layed into them the sinne of that unbelief, whereas they were now fastly whether they refused to believe on him and hasted him: yet yet that his only preaching was not the thing that should bring them and bynde them to believe by papian pagnie of damnacion, but he wrought
Whether the church were before the gospell.

Without miracles among them, for the
proofe of his word, therefore he faileth.
If I had done works among them which none other man did, they
should be without sinne. But now they
have seen and yet have hated both me and
my father.

Thus hast I cleereley shewed you that
where Lindall would have it seeme, God
doeth alone by alwayes even sines
oules to false faith; he teacheth in
that a false faith, for the miracles ma-
nytimes helps to y clening of mennnes
oules. And let Lindall strike well to
this point, for I sente shortly to shewe by
this, that the miracles wrought in
Christes church, cleereely reproue al
the false faith that he and his master, y
all there whole hundred sectes that are
their ollpissinge preachen.

But strike where Lindall faileth that
Goddes woode is true, and layth ther-
fore the rub. of saint John: no ma faith
nap to y. And where he faileth, y
goddes true woode not of mannes
woode: we will grant hym this, and
much more to then he takeh for: For I
say further that the truth of goddes
true woode not upon goddes owne woode ney-
ther, but is absolufye true in it self to-
out any dependeauce upon yshs woode at
al. And as it is true of Lindall faith, y
goddes true faith is not true because ma so
faith; is this true also, y godmes true
woode not true because god to faith. But on
the other side likewise as this argument
of concepcion is true, god faith y who
who to believe not bys church, is to be taken
as a paine, ergo that thing is true for
is this conseuption, chistles church
faith y who to breake bys bow of chri-
tis inner bile, and who to holde
it for letfull holde an herecyle, ergo
these two thinges be trewe, and yet is
never the fayeng of the church the
cause of the treueth of these two, no;
the fayeng of chist he cause of the true-
the of the tother. But likewise as if I see
one fit, it muke nebes be that he sitted
while I see bitte, because I could not te
him fit but if he satte in be, and yet be
sitted not because I see hym sit, for fit
he shoule though I saw him not, no; if
I say that he sitted, the truth of bys
sitting dependeth not upon my fayeng,
but the truth of my fayeng, dependeth
upon the truth of bys woode; but the
truth of bys woode dependeth bypon
the truth of yshs woode. For the
trouth of yshs woode, for though the
woode of god can not be but trewe, yet
if the thing were not trewe, god that is
treueth would not say it; yet it is the
treueth that god speacheth, not because it
is treueth spoken, but because it is truye
by done For the treueth was the thing in it
twu, and treueth it should haue been, all
had it never be spoken. And this I saye
is treueth, touching the wordes and pro-
polosies by which god any thing telleth
to his creatures by writing: o without
left Lindall make us here some sophis-
tication, as though I speak of y great
woode of Godde whereby all things is
made, the faymen of godis falsesse one egall
god to his father and their holy sprit.

If Lindall atbe us now wherefore tre-
ueth then the treueth of goddes woode:
I say that it treueth to make known ye;
believed amonge by the treueth of god
woode. For when God fapthe, who to be-
lueith and is baptised and lueth well
after o: both penance for his sinne, mal.
for yshs faith y goddes woode be highly
rewarded in heaven: though this shall
not be treue because Godde fapthe it
but because he will doo it: no he doth
it not because he will do it, but he fauth
it because he will do it; ye hatt he be
deemed that his woode shall be the way
by whych that trouth shall be belovd by,
that miracles joined into his woode; he
shoulde makke us perscrue that it is yshs
woode, whereby with reason we must
nees be bounden to beleive it, and ye
being beleived, we be by reason boun-
den to obey it.

And this is therefore the way that god
hath taken from the beginning, that is
to write he harche from the beginning
jointed his woode to wonderful works to
make his woode perceiued for his
owne. This doth he in every age before
the coming of Christ. Thus did he in
Christes himselfe, whose wordes he pro-
ved by yshs wonderfull works as home-
selves faith in the ry. of saint John. Thus
did he also by his blessed apostles whose
discourse he confirmed by miracles. And
thus he dode ever since. For like-
wyse as when he sent his owne somme,
left menne should not beleive hym and
hys doctrine declaring himselfe such as
he was: God made hym doe yshs myacles
more and more excellently the quer any his
amongen before. John. 2d. When
he sent yshs apostles and his disciplers
to preache, left they should not haue be
taken for yshs messengers, and that
or the gosspell before the church

If they had but told the miracles that Christ did, the countries to whom they were sent, would have been that they had seen, and twaine such fables thicke; therefore Christ caused them to make miracles in his name before the people, as God caused Moses to doe before Pharaoh. And when the world was turned to bun, and that apostles were not sent aboue, then was the church of ayre, the apostle to such as were born, and came into the world in their time, of whom such as lyved, and remayned after their time, were in their name left for the apostle that should teach and pracie to those other that should be born into the world in their time, and so forth from age to age.

And for because that they which from time to time come into this world, new born of their father's mother, and after of god and their mother, the church by the water and spiritu, would be sure that their fated mother the church is Christ's apostle and taught them the true doctrine, and they therefore becauseth why false scripture as both the congregation of Cuthes, and why false traditions, as do the magoges of Jews, no with false expositions as do the false churches of heretik, he causeth his churche to doe miracles still in every age, and to be discerned and known by the plentious working of goddes wotteres by himself wought therein so many and so great that no man can be ignorant thereof, but he that will neither see nor hear, is so deserate to lose sette in an obstinate malle that he will to the devil willingly, by doing now as the Jews dpu of old, and as Lindal now both of newe, ascribing the miracles wought by goodnese of god to be done in goddes church by the power of the devill.

And yet when Lindall is so deuotly to tell us this, he toucheth nothing this point which I laped against him in my dialogue, that this lie were true, the would it followe that of so many false churches of false heretikes, ther should some such miracles be wrought as well as ours, lest if our churche were a false church, we were but one of the many. And it will say that ours were the greatest, and the fallistes, therefore false miracles thein so labour to believe: yet must we tell you wherefore it is, that among to many of those false churches, no godly see not the least who so they little yet some false thobes some little prety small miracles to be done.

But whereas of trouth their faithdes be so great and outrageous, they straitly from heaven to hell: they have yet amonge the only one miracle done great noz small, neither by god nor devill.

And thus I shew you for the order of the yeare, what ye may perceiue that the truech of Godde is collusd in these, n pepeth not bys bys worde, no bys worde is not the cause of his trouth: but by his wode he weth bys wode, and by his wode we belewe that he both it, by his apostles and evangelistes we belewe that he said it, by the church of every age following, we be taught and belewe that the enangeliastes and apostles preached and taught partly by writing partly by wode. Without writing, such things as the catholike church of christ collet us to have ben taught by them, and by the miracles done in the same catholic church, we know by the same church is the very church of God, and that the doctrine of the same church is receaved and taught into it by the spirit of God, and that all other congregations teaching the contrary be false churches, and either their writing or false scriptures, as their expositores falsis confounde the scripture, uth Godde hath lefte his miracles for a mark of bys trewe church, and by the meanes thereof for a mark of bys trewe doctria to, whereby it shoule be known where were bys faithfull solle, and bys very words with the right understanding of the same, from all the saythille aat faithfull solle, and wronge writing, faile interpretaciones, and counterfeited preachinges in the wode, in that God would leue all those congregations bydye of all miracles, whereby hath ben his perpetuall custome to declare and magnifie his crewh from the beginning of the wode into this daye, as I shall yet farther prove in a treatise parte, wherein I shall aunswer the wode of Lyndal, as well in his booke of obedientias as elles where, as neede as I can gather the, by which he would make vs belewe that all trewe miracles were ended euther in the apostilles yapes of holy, and that all were false illusions of the devill that have been done ever since.

Which is the will have beleved, he must I lave yet agayne tell ye then wherefore ye may see the miracles have all thes vpole continued only in our catholike church.
Whether the church were before the gospel.

And in no false church of heretiques as well as with us, Sith himself cannot do, that of so many sectes as ther be, ther must needs be all false one same.

And therefore though it be trewe as in deed it is, that the trewe doctrine both the true miracles, and false doctrine poueth (as) false miracles, by which we beare that the Chistens myracles be trewe, and by painting myracles false: yet know we which is that trewe doctrine, by the reason that my trewe doctrine hath ben better proved and daily is better proved, by mo and greater then ever was the false doctrine; as shall be to the worldes end. Foz as our countour faith himselfe: If I had not come and brought wordes such as no man elles had done, they had ben lykewhile slaine.

And he promiseth that his preachers shall doe the same, and yet greater and so did his apostles, and his disciples, and his holy doctors, and his preachers in every age. And as for false miracles, the catholike church of Chyslfe as it is taught by the spirite of god, differeth the well enough from the trewe, therefore it differeth of professe the myracles, that appeare in Chyslfe alone, and such other supersticious ciurciations, and is not moved any thig to let by the but condemne the thongh they be merellesse, and bath the spirite of god according to Chistens promishe artiseth; whereby it bothe reiecteth the supercious ciurciations, and worketh the ver faithfull myracles, for the professe of the trewe faithfull doctrine, and the trewe marke and knollage of Chyslfe be trewe church, by thence none have myracles but it.

Now if Lindall will say that the doctors of the catholike church have not done myracles so every ponte of theys doctrine; I say, no more bid the apostles theselle, though Lindal say yes, which he saith neuer prone. But by their myracles they poueth theselle trewe preachers and goddes trewe messengers, and that thinge sufficeth for the professe of theys whole doctrine. And to god hath done myracles since for all his myracles in every age, and that sufficeth to professe their faith was trew and the contrary false. And if the laxe farther that every man in the catholike church both not myracles, no; every doctor neither: to that I antwerp that of many men teaching all one fayrthe, it sufficeth if any one of them do myracles. For when the Jesuwas were in desert, every man that was of Ysrael believing for dyd not myracles, no: Aaro also did no myracles, but Goddes did, god dwghted wunderes amonge them himself. Foz whyt diuuerse apostles went together, every one of the did not alwaies a myracle by hiselte. But Sith they were all of one faith: it sufficeth for the professe of the teaching of the al, that any one of them dyd. If the wyll say that sometime the doctors which we call holy layfanes, have not al agreed in one, but some one sometime thought in some one thinge otherwise then other have done: I say thys his fayleng is nothing to purpose. For god doth cruel hys troubles not alwaies in one maner but sometime he theweth it out at ones, as he theweth hoplises what he would he have Pharases to be theweth it leprously, suffereth hys flokke to come gypants therupon, and in there treating of the matter, gatereth them with godlases of hys and scriptures and natural wyldes done, with innocacion of hys spiritual help, to search and look for the truth, and to vary for the table in theire opponition, till that he rewarde their vertuosis diligence with leading them secretly into the content, and concide, and belief of the trueth by hys holy spirite, gui sanciones in domo, which makest his flocke of one minde in his house, that is to wit hys church. So that in the meanes while the barrncesse is without fynne, and makest nothing against the credice of the church, except Lindall will say that he will neither belerne faine Peter no sait Paulus in any thing that they teach, because the ones they varped in maner of their doctrine as appareth. But he that never spynke that any of hys doctors helde obstately, the contrary of that thing which hys whole catholique church had in hys time determined for an articyle of hys faith. Foo I dare surely say yf any so had done, he had reported anged ered of Godde dyd any myracle for him eather quicher or beade. And therafore as touching Lindal's Luther and trewe Luther: this obseccion will not eracue the professe obstaten heretics, holde to lyke against all the olde holy fainettes, while they say now that fainettes may well vsede nunnes, but if they repent; lene thiere heretics, and do pence, teache trueth, for by fayth uncles they may yet be fainettes to, and fo I say god maketh
or the ghospell before the churche.

And make them. How yf Lindal will yet further take, that the churche It selfe, have not alwaye in evere age utterly helpe;
ed a lyke, but that the churche in some age hath believed otherwise then it hath in some other. I saye that this can also nothing serve his purpose. For what to ever Lindall take: never shall he prove the contrarpe; but that god is at hys lybertye spille, and ever shall see, to teache his trouthes more and more, as his pleasure shall be to have them knowen, and to goveine his churche to his pleasures, in divers ages after divers maneres, suche as himselfe but for: to deceive, whereof his churche is by their whole content sure. For xes shall the spirite of god assistent ever with them by godds penticote, and leading them into all trau'ts: never suffer his whole catholike churche to content thereto.

And xf Lyndall sake the contrarpe of this, he may also saye that Christ hath broken his penticote: and he must also tell us, that we be spille bounded yet unto this day, and ever shall be bounded spille, to the lawe made by God and hys help apostles at Jerusalem, which they made and sute out in waxynge, where they for碉re snotiacion and eating the meat on waste up to podilles, and all meat of beasts suffocate or: franged, and the eapping of any beasts bloud. Why the obedience of it now kneande, and yf we must noe believe that it is nowe lawfull to do any of these thynge ther forbidden (as we must in debty of God were not for that at his libertie still in the governaunce and teacheinge of hys churche, what he wyl have believed and what he wyl have done) then is quite gone a good parte of these pleasant preachinge of their evangelicall libertie. For then where as they preach that everyone manne is in libertie to eate what he list, the leue no at liberty to eate a poore puddig. But his church is stow enough by that they know wel that they whole allent is not wrought without the spirit of god assistent in his church. And that the enenfesse his hys church the he stow enough, by that they see hym specially present with hym by his continuall miracles, which farre in all false churche that befallen out of this. All which false churche this true church of charite Chistes proper badge, ceaseth not to solicit labour to reuoke a receive a gain into his port of salvation the hand of peacon except he will by their beaide malice, dowe the betterly to driueynge the down into the depth of indurate heart, throughly perced to their petitie heret.

And yet I say further, that this objectio of dizeits articles believed by ye church in divers tymes will not erre the beezites for theys defence, lythe that they teache suche thingyes for true, as not only at the holy doctours, and all the holy saintes of evere time, but also at yf whole churche of evere time, have ever taught to be false. Do els they must saye be som one man at the leafe wife of this, r. c. perue before these days, hath holde for good and leuell, that suche parcles as have vowed charite to god, maye rune oute of religione and weede Harlottes at their libertie.

How if Lindall yf take halde of that that I have saye, that God is at his lybertye to reuoke a thynge when he will, yf he hath now reueld this newe article to him & his holy scribe: theys rude I saye then prouve by my example that the holy true messengers, for elles why should we believe them.

If the yf they prouve it by scripture, in that they preach hys woode: I saye against the scripture I knowe not for Gods woode, but them I know not for goddes messengers, because they will not be knownen of all goddes woode: do: they will believe no woode of his without witing, and also his woode witten they misconstrue. And therefore concerning the woode of God witten: the questye lieth betwene us, not upon godds woode but upon the right understanding thereof, wherein al the olde holy doctours be quite against them, we fa low to Lyndall that of reason we maye not believe hym. For in these points where in we bery, as for example that teeers may wod name: either the scripture is plaine easie to perceiue, or doubtoues and hard to understannde. Yet to playne and easie: we cannot think but that amongt to many of the olde, holy, wise, well learned doctours, some one at the least in all this long while should have bene as able to perceiue it as Lurther & he nothe to fowlyen. And on the other side if we say that in that point the scripture is darkes and harder: then may we to reason thynke that Lurther and he and freere Holstan to, maye as well mysondered it now, as all those holy wise wel learned saintes at this r. c. hundred pere. So yet again we be come to the point & Lindal is in his doctrine dependynge upon
whether the church were before the gospell.

A upon the exposition of scripture he took to be believed, that freers may be beloved, nunes, aganist the doctrine of all those old holy doctors thus: that in their expositions call it unaccountable legeresse: he must needs doe miracles as they do, or else must Luther or Free-Dulphin or some one of their fellows at the least. For where he faileth in one place of his book against me, that we may require no miracles of them: if he hadde faile: because he can none doe. I would have taken it for a final answer, and would have troubled him no more with his troubleous question. But now because he faith it neketh not, and would it should seem that the miracles which Christ and his apostles did, should serve for the proofe of his doctrine: my conscience cannot suffer me to let him go to. For systhe our question is not upon Christes and his apostles wonders, which they did, but upon the exposition and understanding that Lyndall and Luther gaveth to them, which expositions all shew that god hath ever since the apostles dapes hipterto by miracles produceth his true preachers, have plainly taught to be false: Lyndall may not say for shame, but that for his doctrine taught by those expositions, if he will be believed against many preachers proved true by many miracles, he must doe miracles too, or else if we believe him before all them, we be much more the mad specially but it is one of his company and felowes in his heresy did some miracles for him, which our pope be thanked he suffereth no false church of heretikes to doe, but his owne catholike church alone.

And now in suche things as God doeth make reade, and the heretikes most bulke to affaule his church: there both he maketh specially fence in his church to miracles. As in the reverence of images, reliques, and pilgirms, as worshipping of saints, his holy sacramentes, and most of all that holy sacramente of his austor his own altar, to which manner of thinge he hath taught and daily doth the many wonderful miracles, and the lyke of these that he wrought in the time of his apostles, to thow may make proofs that his catholike church in his perpetual apostles, soe many nations to ever fall thereby, and poure lytie and finally for ever it be leste.

And therefore we saue not as Lyndall teareth vs in hande, that the trouse of God depended upon the multitude of themnes Mouthes: but that the catholike church illustreth with the miracles of God, and taught by the spirit of God, is set upon the high mountaine of pylone that is Christ, and therefore can never be hid, but that the miracles which God ever too: And yet shall work therin, both and shall make the lights of the doctrine shine and shew the right way to heaven.

And these miracles hath God often wrought to the conversion and amendment of Jewses and heretikes, and often to the confusio and burning up of obtinate Jewses and heretikes, with by beginning of them hell eue here in earth. And if Lyndall beth not but that there be and have bene suche miracles, if but he saith that they be done by the devil, but then saie I that in his confusio he is worse than ever was the devil. For the devil will not ever feare to much himselfe, as by the Jewses now Lyndail saith. But when he saith it, I say yet againe he muichte heveme why there be no miracles amitt all his false churches of heretikes, or else to call the true miracles of God done in the catholike church of God faile illusions of the devil, is a woode well able alone to prove himselfe a devill.

Now if Lyndail will say the curtes have miracles among them as well as our church: I may bese it him by his owne rule, but that it may prove it by plain scripture. But now if I grant him: yet that it not serve him. For I may prove him by plain scripture that there be nothing such: so many done among them as these be that bee bappe done in Christes catholike church. For our fix John, in our facet our his own miracles passed at that had bene before, that yet they a postles, discipiles his faithfull belieuping folk, should do as great as greater.

And we say in the catholike church god hath done and dayly both for his fatines both while thet were here and after they departing hence, and hath also done and dayly both at diuers images and pilgrimages, as great miracles in confirmation of our faith in that behaile, as ever he did in the time of the apostles. And therefore am I certeine that neither pains nor curtes be able to match our church in miracles, but that ours as far passe at theirs if they have any, as your miracles of Poles passe your witches, craft of Egyptian jugglers. And of this am
or the gospell before the churche.

A am I as sure, as that the false churches of heretikes do no miracles at all. Fur-
thermore as for miracles; miracles done amonge the Lucycles; Saracenes, isth Linald is not yet as far as I know circite, nor po uthly not himselfe a Saracene, nor I know bit very surely for a Luc, but for an heretike; I had not greatly neede to dispute with them upon miracles done among y Sachometaries, but which were as good as to do that he both let him go circite hymselfe, & then come again & speke to Sachometary 3 his me, I hal answer him further for their miracles. But in ye menne tymne while I knowe bit for an heretike. it is enough to tel him that amag al y false churches of false heretikes there be no miracles at al. But god woteth his miracles in his true church, & therfore his true church is to wit bit true apostle. And then his true preacher knoweth, that is sufficient for al his preaching, & prove that he both teacheth & expoundeth the scripture after yt righ understonding taught of his bishops, y princ of god, sent to dwell within his church for ever, according to Cristes promises, therfore that not nede no particular miracles upon every article, for Crist bidst not that hymselfe. And thus in this mine answer to his one chapter, which he soe folly confoundeth, that he babbe went y glittiringe therof would have made every mans eyes so abased, that no man should have spied his falsnesse founden out the truth; I have in such wyle confoundeth him al his whole doctrine utterly, that if I were to write one word more, yet should he soe against this alone defende his delitythis doctrine while he lieth, and take al the beales in bell to helpe him.

Whether the apostles left ought unwritten, that is of necessi-
tie to be belyeued.

C he come now good christen readere into this matter, which is undoubted one of most special points that are in debate betwene the heretikes and us. For upon this question hangeth al theys whole holde, in the destruction of many holy things believed and observ-
ed by the catholike church. For yee speake of fastinge the Lent, or other holy bygles, yee saye we sappe it not in scripture. If we speake of he-
pying the holpe days, yee saye the scrip-
ture appoynteth none. If we speake of C
boylshyppe the sacrament of the alt-
ter: they saye it is not commanaunede in scripture, and so of every good thing almst in lykewise. For in this point thei end not. It seerneth them but for a stepe for: wardes. For after time that they haue saide this once, that euerie necessarie thing is written, al bee it that they taye theire in false, and are never able to poue their taying true as ye hal see anon, yet when they be confusete and concluded op- pently therein, they dissimulare shamefully theys confusion, and mabypge then as though theys part were poued, the rithe of further, a wyll beare no more therof, but bery also the thynges that be well & plentifully written in holy wryptie in dede.

As for en samplinge when we speke that consuption, pleshe, and matrymone be holy sacramentes, Linald saith not, for he saith it is not written in scripture. We shew him plain scriptures for the, of grace gien in the by the imposition of the bodes by the wydes of laite Paul, and Linald laughet his wydes by to crome, saying, it was but a maner of the countrie, as a man lapeth his hande upon a bokes head when he calleth hym good son. And as for matrymone he faeth y laite Paules ment not in suche wyle, by Epheltes, that he can make as god a sacrament of fals, of murderede, of a kay, or of a nyt.

So that as I say beleue them once in this, y we be bounde to believe nothing but the oyle scriptures, and take away y crenedence from the catholike church, as though that god lauying his only scripture therin, had broke his promys and taken his spirit therefor: the bery scripture it self shall treue every footthe hes-
terike for a bable.

Howe to a much therfore as y matter of this chapter, wherein Linald as he spke in 4 chapter last before, in which I haue plainely confoundeth hym, goth aboute againe to take awaye y crenedence of Cristes catholike church, which he once falle alway, the crenedence of the books of scripture and al goeth with it. For both would euerie secte of heretikes waite it ony they's wrong errors, and as laite Lufseyin faith, sake for to werte that we haue not the holy scripture of God by the church from bohylye warpyng of manne. I saye we haue the reader to consider wel what he scripture of readeth, and passe it not over sodainely, god, but adopte it sadlye, & I doubt not then but he shall plainly se that Linald hall in thys 4 chapter as somelaply

gg, l. as
whether the apostles left ought
written.

As he leteth forth, take a flamful sal.
Here now therefore what he saith.

Tindal.

But did not the apostles teach ought by mouth that they wrote not, I answer because that many taught one thing, every man the same in divers places, into divers people, and confused every sermon with a sophsy miracle therefore Christ and his apostles preach an hundred thousande sermons, and did as many miracles, which had been suffsentous to have bene at written.

More.

Solely consider good reader that Tindalles purpo se, to prove by the Apostles wrote all that was of necessitie to be done to be believed, and remember that as yet he doth not tell us that they did so, and soeth not yet, but he tell anon full worshipfully. But in the mean while make we this frist, that he faith that Christ and his apostles did confunde every sermon with a sophsy miracle. For thus he poue me that by scripture I deny it playfully. For the other scripture teacheth it, no: the christliche church preacheth it, no: any reason poueth it: I maye well boldly deny it, and so do.

For I see well his saithed to: which he saithed it. He teach miracles wrought by god plenteusly in his church, and thereby his church and the faith there of is confirmed, and therefore to bring at the least which some partes thereof in question, he would say that we find not special miracles done for every point. But I say no more do the apostles neither, no: Tindall shall never poue it. For if he wolde poue me that, he must poue me true, not only the thing that hym self saithed, which is more then ever he shall poue true, that is to witt they poued every sermon with a sophsy miracle, but also that either they never preached but one articel in one sermon. Or they preached many, he must then poue me two thinges, one, that they confirmed every sermon with as many miracles as they preached points, another that they shewed the people that the miracles which they then did, was as many miracles as to many points, or else might all those miracles be done for as peole of one of those points and all the remaininge shewed. For if Tindall wolde say that thing nedede not, for as much as any one miracle suffisde to poue them all, lyke it proued hym a true preacher: then shall Lindall saigne, the thing that I wolde have hym saigne, for then himselfe poueth that it nedede not that they should every sermon with a fereall myracle made amonge one people, no peradventure anye one sermon neither other wise then as by miracles shewed at other occasions before theye sermons, they proued themselfe holy men and Gods messengers. For we shewe many myracles done by them at suche tymes as they were not making of sermons. And yet when they did them in Christes name, we finde not alwaie that they adde a special article of our faith, which special is they would have by that miracle confirmed.

And thus ye se that here he affirmeth if one thinge he shall never poue, which thinge yet I would not howchesafe to speake of, sauing that he doth it of an eynl purpose. For his master Martine Luther when Linseyns layd upon ym a sophsy hym for mannes free wylly the doctrine of the holy holy faites, whose faith was appoyyned by miracles, layde upon hym against, that in such a volde miracles, Linseyns yet could not poue that any of them did a miracle specialy for that article, and therefore he would haue that article some bynowed as for any miracle. And this was taken Lindall nowe for the self same entent, therfor saith the that the apostles confirmed every sermon with a sophsy miracle. But I doubt not but that if we shoude by dede Lindall here o: Luther himselfe, poue by euery article of his faith which he woulde we shoude were the faith that the apostles preached, if we shoude I saie bide them poue it, that the apostles confirmed euery article therof by a sophsy miracle: the shoude saie in script the billy their evyn were false se they founded.

Noweuer Tindales wades fight togethe, and one part cannot agree with another. For this wostes be true they proued every sermon with a sophsy miracle, then is it false that he faith here also, that is to witt of miracles, as many be written as needed.

For if it be true that Lindall sayeth, that the apostles confirmed every sermon with a sophsy miracle, and that was not needesfull, but because it was needesfull euery necessitie point of faith that they preached, shoulde be proued by miracle: it foloweth euery necessitie point they preached
A preached, they did prove by miracle. The farther is every necessary pointe they preached that proved by miracle, because it was needful that it should be for credence to be given to that pointe of our soules helth; it was needful then for the conclusion of the same credence: if the credence could not be kept without writing, that of every such necessary point of faith and necessary doctrine of theirs without which believing we cannot be saved, there were one miracle written of those. But there is not of every such article one miracle written: so it is not true that Lyndall goeth about to prove, that miracles as many be writen as need, and that every necessary thing is writen. And because it is necessary that we should necessarily believe that he sentent of God to have it putte in writing, and that it had been also necessary that every pointe were proved by one miracle, and not sufficient that the preachers were proved by miracles therein and thereby their doctrine to be believed: it were very profitable then, both that the writers would have written some things much more open a playn then they have done, and also that of some necessary pointe of faith, that would have writen one miracle at least. But nowe in God intended not to give his new lawe by books, but specially by the necessary points thereof written in mennes heares, whereof he spake would be the special inward master: he hath provided scripture to serue for part, but not to serue alone for all: And little miracles as he writen there in sufficie to prove the Apostles Goddes true preachers, and therefore needeth not miracles to be written for every pointe of their preaching: no more needeth there to be miracles done for every pointe of their preaching.

And for farther proofs thereof, howe many thinges preached the Apostles by their pittles, with which we read not the lent by the mesleger for every point a miracle.

And thus good readers here ye se first that this pointe of Lyndales preaching must be better pawed, which point this reproued, and incredith repouseth clearely diverse other places of his boke herafter. But yet is it farther to be considered and waded in his woordes that he pasth, that the sufcente and in general of every thing necessary to our soules helth, both of what we ought to believe: what we ought to do, was by; fen. So C what fouere we ought to believe as, that same is wrote expressely, by dace of that which is written.

More.

In these woordes though I find lacke of truth, yet I somwhat allow his to, as our fauour by the lacke daily which though he placed the false there for his matter, proved by little somwhat for himselfe. And to prove that they have taught somewhat between them all this while, is to intreate, that there is no necessary truth to be believed, but if it is proued by plaine and evident scripture: nowe committe Lyndall and secth, that they shalbe putte in playn, and apayne to runne awaye, and therefore shall provide a starting hole. Repeining from playn and evident scripture, they sole special playn evidente woodes, into darkest dethable ternes of general pith and substanse, and of dialyling oute dedicuages and depending upon scripture, upon every word he usee make an argument when it cometh to the point.

But yet if he would honestly stande to hisackling in this pointe, and gave us the like libertie that himselfe will take and neither takse deductions of his owne, nor refuse our deductions of we deduce them we: we would never finde fault in this pointe. But nowe let us deduce a thing never so straight, it can not be alowed. Let himselfe Saviour it never so far a we, yet will he beстрue that it is right enough. I shall give you for more clemency one example of either side. We say that in the our fauour hath hymnells promised in the gospell, that himselfe by his holy spirit shalbe with his churche all dapes unto the end of the worlde: it followeth say we therefor, that his churche that never faile as longe as the worlde lasteth. And because our fauour lapeth in like wise, that his holy spirit ever abiding with his churche, shall teach by his churche all thinges, and leade them into every truth, and putte them in remembrance of all ye he himselfe had ought would take to the; we deduce therup that he will not suffer his churche fall into pernicious belief of any danable byonruyte, but leades the into truth is ye creare of byonruyte. And fith he said not the
whether the apostles left ought unwritten.

A holy gra I shall write unto you all things not had, wherefore you all know, but shall lead you into all things, because we deduce therby the belief soberly into the spirit of God leading us plainly in our heart, as good is as sure to satisfaction of our souls, without any doubting at all, as it is written in parchment with golden letters of Christ's own hand. Here have I showed you a sample of our deductions which I trust every man may do that we draw it not far of, but that the scripture may well and clearly maintain all our deducing thereon. And the sample also that I have you sere much of our matter against Lymbale, that contendeth and laboureth to prove that we be bounde not to put al thyng in untyng, but that the holy ghost would teach us by leading us into every truth.

Now that I have you a sample of Lymbale's deduction upon scripture, which as god would be hinged faith by himself, in this same present chapter, to the extent ye should not lacke a thing, where ye shall see how playnly he poureth his holy doctrine by the holy scripture.

The scripture faith, love thy neighbour as thy self. Now upon this text deduced Lymbale, that women may christen and confecte the body of Christ, and save maile too. How other men will allow this deduction I cannot tell. But lest they that like it not, might hap to worshe his faith it not: I shall rehearse you how done very woordes.

Tindale.

They will happily demaunde wher it is written y womane should baptise. Certes in this commandement, love thy neighbour as thy self, it is written that they map and ought to ministre not only baptism, but all other sacraments also in time of need, if they be so necessarie as they prepare them.

More.

Lest ye see that pf the maile be so necessarie as the churche teache, which fayth and hate observeth that it is necessarie to be fayd unto the parish at the least once everye Sundaye, if the Priest be not at home, then some good wyke man for a nede step to the altar and faye maile in his stede, because the scripture faith, love thy neighbour as thy self.

What is there that these folk may not prone by scripture, if they may deduce it thus, and have their deduction alowed. It was made as good deduction as this, ye had no thanke. For he thought that because of the commandement, thou shalt not plunder him, thou shalt not sacrifice of our souls, without any doubting at all, as if it were written to all, because the scripture faith, love thy neighbour as thy self.

Parole.

For God taught other men by that mannes todayne death, that he was to malapere to meide with that bynde of goddes honour that was not mire for hym. And Lymbale because a woman must love her neighbour as her selfe: wilt have her not touche the arche but the blessed body of God, and boldly confecrate it her selfe, which neither blessed mother of Christ nor the highest angel in heaven, durst ever presume to thinke, because god had not appointed them to that office. Such deductions upon scripture made the of lykelyste that toke upon them in old testament more then their part came to, as the, and the, and the. If this were not of this spaciousness, which was not ordained to be a sacrament of Christes body, then to the sacrament of baptism, let be baptism of more necessitie then their other, that for fault of baptism salutacion savight not for fault of house. But as for my part I will cause him none answer to my question, other then the obedience of gods spirit, which I see that God hath taught his churche, and els would he not suffer them to believe it it wer well done, whereof no manne is bounden to geue a prise cause. But it wer our much boldness to thinke we could pricely tell the prise of every thyng ye pleashed God to despise, though Lymbale his spirituall for to wil not obey gods hypping, ye selfe as he faith harde enterech and founde the very full cause why.

It is to me so Lymbale deduced a greater question yet, sauing for the conclusion of Christes catholike churche, why a woman may christen, the why she may not conferrate. For surely little god set out only me to baptise: I wold no woman thereto for, and no man the to be a christe, a assilme of they; hymnes for.
A nece, sauing 3. He stone ever bed every when in Christes whole churke, sh the cenes of holpe faintes approving a allowing the same. And in consecraung neuer woman be of, it no good man behove that and Woma might be do. Which belove she not tell: I doubt not but sh spirit of god teaching his church, would they have load his church into sh contract struch accordig to Christes pusile.

But now as I say pester by Tyndalles enmapale, so what enter and purpose he putteth in his deduyng and dawuyng of arcticles of the faith out of scripture, wherin he maye as wel beldeye what he wyl and take what he lift, not of the tradiyon of Christes catholoke churche, but of the tradicion of Harepiu Leuen, lemmen, as framehymself a syned by a deducion of scripture deduced in suche a falswyn. In the same maner he deriveth out of scripture his hooode of obeyeunce, in this buke alto, that a freere may map a marrie by the authoite of sait Paul. For beynge asked wherin he syntheth in the scripture, he sayth in these wordes to Timothe, a Bisho must be dureable and the houde of one ytte. And in the wordes of sapit Paul, there shal come falses prophets y that to bed marriage. And in this serce alto, it is better to marry then to burne.

Is not this conclusion true wey well deduced? In the first because sait Paul putt in this wode one, to forbyd and exclud any man then one: Tyndal deduceth that every man can marry though himselfe have yedd unto God a contrary promis before, and might as wel deduce that no man may be forbed to marry, though he have a wyfe already. For the freere is as well as and clearly forbeden to marry by the scriptures, that forbedeth hym the beche of hys boowe; as is the man forbeden to marry by of a wyfe already.

And upon the thirde ceste, because sait Paul faith that it is better to marry than to burne: Tyndal deduceth that it is better for a freere to marry, than to forbeare lychere, and considereth not that when he bereyth hys boowe and weareth an harlotte, then he burneth bothe bodie and soule. Smyth here in theype of soule splithe lyft, and after this world in everlasseing lyft of hel. Is not this conclusion worshipfully deduced by scripture? It is meruialt that he deduceth hie not rather uppon the text that he speake the of here: Love thy neighbour a thy self, and upon this text also: Doe to another as y would be done to the self. These have yet lome better colour for Luther and his lemmen, and I doubt not, but he shall finde them at last, and where that his marriage is grounded there, because he loother his boowe with a lyfte lychere true, as the lyfte lychere to the lychere that is loothed, and is as righteouly disposed, that he wyl never byere that the y shall be lyft upon hym, but when be seuer well costen y himselfe that be to her. This that we saye nowe in spight, he wyl yf once in earthen I warrante you.

Nowe for the declaration of his purose, in dawuyng and deduyng of the parale of these falses faith out of scripture of god, these enmapales sufis, and therefore I shall procede further.

Nowe next he commeth to the purose, to piove you that every necessary thyng that we bodd and not fater to believe or do, is wroght in scripture. And now harke I pray you how properly the god man froweth it. These are his woordes S

CTyndall.

For yf that I wer bounden to bode or believe under paine of lolle of my soule, a ny thyng that wer not wroght nor depended of that which is wroght, what holp me the scripture that is wroght?

More.

Lo here is his spee argument that he sette eth forthe in the face of the field, as a speyral stronge bende. Which argument about wyt abuse and consider, peth ymselfe hane wyt, that plaine daye that it commeth out of a maded mannes mouse.

Fo; by thes reason till the godspels were wroght, every man might have refused all the doctrine of Christ in spe ypper pope that was not wroght in the scripture before his daye, nor dranye oute thereof by a lytte figghter love then Luther draweth hys. And when Chypte taught then the countayle of poriatice and manye other heloome thynges about the perfectyon of these olde lawe; they might have lode, huel methys in wertyngge. And then of the gg.lllii. hadde
A hadde answered that himselfe being such as he was, and for suche terrifyd by gree-
ting, and by the word of his father, and by his owne wondroues woorkes, ought to be believed of them in every thynge, sup-
poiting ait of the lost of our soules, they might have sayd agayn as Tindal faith now, yt we be bounden upon the pain of
lost of our soules, to beleive any thynge that is not witten, nor dependeth of such which is witten, what holde vs y scripture
that is witten: This tale of Tindales might they haue tolde unto Christ
B hymselfe, against the sacramente of bap-
tism and the sacramet of the altar to.

L Corin. x.

Nowe when saint Paulle in his pistle to the Corinthishs saide, I will order the remenant when I come my selfe: they shoule by Tindales reason haue set him his pistle agayne and saye, If we shal be bounden to do any thing with wise, but what holde us all that ever should wittely:

But there nedeth noe places of scripture to this blaspheames cause of Tindall spoken agayn y scripture, because god hath taught and sette some parte of his pleasure without scripture. For yet suche certaine rules to his houthold seruantes, and yet gue them certayne

C helpe by his owne mouth, such as per-
adventure should swee noe warynge in
writynge, because the continuall bl and
exercise of them could not suffer them to be forgotten (in which kind of comma-
dementes be the blessed sacramentes so
daily used in Christes churchere, for got-
gotten they cannot bee, nor letteth that
not for all the businesse that they her-
reapes the deuils doctours can make)
yt this losse seruantes were to wolle to
leare this lesson of Tindall and saye,
ye witten, and ye leare these things witten
then a right for all that ye have
witten; might not the materie say that
his memere were a state of malaper fro

D lyfe knaynes. And this is as pe lee Tind-

ales yst reason, therwith he fol

properly prove thas that the apostles wrot
all together that ever use should be hol-
den to believe. Which reason ye your
self is not wolle the one royhe, but rather a plaine unreasonable blaspheymes foun-
dethly broken agayn the scripture of
God, which he faith scrineth for nought, yt god hynde vs to beleive any wolle of
his bese.

Nowe lettes precede to the seconde
which is I prompme you very seconde,
for any trute that ye shal hynde therein.
These are his woddes.
that is of necessity to be believed.

A his promise would ever dwell with the, and hadde fo the people of them, say the against false prophets and their false miracles, the mighty meanes of trevble miracles, and out of measure greater in his owne hande. Which meanes of miracles: for the true, was of his word be among mortal men, and hath bene, and everthabe, the finall unexpectede fopepe against al contradiction.

This secondo and there was open and playne enough in it self. And so amuch as the firste appareth not preadventure, so fully playne at the trite light, I shall make it cleer. When Lindall sayth except all were written that we be bound to believe or to doe, there were elles nothing true miracles to commound false prophets: that Poulke come with false miracles: pe perche be will be presupposed, that if every suche thing be written in autenticke scripture, then thowe miracles the matter is safe enough, and the true prophets hable enough to confounde the false by the scripture alone. Fo but if he saye so, he fayeth no more for the allegoring of scripture then for the allegodyng of the faith wythoute scripture.

Hove Lindall telling us thus, we must lest the word of him which false prophets he meaneth, Painims, Turkes, or heretikes. If he meaneth Painims or Turkes, then goeth he very farre wyde, for the truie prophets cannot confound them with our autenticke scripture, for it is not autenticke among them, but they say that it is false. If he meaneth heretikes, he goeth almost as farre wide, for they will also when they lift bende for holy scripture any part of holy scripture that prowest against their purpose, as they dente the boke of the Pachabees, because it ye with purgatory and prayers for them y are dead, and benfe the profit of saint James, because it reproueth a bare faith without good wooses.

Hove if the admitte the scripture for not to be seuer the here, fo they will benye the treuie thereof, obliuate defende a false, fo the true preacher and that false preacher shallo be ful as faire a wonder, as they benye the very scripture it false.

Hove when he speaketh of confounding them, be must witt of him what he meaneth by confounding the. Whether he meaneth that the true preacher that make the false prophet abhamed, or that he shall make the people perceyve theye doctrine for false. As for makynge the false prophets abhamed: ye see youre self the be to shameleyte it wyll not be, ye see they wedde ymproyly. And when they bee not abhamed to looke false in the face, after the shameful forsiger and abominable bycherie; whereby will they be abhamed: hovet if he meaneth that the true preacher shall by shatentique wrytynge, make the people perceyve the false prophet false: I saye that shall he not do by scripture any thinge more largely; then he shall doe the same by the word of god unwritten, whereby Zindal would have no ma belleine. For the perceyving whereof, suppose me now that the true preacher and the false prophet came together to dispute the truth in a great audience of people, by some suche articyle as the false prophet would teach against the common faith of the catholike church. As let me see for enample, whether seers may wedde lymes. But nay, that can ferus for no sampe, it is to clere and to ferre undisputable for any false yeer to finde any reason therein, as the thinge which nevertyme the woode was peopled, could have lost den and man to think it lufful: till now, no yet notither syndeth any that so thesrh, as many watche as so saith and so dothe; no it were not possible for the false prophet to finde any colour therin, but such as all the woode would wonder at, except such beastes as luff to see it so for hatred of honestye. But let vs take thereforso; enample, some suche heresy as hath bene hiden and dispited of old. And what raither then one of the greatest: that is to witten that heresy, that Aristotle helde and his great company, our favoure Christ was not one egall god with his father.

Suppose me therefore I say that some false yeer to be beautified as to prech that point against, and that he hadde by false preaching broune into him (as Abra- 

\[\text{\footnotesize Antius eras} \]

\[\text{\footnotesize Eum in his} \]

\[\text{\footnotesize I)\]
A wise of them glowe against glowe, s he the true preacher would lay there to the content of all the wise doctours, and of all the catholike church of Christe, this sittene hundred yere, the fals Prophete would say agayne as the selle Prophete Luther saith hymself, let not by Spem, I yet not by Aufrine, I yet not for an hundred Gregories, I care not for a thousande Cipitanes, I praye for me the plaine wordes of God. And for the catholike church thy soun calleth the church of Christe, it is but a multitude of noz, sall me, who p f I hold beliefe for the multitude, I must rather beloue s painitans as s Babometanes, which bee many noe. And thy taughtes who thou lackest for thee he seate, but y word of god. s I ap for me liuesch s Ball live for ever. And the church of Christe is unknowe to me, but it is well knowe to god, out of whose handes it can take them as our saunter faith, but though they depo now, s rest in hope, as the scripture faite, my hateh shall rest in hope, they shall yet in the day of the lord awake at the blacke of the trumpe, and seuer after line with s pride in his reigne.

And of these I doubt not that doyle man Arrius, and man another holy man of his secte.

How p against all this, s true preacher fall in further disputation again, as well about his first question as about s church, with bullers other that incidetle fall in debate betwene them, and then for the final end and played pote conclude and upon the scripture, s sake that he hath proved his part wel thereby, and that his textes be cleere, and textes of the other part are falsely posed, and his own anweres effectual, and the otheres but obblitical, and then the selle prophete for himself again glape, that he lovethe muche that they disputation is come to so good a pointe, s he knoweth wel that he hath alleged the scriptures right, and confirme them in theyr true sense, and that his adversary is adversary of the plaine open truth, and preacher and teache the other s owne confirme, and therefore himmelfe against the holy ghost, which shall never be forseen in this worlde, nor in the worlde to come, for whose trendible sorne selle prophete Balaim, and beware by time, lest he come to like end, s the way he is yet glad againe on s father Love, s highly thake the lord s bath by his true teaching the opened eyes of s people about them, s the now clere ly s the light of truth, which hath now put away the darkness of their ignorance, wherein the blindle leade the selle Popish preacher have let them wronge at this whyle before, the erroure of whom he doubteth not that god bath by him made them noe to plainly to perceiue, that he wel bare, and so doth make them all his judgges, whether of the both bath defended his part better, and therefore passe them to speake and utter theyr mynde therin, s for s apostle faith yllowe other speake. the congregagion make judgge, and every man(s faith Luther) s for his owne soule beloued s beloued not, upon his owne peril, and therefore upon his owne belief what he should beloue and what not, must never be dispute hym self for s good readers when they thus have spoken bothe, thinke ye by youre truth that the people unlearned of their audience shall be made to discern and judge whiche of the bath spoken better, and whiche part is betweenne the better taught by scripture. Are not the people well likely with such doubtfull dissipations to be rather ledde out of the truth, then well confirmed in it: namelie sesh many of them that be corrupted in corners, and drawn into that selle earth, as the guilt of heretiques is.

But now how much peril was there more, if this selle prophetehold as Claud putte the case, come saught s selle miracles too, and in the end of his disputation and his holy exeucion thorup. say farther to the people thus: Dere bethen in the love of the lord s father s his onely begotten sonne our saviour Christ, s came into this wretched world to shewe it ensemble of menes, s not to make bynome as great a god as his father, as the Popish preacher preache you, which whereby make you believe that our master Christe passed in pride the poude angel Lucifer, that s the same poude was deposed of heaven and theswen into hell, where he regned as Prince upon all the fomnes of poude: I am come as ye see sent by s blest spirit of the lord, that bath praied for you with sighes unspakable, he might be destroyed fro this error, s this fals preacher here and I have disputed bpped in your presence, whereas you see s I am sure ye have ful wel, s I have to s world of god overcome this bitterness though he bable on ill. But yet because s truth stoodeth not in words but in trues ye power of ode, ye please
A pleasure god that for the strenguyn of weake consciencis, I shall theBow you moste proofe of the grace of god. For this enri man mide leede with an enuill spirit, would Lee you in the way, and make you inuerouste of scripture, laying thar I take it wronge & no more a faire, where as I made your selue judge of the materis. I shall nowe calle god to jude himself in your sight by some selue of his speciall presence & power. And then after this spoken, holt cal by unto him some well knowe blinde manne, and in the sight of all the people conique make him see. What faith will stand to this here is his owne cause. Were the auetique scripture in this cause lightly to save the peoples surely meneth no more. For though the scripture be true in it selfe: yet yet the it is not so plaine but that many great difficulties arise thereupon, in which though he, which oppot the true thereof had best knowne, many perces, maye perceiue the true part from the false; yet yet the unlearned it shall likewise fall of, in that in which exsecus the false part maye seme trueth. And then howe muche more of the he in hys owne sight miracles set thereto.

But nowe saie I that on the other side the words of god unwritten, maye haste altogether. For I lay that y truth of that article taught and believed is y church without any doubt: question believe: maye be to surelie grauen in mans heart, that though he never have red nor heard neither any scripture in point: yet supposing it to an unworke trouth, he shall fette at nought at the false written scripture of the false paradise, and at his false miracles too, and thus ever conser the scripture by y knowen article of the catholike faith, which was taught and believed before those teres of scripture were written, hath yet the same truth: nowe that it hadde the strengthe, then notwithstanding all the teres that of the wordes seeme to lave the contrarye. And by this faith in the word of God unwritten in the bokes and yet written in the foules: by there many martis wade the bode their blood in the boilde of the trouth therefor, that never red nor heard the scripture in their bates, and woule in the same word unwritten, with gods grace have withstanden saile miracles too, whyle he had yet bene unundoubtedly: soe for and pinche, fasting for the moste more meruellous miracles that themself saw: believed done on the other syde to y trouth. But I lay thensore as I have of ten saie before, that as for miracles by hath so spercally kept for the proofe of y trouth, that all the milacles which the phantoms or other infidels have done excepte heretics, he hath onely reserue for true preachers to doe greater miracles against them: and by greate miracles, to destroy them, as he did in joles and in helion, and in his holy apotles, and other holie saintes after them. But as to heretics, god hath never suffered the to doe anye miracles at all, because he would have by the mark of miracles his very true church known from all the other churches of heretics. Soe never that he suffer them to doe anye, till the gret archheretis Antichrist come in himself, which as he saie god I saie he be very nere his time, and I Luther is his very forger and his baptism, to make readi his wape in the deserte of this wretched woilde, and Lindall, serce Bultkin, and Swinglius, his very false prophets to preache for him. But when he saie that cometh himsel and worketh wonders, to pervert (yet it might be) very choisen to: yet that he not soooke miracles alone, but God shall for his churche in miracles farre passe hym, for anger wherein he saie, he kpte them and tryst all in strengthe of woilde, and because he saie there to manie wale to tourne the people wronge, God shall not suffer the wretched long, but that dote in his tales, and putting strengthe and miracle together, shall kille hym with y spirite or blast of this holy mouth. And thus good readers ye plainly no we perceu y with y scripture alone against heretics & miracles may not sufficiently ferue to unlearned people, otherwise the may the beliefe yort y scripture, and y here aketh of miracles till Antichrist come, yet the thay have alse greater miracles wroght against him, and that his time shall be but short, and hym shal finallly by miracle destroyed: killed ye see proved plainly, that Lindall secon read why he kold proue that the apostles left no necessarie thynge unwritten, hath in it no reason at all.

Tindall

Some ma wold say, how did god constone his generaci, for Ab to Hose, a for Hose to Nehbas, a for Nehbas to Hose, a for Hose to writing but to reaching fro mouth to mouth. I answer, yf there was no scripture in the world at the while, y that theye were our Ladye hath anewe fowne.
whether the apostles left ought to be written.

A

More.

Tindall fath that some man would ask this question. But he knowes well enough that I layeth this against hym in my dialogue, because he so pretetcheth that nothing may be certaily known to be believed but by scripture. And nowe he answereth mee our Lady Haly have a newe sone, ere I can prove their was not scripture from the beginning. He wareth his wordes wityly, when he saith that our Lady Haly have a newe sone firste, which he might as well say by every woman is called this world, saying that our Lady never had a newe sone beside ourfault. Christ, is none article of his false faith, as hisselpleiny confesseth, because it is not plainlye written in scripture.

But is not this a proper answere now where as against his falsie ground that there can no true faith but it be written in scripture, I obviated against him the faith of many good faithfull men, in whiche dapes we cannot proue that their faith was written, and yet we doubt not but that they were good and faithfull: he fathere I cannot proue that they had no scripture. He will say (as he dothe) that they coulde have no gude faith without scripture, and this will also eselle (as he dothe) that they had gude and sure faith; he might hymself proue that they had scripture, and not tell me that our Lady Haly have a newe sone ere I proue they had no scripture. For it is enough for me if our Lady Haly have two newe sonses ere Tindall proue that some of those faithfull folk in the first or second generation, had any writing at all, and that our Lady Haly have two newe sonses ere Tindall proue that the faithful people gab before Gopees dapes any scripture luche as Tindall must meane, but if he go about to begilte with sophistry equiocation. For our matter is not of scripture, as it is taken for, bare writing, luche as every scruntiner bove wytche in his matters shappe, but as it is gyngeth luche holy wytching as god cauchy to be wryte, and bindeth folk to believe, upon the peril of their soule health. And then I say yet againe that it is enough for me that our Lady Haly have two newe sonses, ere Tindall be able to proue me that some of those whom I allege, he confesseth fo; faithfull sone, hadde any suche scripture at all. And Tindall seleng full wel that his poput priceth him, heppeth hithyr and thyrther ther, at, and selecth many histres. And for all the histres that he findeth, because they all satisfie not himselfe; he is sayne afterwards in his answere to my dialogue, to seeke by some new, and saye that in Hopes dapes when the floude came, there wer no more left that beleeved right but thole that were saved in the shippe. In whiche place he fethere upon that verious cunning man Nicholas de Lyra, sayinge: Lyra delet., But it is more easy for Tindall to make a mocke vp his name then to obtain his vertue and learning. But what winneth Tindall by that answere there? for he sayde true yet were he never the nere. For if the whole world were at that time fallen from the faith, save thole seue, yet were it for my purpos sufficient that the true faith hadde first from God to man, and so further fro man to man, come by mouthe withoute scripture but those seue, though at the remenant that had heard therer hade beene shaken as the belief thereof, except onely those seue, as all the knowne nacions of the world that had heard of Christes faith and holy scripture too, be newe fallen from both twaine, save onely those seue that yet remayne. And of them some fall from the faith and from the effect of scripture by false interpretation, as they that fall fro the scriptures, and that to confesse the scripture, ye would make it say that seueres may wed unnes. Of bothe which saith ye there were somwhat away that the remenant which were left were as feue as wer taken into Hopes shippe: er heold alway those seue be the very church of god by earth because of right belief, although that of those seue somwhat nought of liuing. And amog thes should there miracles of god continue to shew the presence of god, a strenght the in faith, and make his churche knowne, suche as are out, may finde the way to it to come in if they will, as he reade not to walke with ye seues by miracles, although there wer manye nought, yet be quite to take the, which by his promise he shall never do Christes catholyke church.

C Tindall.

God taught Adam grater thynges then to wryte.

More.

If the meanes of spiritual relations, it makest tylle to y purpos, if of worldly thynges, I thinke well he dothe pyn
that it is needful to be believed.

A hymn sung of greater necessity, as praedicitur piegial of the ground. But as far wanting, I knew as long as he lived, was founded yet long after Adam's days. For though Adam had as great a wit as any man hath had since; yet he found not every thing that man was more meaner; yet had founded since except Lyndall tells us that Adam painted bowels, and made glasses, and horde gynnaux too.

Tindall.

And that there was worshiping in the world long ere Abraham, ye were noe.

More.

Full well, but there is none of those stories an anything probob to saunt John's gospel. He synchon not in them. But see Joh. xiv. 15. as Saint Augustine faith, by stories of thynge done thousand of the world was made. And though tis worshiped as it is not, yet was worshiping from the beginning.

Pet as I said before, it would not prove that there was holy scripture that time, which is the onely worship that should be proved, as else at that he proved is as good unproven.

Tyndall.

Notwithstanding though there had beene no worship the preachers were; but prophets glorious in doyng miracles, whereby they confirmed the preaching.

More.

This is right well saide: a deep large-ly, and lacketh nothing nowe, but euer to bee as well largely proued. Which when he saith so large proue me by plaine scripture (withouts whiche by Luthers owne rul, Luthers owne tex.-ter nape not looke to bee belueued ) he shall haue muche a boce 3 troure. For he saith that by all this time whiche was the space of so many hundred yeeres, the preachers were ever prophets and glorious in doyng of miracles, where with they confirmed the preaching.

Therefor, hope we finde that he confirmed his preaching with myacle, that was by with the floodles that drowned the whole world. But elks that is that age from Adam to bys days, what myacles syncheth Lyndall done by the preachers? Hower from hope to Abraham, have manye myacles hundeth he done by the preachers. From Abraham to Moses neither, he syncheth not very manie, so that it will I knowe, he very hard for hym to prove, that the preachers byd always prove all that while they preaching by myacles.

But I am very glad to here hym face to, and am content to discharge him of his praise, and agree that he layeth trouth. And then say I that spy hymselfe agresctly for the proue of the preachers doctrine, preaching all one thynge downe fro generation to generation by sp ace of so manie hundred yeeres, holy preachers and myacles were so necessarie, that for necessarie therefore he semblith that it was so; it is reason that he agree alway, that this whole synne of fifthene hundred yeeres of Christ's church, holy preachers with miracles have bene as necessarie. And then lithe he musse also grant that god hath had as much care of the church of his sonne, as he hath of a man church before: he shal grant that of eich thing necessarie god hath as well provided for it, as euer he did in saunt. Whereof he foloweth that such holy preachers and miracles were alway so necessarie in the other, that god alway provided them to plentifully, that the never lacked the bath in likewise at this whole provided, that in his owne church holy preachers e-miracles have also continued, and have never lacked. And then foloweth farther; in this all this wylehe there hath never bene in any church of heretikes, as many as have bene of the neither Saint nor miracle, but both twayne ever plentifully continued in this one church, which is the comprehended church of Christ; thenceupon foloweth it finally, that onely it is the true church of God, and that all the other bee false churches of the devil.

Now if Tindal will say that it is now not like for, there is no cause of these holy preachers no myacles, because we have the scriptures, as Abraham said unto the rich glitter of lay in bel 3 would have Lazarus set into his fathers holne to geue his brethren warning, they haue already Popes and the prophets, and if they believe not them, no more will they believe one that were come hence neither: this will not serve Lyndall. For they were not receivable which then had the scriptures, confirmeringe that the scripture had been as yet every age were well
whether the apostles left thougnt vntwitten.

Chap. 4.

A well testifid with miracles, in that the
prophets and preachers thereof, and the
places where it was preached and occu-
pied in Goddes service, were by God
illust rated and let out with miracles, in
somuch that he dyed not only to the
that where his prophets & true pre-
cherers with miracles, but also by his
bones of them raised and sente into the tow.
le dd me also, to gene the world warming
too, though he liked not to doe so muche
at that watches requeste. And finallhy
when all was to lyke, and that they fell
to falle conjuring of the scripture, and
to begge to multiply they falle doc-
trype, that they made y better believing
folk the fewer, and the falle part the grea-
ter: he tarried not long but came himself
reformed it and beginne his owne spes-
ciall church with his owne preaching
and his holy apostles, not with bare dis-
pications and bearing men in hands
the woodes of the scripture were plaine
ough, but with plentious miracles to
repowe the falle docctrine of falle pha-
ristees that had begge to reach contras-
ty to theyr old holy fathers before. And
thus hath god ever since fet holy saints
into his church, as the reals of his gods-
nes requireth that he should. And wher
these newe Pharisees, these manifolde
sects of heretikes, both nowe daye, and
dso the beginnig have done, miscon-
fre the scripture of god against the
mind of Christ and his apostles, our
lord tended and ever hath sent not onely
good vertuous preachers against them, but
also repounced ever hath reproved their
most comu heretikes against saintes and
sacramentes by balse merueleus mir-
acles, nor other wise nor never suf-
sed any one to be brought againe at the,
buth as he worketh sometyme, when
he maketh an image to speake, 2 Cor.
blasphemous dammem to liebe, to detect their
diligent dealing, make the bee burned
therefore, whereas the god shal n find in
scripture shal godblissed saue miracle
by mans or dutil to be done to the
exusion of this true prophete, and therefore
it is plain yet against that the catholike
church is the true church, and all these
heretikes congregations falle.

Tyndale.

And beyond that, god wrote his testa-
ment unto the alway, both what to do, and
what to believe even in sacramentes, not
the sacrifiers which god gave Adams
fowles, nor no bume pope or super-

More.

Chap. 5.

Tyndale tellis beth here another fayre
tale. But in this I lay as I sayde before
in the tother, that his tale lacketh but al
that it shoulde have, that is to wette the
proofe. For ye shall heare nowe how he
should sempe to proue it.

Tyndale.

The testament which god made with
Moys, that he would noe more dwayne the
world by water, by wrote in his sacrament
of the rainbowe. And appionate made
betwene him & Abrahame, he wrote in his
sacrament of circuncision. And the fayse
Suec. Actes, but he gave the the teff
met of circuncision, not that the outwar
circuncision was the whole testament, but
the sacrament of signe thereof. For circunc
preached gods wordes unto the as
I have in other places declared.

More.

Is not this wel proued nowe. He beth
about of sacrifices of circuncision, and of
the rainbowe, which he coupleth with
sacricees and circuncision; calles it a
sacrament like the tother, because he
would have us wene that no sacrament
cryther then dyed or noe doth, any more
profite the solehe then both the rainbowe.
Which rainbowe whether god made it
to make mister of his proue by the
merueleus newe light therefrom, so that it
byeng but an apparence natural by the
reflection of the solehe, I wende not dispute
because of other mennes writinge, but
this I wote well, I see no man write ther
of that other save it alwaye.

Of it hadde never bee seene yet,
there would I wene for all the natural
reasons that me make to now therefore,
never a man have mislaid it. But as I say
witer if it sone, were it the tother, God ey
ther made it by appoyned it but for a whi god made
sygne of hodyly health, and the world to be
preserved from bitterfall floode, whereas as sacrifices and circuncision
much more the blessed sacramentes of
Christes church, pertavne to the soleh
both, not as bare signes, but as thinges
well helping thereunto, as payrly both
and all serene nature and devaute faith
this used by man therein. But this is a
Tyndales purpose to pull downe the
sacramentes and have them take to; bare
sympyle signes. For surely to couple the