that is of necessity to be believed.

Yet all the sacrifice of Abel; the sacrament of confession, with the sign of the rainbow, is almost as well likened as to liken the matters that we sing at church; the blessed sacrament at the mass, to the sign of the Saracens' head.

But now consider bowe well these things poute his ghostly purpose. He teacheth that from Adam to Moses God taught them in sacraments alway both what they should do and what they should believe, and he proveth it because God did so in these. And to this is his argument, God dyd so therefore, he dyd so always, God dyd so in these, &c. he dyd so in all, in God in sacraments taught them all things, whereunder Lindall dyd teach Abraham, what thing the sacrifice should signify, or wherefore he dyd so, the other that he would have him and all his do it, what moral virtue he to God understandeth, as the eating of the flesh of the sacrifice away of all superfluous carnal things, or any such other thing, what he teacheth him, or whereunder Lindall teacheth that to the people was any such thing preached thereby, when the circumcision was genial and commanded. In the sacrifice of Abel in killing and offering the beasts, whereunder Lindall teacheth that there was taught to Abel all manner els, that it should signify the killing of selfly lustes, or any such other things, fasting that they should serve God in that manner, which yet we rather gather by reason then finde it writte in scripture.

Whereunder Lindall teacheth that Abraham was taught, that in offering up his son Isaac, and then the hope in his seed, it should signify the offering of Christ upon the cross, or any thing els, but his thanksgiving obedience and proofs of his faith, and hope in God.

And though it may appeare in every sacrifice and in every prayer unto God, yet men should love God above all thing; yet in what sacrifice were the tenets to be known? This is a bainne tale of Lindall, which he had never proue while he lieth. And yet the better he proueth it if he could proue it, the worse should he make his guise. For ye sacraments were with them in all that ye able to bee profitable without scripture, then so may ours be not profitable without scripture, except he finde therefore a prohibition in scripture; which neither he no
whether the apostles left ought unwritten.

A which true sense Lindall now hypongest against hym they then which popes of the tother seuen hundred yere before, as which holy doctours of all that longe time before, do reserue the scripture so, that any of them would laye y a monke might wedde a nunn. And loe thus ye se good readers in what was happefull wylde Lindall prouesh all hys purpose. But nowe will we goe farther. 

[Tuldall.]

But in the time of Popes when the congregaciō was increasėd, they make many preachers and also rulers stoppel; then all was receiued in scripture.

[More,]

Here is his whole ground whereupon he will anon conclude, that lytles al was then receiued in scripture amonge the Jewes, so mufte it folofo that al was receiued by scripture among chincken me. Whiche also wolde not as I will after aboute, though he trowe true, in that he saþ that in the time of Popes all was receiued in scripture. But lytles that thereupon is all hys whole matter grounded: let hym publie you that point forth. For ye consider wel that it is not enough to hym that then receiued scripture, but he mufte publie y then they receiued all in scripture, and that every thing that they shoulde so believe, was the deliuered yf in scripture. And therefore lykē this is the point and the thyng that he saþ and proveth not: let hym publie you that well lykē, and go futher in goddes name. What proofoe he hypongest ye shall see, and how true it is ye shall some judg. Thus he troweth.

[Tindall.]

Al was then receiued in scripture, in so muche that Christe and hys Apostles might not have beene beleived without scripture for all theye miracles.

[More,]

Loe this is all the whole proofoe that ever he hypongest sooth for this pointe, wherupon his whole purpose hangeth. And i in deed it were somwhat, pe it wer as trewe as it is false. For he neithe hadde any scripture to publie it, al reason is quyte against it. First as for scripture, though Christe sleue to y Jewes as the truth was, that the scripture made mention of hym; yet he neithe publie ito on them as Lindall saþ, that he might not he beleived elles, nor no scripture to taylpe. He saþ no more of scripture then he saþ of yfante John the Baptiste. For he saþ that the scripture beareth witnesse of hym, and so taylpe he of saint John too. But because Lindall compareth the scripture with miracles, and leteth so little by goddes word unrioten: Christ saþ somewhat more by miracles and by his owne wo: he at that time unrioten, then he saþ eather by saint John, or by the scripture episder. For he saþ of those twoyne, that eather of bothe had laced, they had not bene in y spirte of infidelitie. And he saþ not so muche of saint John, nor of the scripture neitheter.

Nowe reason is cleere against Lindall in that he saþ that Christ and his apostles could not be beleived for; all the miracles, for though God had never given warnyng by Popes, that there should come another proptehet; yet except God had expressly sayd that he would never sende no (which he saide nor) what shold let Christ be beleived commyng with miracles, and though he woulde teache in the belief, not contraroe articles to those that were before taught, but other revelations farther he were not taughte before, in worikes make what chanuage that god liet to comande. Gods word then it was broughte to the people by Popes, was it beleived for; Gods sake or for Popes; if for goddes sake, then though Christe had not bene God as he was; ye sth God let hym with miracles as he sente Popes, what should let hym to be beleived as wel as Popes, though he had never beene spoken of before: Popes ye for; Popes sake, Christ was as good as Popes was, all had he not bene god, and incommarably better lytles he was God. Why should he not then have been beleived without the witnesse of Popes coming to miracles as the yre Popes did al y proptehets before, and thrly doinge so manye in his owne name, And because that in the credece gevene unto Christ, Lindall geueth so great prouemence to the scripture aboute the miracles of Christ, that is to say to the word of God witten abouve wonderful worikes of God done: let Lindall understand the cause why the witnesse of scripture holpe unto y credece of Christ, was by reason of miracles, ye to wryt because it prophesie of hym. Which thing ye shall come to longe after, is a great miracle. And
And yet further, they that would not believe in Christ for his miracles, would not believe in his for scripture neither.

And yet for the final confession of Tindal, to say that Christ's miracles could not have been believed but for the scripture: every soul knoweth, that all the world saw the Jews, in their turning to Christ, believe, were not led by the scripture, but by the miracles, and believed not Christ for the scripture, but believed the scripture for Christ, and Christ for the miracles. And the Jews, which people most believed the scripture of them, I saie, fewest believed in Christ.

I yndall.

Wherefore, so as mine as Chriftles congregation is spreded abroad into all the world, much bolder then Popes, as in so much as we have not y old of scripture onely, but also y new, wherein al things are opened so richely, sa all fulfilled that before was promised: so in so much as ther is no promise behind of ought to be shewed more, saue the resurrection, as saing that Christ is at the apostles, with all the angels of heaven if they were here, could preach no more: then is preached of nescititie to our foules: how the hold we receive a newe article of our faith, without scripture: sa profitable unto our soules, as smoke to the doze eyes.

More.

Here Tindall maketh his conclusion, that all Popes, because the people was enraged, so fully received at thinges necessarily to be believed in scripture that Christ has himselfe might not have beene believed without scripture, (where the thing is base (false) therfore it followeth that Christles congregations hath all thinges necessarily to be believed, written in scripture, which thing is not false, and reafl it is that it is false, wher he concluded it upon false. But Lynnall perceiving well himselfe howe false his foundation is, and howe feeble his building is that he letched therup: therfore to make it sounder, under hoven, he underroppet it with certain other strong polettes made of strong redes.

One is, that all thinges be done before the old testament, opened richely in the new testament, that before were promised. This underroppet is not very proper for to beare by his biding, for it is the sole same thing that is in question. For we saie, that if he take the newe Testament for the bookes of that scripture written: he must not onlye lose, but also professe, that every thing is opened therein, that of necessitie to our soule healeth, is to be believed, or done, and this is the thing felse that is in debate. And therefore, while he both, and none it not, and so underroppet his alteration as it was he preached himself as wise, as one that left his rotten house should fall, would go about to take down his roof, to pull by his house to underthrow the sides with the flame.

Then leteth he to it another hower, that all thinges in the new testament fulfilled that was promised before, and also that there is no promise behind of ought to be shewed more, saue the resurrection. But as the hower is so fully sette, that it is aboute blood, so it saith quite, if a martrife no more but what than. For besides that, as there lay many promises in the old testament then every man well understand, so may ther yet preadventure lie many promises unperceyved yet, either by Tindall or me, both in the olde and in the newe. But I saie besides this, and besides this also that Tindall faith here untrue (for besides the resurrection ther are yet unfultilled, as well diverse promises of tokens things that shall come before the resurrection, and all those thinges perdy that are promised to come after, as the judgement it self, and blisse or pannes everlasting to the judged bodies) but yet I saie besides all this: what if all the promises be fulfilled sauing the resurrection: doth that prove that there could be nothing of necessitie believed without scripture: as there nothing to be believed but promises: if God tell me a thing, or proferme do a thing, am I not bounde to believe it on his nose to doe the worker, because they be no promises: If Lynnall speake vspelpe in this, I must vndes confesse my folly, so in godly sey that I can see no parte therein.

But finall he leteth too a myghty strong polette able to beare downe all, when he faile that Christ, and all his apostles, and at the angels of heaven, could preach no more then is preached of necessitie to our soules. And therefore, and so all the world and all frames reasons which I have expouned, and proved unreasonable befoze: he saith that to receive a newe article of faith withoue scripture, were as profitable to our soules, as smoke to the doze eyes.
Whether the Apostles left aught unwritten

A

This is a substance all more toe, and very sure let I assure you, for I say I might agree all that he saith, and his purpose never the more found. For where he saith that all is already preached that is necessary, or can be necessary to the soul: if I would answer and say, that is very true, all such things is already preached, but all such preaching is not written; where we now Lindale's conclusion: But I will not be so made to grant him that all is either written or preached exactly, that can be necessary to man's soul. For who would be so made to think that God knoweth not many things that we know not, and that he can if it please him, readily give us any of those, and command us to believe them whenever he list. And when he so would do, then were they of necessity to our souls salutary to be believed. And he may well in these commandments to do some other things that he hath not commanded yet, and then should we be bound to do them. And he may command to leave undone some things that he hath before commanded, and then should we be bound to leave them undone.

B

And this is so plain and evident to every man, that hath any spark of reason in his head, that I wonder where Lindall had left his wit, when he wrote thus. And this was also a wise temperance of the matter that he saith for these wise canons, that it were as holy some for our souls, as smoke for lowest eyes, if we received any newe articles of faith without Scripture. If the open of our souls were not lowest bleared, and strike blind with the smoke of the smoke fire of hell: he would not have seen with his two open, his two folies in these fewe woodes. For he saith, if we receive a newe article without Scripture, whereby he doth saith, it God will give us a newe article in Scripture, as he gave Sopicles: if it were not unholy. And what can he then say but if God gave it without Scripture, he must be believed, but if Lindall dare say that the truth of God doe depend upon his writing, that his word be taught worth it be written? Another folly is this, that he saith if we receive a newe article, and then all the examples that he put the old, and we shall put them other as old.

C

If this be a newe believed article, let it

D

Tindall,

What holpe it me to believe, that our ladies body is in heauen
that is of necessitie to be beleived.

A lieth it as the woode, nor of men, but of God. Then answere we againe, that they that tell me the father of our ladye, were inspired of God, and therefore it Hewith him to believe it as the word, nor of men but of God. If ye alfo howe shall he knowe that God inspired the men that tell hym the tale of our ladye: we muste alfo hym againe howe knowith he that God inspired them that wrote the tale of Enoch and Help. If he say that he knoweth it because it is holy scripture, he shall alfo hym howe knoweth that it is holy scripture. And then is he diuenc to the point, that when he hath al done, he must be faune to see it by the church. And when he shall then put by which church he knoweth it: he must knoweth howe ye nowe some church which him selfe may knowe, for elles howe should any suche church tell it hym as himselfe selfe knoweth not. And when he knoweth any knowne church, he is double confounded. For both he descryeth his hereof, that no church should be beleived but electes, and also shall be diuenc to confesse, that he knoweth the scripture by our church, that is to wit, Chypfes catholique church that he refuseth. And then shall we farther tell hym to his third contiultion, that by the same self church both he know that god hath inspired that other article of our ladye. And yet to: his fouenth contiultion we shall tell hym farther, the selfe same scripture, which him selfe by the meanes of the churches teaching beleueth to be the woode of God, teacheth him also to beleive, that this thing whiche it belieueth of our ladye, is either god to beleue or the teale were not civit, nor any suche to lose eyes, but our fayour hym selfe in the same scripture fayth, that the spirit of good shall teach the all truthe, and leade them into every truthe, that for ever, felth him selfe there promiseth he wil not leaue them, but he with them for ever unto the worldes ende.

And thus good chieftenes readers, here to what was finishfull conclusion, with a fouefold confiultion, Lyndall hath brought hym selfe, with laying this article, whereby he would inynphye the two stripe of our moke blessed ladye. But lykewyse as he speacheth here of the assumpcion of our ladye, the beleueth there of, he would have some to serve of thought: the same fertyth in byres places of the beleueth of the perpetuall virgi
Whether the Apostles left any unwritten

Lyke, or to the writing his own witte.

But for because Linball shall when we have all lyke, such style at once

and also be what shall profite

who shall believe that our table is in

bodie and soule, of which he

plaine lyke believe the contrary, both

for her bodie and her soule, for he believeth with Luther, that all soules have, and never shall till the day of doom) and will also see also what profited him to

believe that our table was a perpetuall

vyrgine, and never hadde chylde but

Christe, for none of those both articles

is proved by scripture, and we might be saved well nyought, though our tables bodie came not in heaven till dooms day, and also though he had no

soules then one and morse huband to;

I will also him then again, what profited him to believe that our saufour him self dyed a vyrgine, and never had wyfe

no chylde, yet that article is not

proed by bere plaine scripture neither;

he might by his passion have wought

our redemption, although he had webbed and gotten chyldren too. And in god

faith, I wene we shall see those folke fall

to kant the once, that they that not at last, to tap he did so too, and byd he goe

prove the contrary by scripture, or elles they be at their angelical libertie to

believe where they live. But nowe

come we to Tyndalles other examplle

that he puteth of purgatoyse.

<table>
<thead>
<tr>
<th>Tyndall</th>
</tr>
</thead>
<tbody>
<tr>
<td>What am I the better for the beliefs of purgatoyse?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>More</th>
</tr>
</thead>
</table>
| In good faith not yet better of an half-

pent, while belife it no better then pebee. But surely if he believed it well,

he might be both the better for purgatoyse and the farther from hell. |

<table>
<thead>
<tr>
<th>Tyndall</th>
</tr>
</thead>
<tbody>
<tr>
<td>To fear men with thou wilt say.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>More</th>
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</thead>
</table>
| He maketh men answeare as it please himselfe. But we will not saye, for it were a foolish laying to say. Linball is the better for the belief of purgatoyse to fear men with. What fools would say but Linball? For Linballs belife cannot fear soulke, no more then other mennes belifes feareth Linball, no; Linball is not the better though other men be afearde. And therefore that question as he foolishly frameth it, to he sollyshly answereth it. But I saye that purgatoyse is ordred for the pur, why purgatoyse in any

which of such finnes, as were either in ordred

dennial in the beginnyng, of from mort-
tail tourned to befalli by the forge

neste of the mortalitie.

And I saye that the belifes thereof do.

be of the tyme of this life, to be preferred

be seen the selfe whiley ther, by

that makest hyn done peraunce and

good weakes here; of which two thynges Tyndall abrotheth to fere.

Another waye the belief thereof profited, in that as so to farre for the he-

beth the believer from hell, into the fire

whereof, for the contrary belife and

herefor hulden agaynyf it, he houlde

tiald be headed downe, believed he

never to well, and lynced he never to wel

also before. And therefore of the belifes of

purgatoyse there cumeith these profites to other folke, though Tyndall be

never the better for so; the belifes thereof, which belife it not. |

<table>
<thead>
<tr>
<th>Tyndall</th>
</tr>
</thead>
</table>
| Chyll and his apostoles thoughte hell

nyought. And yet belife that the helles

punaganctyse may be not sandle with

goddes word. What grea terme can thee

be of yt terrible lyke, which thou mayest

quencht almost for these helie penye. |

<table>
<thead>
<tr>
<th>More</th>
</tr>
</thead>
</table>
| Laye surely, that lyke is not at lighte

lyke quenched, that folkes houlde upon

the boldenesse of pardones, stake out of

the fear of purgatoyse. Fo: like wise

as theoas the sacrament of pennaunce

be able to put away the eternalitie of

the payne yet bath the partie for all that,

caule to feare both purgatoyse and hell

too, lest some defaulc bypon his owne

parte, letted God in the sacramente to

wotte the grace in him, as houlde

serue thercely fo though the pardon be

able to dischare a man of purgatoyse. Pardones be not may ther be such defaulte in thy party charge he be to whom the pardon is gunnted, that

though he gave for these half pence thee

hundred pounde, yet shall he receave no

pardon at all. And therefore can he not

be for these halve pence oute of fear of

purgatoyse, but ever halfe caule to feare it. Fo: no man excepte collusion, can see sure whether he be pardon of the

pardon or no, though be maye have and ought to have, both in that and
easy good throng good hope. |

<table>
<thead>
<tr>
<th>More</th>
</tr>
</thead>
</table>
| And the fear of purgatoyse wer to

cleare |
that is of necessity to be believed.

A clare gone, because it myghte be quenched with the coste of three halfe penicel then were the fear of helie gone too, by Tyndalles teachyng, by thare sappes, and sleight repentynge putteth one that spere cleans without the cost of a penice.
And where he sayeth that Christ and his Apostles thought helie wongeth: I aske hym howe he seyeth that. For we see well by experience, that hell and purgatory too, be fante wongeth between them both, to refrayn folke from sune. We see also, that both Christ and his Apostles, have helped us that ther is purgatory, and that they have heved us, not onely by mouth, which were sufficient to faithful folke, but by his scripture too. And yet both waynes be not enough to Tyndal, for his felowes and he will not understand these places of scripture, but after their owne fashion.
And therefore now, whereas he calleth as unprofitable to the soul as smoke to soe eyes, all things that be not either written in scripture or deduced thereupon, and putte the enfaimedys of the assumption of our lady, and purgatory: he must adde unto them as many thynge messe, as himselfe putthe in the same case, and soe therby he seyeth that he sayeth now, that a chylde to be confirmede: or to be corrupted ethere, if it be corrupted in his latyne: or a man to brewe himselfe of his sinnes, or to doe penance, or to doe any good works toward shrendward, or to be auncled, or to praye to sappes, or to believe in the holy sacrament of the altar, be blessed body and bloud of Christ: or to doe anye honour unto it. All these thinges be by Tyndall as profitale for soe soul, as smoke is for soe eyes. But I saye God that the soe eyes of his fiche soul may yake it better, lest he finall fall into the same smoke of hell, where he shall never see after.

Tyndall.

And that the Apostles shoule teache ought by mouth, that they woule not for the same, I praye you for what purpose.

More.

Nowe have ye heard already by what high reasons Tyndall hath proued you the thinges that he affirmyth, that is to twi that the Apostles wote and lefte in writing every thing that is of necessity for the soule, either to be done or to be-believed. But ther he setteth himselfe, that in his reasons for his own partie there is so little pith, and that he can never proue no where.
Whether the Apostles left taught vs written

Chrys was an happy happe for master Lyndall, that it hapned master Loye, with the laying of suche a tender cause, to ministe master Lyndall so muche pleasaunte matter of explication. For if I had not had happe to have laid that the Apostles se fare the writing of some thing, vs otherwriting of suche a manner, Lyndall had had no more to say, but hadde lefte of with shame enough, whereas nowe by this point he hath occasse of much master swinnen much worship therewith.

But nowe if I would be content to saue, that I was overseen in so saying, and that I am not defendere my worde that they so bare to wright any matter thing so any suche cause, and that also I cannot tell why not so for what cause the apostles wrote some necessary things, and lefte some necessary things vnwritten, no more then I can tell why there ever Evangelist wright many things that his felowe have, and yet lefte them some great and as necessary some that he wrotheth in: if I woude so Lyndalles pleasure say this (which if I didde, I neede not much to force for any great harme that my part could take thereby, for the thing were in it selfe nevertheless true that the Apostles so didde in doe, though I could not tell why then hadde I taken away quite all Lyndalles pleasure in his present babbling, and left himonly to those reasons that he hath layde before, in all which he is as ye see, too shamefullie confounded. But yet it lyke you, good readers, to read more aboue worde as I wrothe them, which ye shall find in the first boke of my dialogue the rcb. Chapter; there shall ye perceiue it, that it is not fully to farre from al reason, as Lyndall wolde haue it same. For I sew there that the apostles did more plainly speake, and more openly declared many things by monthe among the christien folks, because their audience was more more where they wer onely among theselfe, then they didde by their writing, where he mighte perceale come into the harbes of heathen menne, that would haue taughe some suche things to shorne. Now cometh Lyndall and heareth that this is sondry sayde, yet the Apostles lester not to wright the thing that the heathen men woulde most mocke of all, and that purgatorye and the sacramentes were leust likely to be mocked among them, for they wer most agreeable unto their own superstition. But none left he or should have sworne hymselfe something with the anfwer, and have desaced therewith the beatuie of his own sake: he leaung out here at such things as I layde in that place for the prood. Howbeit, those things will yet I trust serve me sufficienlye against vs Lyndalles chasses. Amonge whyche, yet where he weneth he speakeith wytefull, he helpegeth me summe what hymselfe, but here unware. For I yet though I could not tell wy why they wrote summe what that the heathen menne will mocke, and yet leaung out some what at last they should mocke, though I could not, I lay, tell why they wrothe this: pere is it enough if I spowt that they so didde in doe, for the prood whereof I may lay, and so didde in my dialogue (which Lyndall here leaung oute) that not only saynt Peter to did, in the second Chapter of the Acts, where he so bare to call Chryske God, lest it should liue hindered the faith in that audience, but that our souerd did the same hymselfe in the manifesse preaching of vs Godhead, as appeareth in the Chapter of saynt John. Solo feth ye see that thus they didde in doe, what needeth me to care for al Lyndals whyche, why they so bare thys where was sette cause to feare, and why they wrote this where was more cause to feare: sethe he cannot lay nape, but that they so didde: am I bounden to gene the recchepage why and wherefo they so didde? This dare I be bolde to saue, that they never taughte thing of difficultie by writing, but that they taught it more plainly by monthe, by which explainaciells by monthe the people came into and unbound trouch and faptie of the matte, were the wrighting never so full of doubte.

For the prood whereof, Lyndall hath here, as I laidde before, by reason of vs saynt Paul, brought forth a right good example, for thus he sayth.

Lyndall.

Yes is the apostles underdowe that by as we doe: what manner thing by vs heathen people could they have taught, then that badd is Chistens badd, and winne his bloud, and yet all these thinges they wrothe.

More.

Loc here ye see that Lyndall himselfe doubte of ye saynt Pauls wordes, whether he meaneth as we doe, which yet mean
A meaneth not as Lindall doth, that the bread is Christ's body, and wine his blood, so that the bread and wine remain as Lindall saith, that the Apostles wrote, but that the bread and wine is converted and changed into Christ's body and blood, and that by what words, albeit the apostles wrote it, yet that is the thing that they mean, and that ab it is that they have written it plain and nought in scripture, yet both Christ and they with many words do clearly declare it by mouth, that in that article, neither then, nor never after, was there any doubt arose, till that these verities here nowe of late years make doubts upon the writing contrary to the declaratio of Christ and his apostles, and well and surely written in many hearts foorth come hither before. Such peril is it loe, to fall from the undoubted faith, unto the deficiencies of the scripture, which by the earth is understood as the scripture, it selfe. For lyke wise as it saith plainly scirautum scripturarum, search ye in scripture, so saith it as plainly nisi credetis non haussis religieus, but if ye believe, ye shall understand. And here pese, that though Lindall will not confesse that the apostles left any thing unwritten, nor that they wrote any thing the more courtely for the seeming of their heads, yet he saith himself that apostole wrote so that men ought dout what they meant. And that I dare well say, that in this chiste hooke they presently to sarte forth declared it, that they left no such doute therein. And also I say that they taught things by mouth which they wrot not, part for the cause aforesaid, part for that it need not, and this I say boldly. For though Lindall saith, that since Paul it was yeu himself, when he wrote unto the Corinthians, etcetera quum venere iis ab omnibus, the other things I would dispose o other wher.

The other things I will dispose o other wher.

I come my self. But the sacraments so excessive Lindalles fore even, that he may not aside the sight of them, and therefore he goeth on against them still.

C. Tyndale.

D. Tyndale.

Sooner, what is it that the apostles taughte by mouth, and durst not write, the sacraments. As for baptism, and the sacrament of the body and blood of Christ, he saith, it is expressed what is signified by them. And also all the ceremonies and sacraments that were from Adam to Christ, hadde lygnifi-
of any of the remnant, the apostles have not written. Whiche is so plainly false, if they were any where in him, he might not so shewe file it. Of confirmation written, saith Luke in the Acts plainly, and saith Paul to the Hebrews as plainly. Of matrimony and priest-hood, saith Paul manifestly, the to the Ephesians, the to the Romans. Anel-
ing, saith James, saith Peter in the gospell also. And of peneance and the parts thereof, every man almost in every part of scripture. And this thing Lindall do well knoweth, that it hath been so often so plainly proved upon them, they could neuer yet, nor never shall while they live, be able to withstand it, neither with scripture nor reason, but with raving a babling. And therefore as I hate, this knoweth Lindall so well, that it is more than shame for him now so to write, as though the apostles had never written of them. Which if they never had been done in deed, yet were the sacraments sure evidence, which hang upon goddes worde as sure as all their writing, and of which written word we do credit and sure by the self same meanes, by which we know they.

hooks, For holy writing, that is to wit, by the relation of the catholic church of Christ, and by the sprinkling of. But yet because I would be loth that Lindall mighte write that I mistakke him in any thing, and then ground my reason against him upon my own mistaking of his worde: I will yet a little cramyne his woodes better, when he faileth that he remanent of the sacraments beside baptism, and make of the the sacrament of the altar, be no profitable sacramentes, nor have no promise of grace, because the apostles wrote not of any of them as they didde of the other. Where I would be witt if Lindalle wised he meant that of any of the other, v. the apostles wrote nothing at al, or elles that they wrose not of any grace promised unto any of them, or elles of none of them the apostles wrote any more significations of their outward signes, as saith Paul old of baptism, when he resembled it unto Christes burynge and recreation, and of the sacrament of the altar, when he teacheth the Corinthians that one love is made of many grapes of one, and the wine of many grapes, and that christen men shoude in like wise being many in person, he made one in love and concorde, and as it were made all one body, in and with our savioye Christe himselfe. If he meanes the first way, that is to wit, of any of the apde pwo sacramentes the apostle wrote nothing at al, then shall he shewe himselfe too shamelesse, for the woods does beare both of confirmation, priest-hood, aneling, and bothe the other twayne. The meanes of the second maner, his saying halfe as shamelesse as in the first. Fo it is evident in all the three before remembred, that the apostles write of grace gueen, with the putting bypon of the bandes. And therein when Lindall seeketh an euasion in his boke of obedience, saying that the putting of the bandes was but a maner of menne in that countrey, as it was to streche out the armes in preaching, to lay an hand bypon a bones heade and call hing god some:this euasion was none euasion. For in the sixth Chapter of. Paul unto the Hebrew, saith Paul woude not have made so ferious and carnall remembrance of the putting bypon of the bandes (which he rehearseth as earnestly as baptism) if it were but such cunomable manner that men maye doe and leaue undone as they list. Nor if it wer but such a thing: he would not so expressely saye to Lynthe, that he had grace guen unto him, and the putting of his bandes bypon him. These places of scripture, and manye moe to be for this matter to play against Lindall, and so evident, that when he wereleth with them, and would saye scape away with some garcles of his own dispes, he farer the a better waye fallen on a lime trimple, which is more it fluereth and fructeth, ever the faster ringeth. Now if he meanes in the third fashion, that is to wit, that the apostles of these spue sacramentes, doe not beside the common signification of grace, write any more and proper significations of the outwarte tokens, to which signifi-
As I have said before, the same outward tokens had the same remembrance and likeness, that they were therefore approbated unto them, as water in baptism had by the washing of the body a remembrance unto the cleansing of the soul, if Lindalle meant in this manner, as it seems that he doeth (for when Luther and he, and all the rest of them, had laboured and counselled in the blessed sacraments, and had so farre as they were able to say that these of them were not in scripture spoken of at all,) and when that would not be done, then there was that word in the leaves no grace point given with them, when they let themselves shamefully commit and repose in that point too, then fell they finally to the theologic point, and would not profane the signification of them, and of grace also granted with them, yet would the wife of men make it to add as to take the all for naught but if we had in scripture what other special significations were outwardly given, and preach that significations to the people, as the special thing and the whole effect of the sacraments let our grace go by, which these men would we believe, for in no wise believed. But whereas in all their writings they repose upon allegories, as preaching upon such holy docours as preach them, yet the holy sacraments are they would have the allegories only, and for nothing elles.

Now then I say, first Lindalle meaneth this wife, and therefore layeth in his words also remiss, that otherwise pleased they were no good but hurt altogether. For it maketh be faith, the audience to be more confidence therein; the deed itself is such a man, which is the dispensing of Christ's blood, first Lindalle layeth, layeth thus: I would write of Lindalle, whether the sacraments and the ceremonies of the old lawe were by God approued to be well, and with their lustre blemished and taught by Popes unto the Jews, I think that Lindalle will not do so made to false, that God by Popes teach them to secue him with these sacraments, sacrifices, and ceremonies, displeasing to himselfe, thankles toward himselfe, also to these. Wherefore the base either of grace, he must needs grant, that they were by Popes taught unto the Jews, very well and as agreeable to Gods pleasure as their wealth.

But then say I, that those special and proper significacions of every sacrament, sacrifice, and ceremony, we are not taught them; no; they underset they not; whereas it followeth that Lindalle saith faile, in that he saith that the knowledge of them was so necessary for the soul's health, that without that knowledge, the life of them must needs be no sure, and not lawful unto them. For, but if Lindalle teach a false in this, God had taught his people in the beginning to serve him with damnable ceremonies himselfe.

Now if Lindalle will at this clappe turne his chere aside, a tale, that because Christ elsewhere to God done with these sacraments and ceremonies, had beene damnable, therefore it appeareth well that all the significations of them were taught them, is the more of mine argument falles yet in turning the tone chere to me, he turneth the other very far from me, so that he will have a clappe on the tone chere of the other, make what pleasure he can. For then I say I, thouh into him, that if the knowledge of all these significations was so necessary to them, that without that knowledge, the doing of those things which without sinnes they might not leave undone, were sinnes as offe as the popes, them, and that therefore lest we should so wretched, to were god had on every side so bewitched his people in times himslef, by his own special providence, that they could not by any means escape: we must needs perceive that God caused the to be by Popes taught all those significacions. Then say I, that speak they were not written unto them in the scripture, they were if Lindalle tolde us true, taught them but only by mouth, and so from mouth to mouth taught and continued amongst them, till men were in their fould and taught fell to forgeate them, or little to force of them, and then to not believe them as these heretiques fare by the right faith at this days.

And then say I, that they upon the very well walked farther, that Lindall, saying that Popes received all necessary things in baptisme, cause very faille and like a very socle, so the knowledge and understanding of these significacions shall those sacrifices and ceremonies, he confesteth to be necessary upon perill of their souls, and yet he confesteth that they were not wisseth in the scripture.
Whether the Apostles left any writen

And if Lindall were to type alike and

loke, by that he layeth that these sacramen-
tes and ceremonies issued them for

hokes, and that they read all the signifi-
cations in them, as in books: I ask
him whether the ceremonies were to-
kens so luke the significations, that
they were hable to reach the significations,
and keep them by the beholding of
the ceremonies or not. If they were,
ye had not been forgotten. If they were
not, and yet the significations so neces-
Sary, then ye.against was not eve-
ry thing necessary delievered Hopes
in writing.

But letting Lindall with his tale,

paule, the truth is the Jews had neces-
tary things taught them beside the

writing, had an explication of Christ,
and of redemption by him before the law
written, in that time, and after, the
Jews take for it, that they know that
with the first of their sacramentes

could not for their final fulaue erme them.

But when they began little and little to
fall from that faith, and began to trust
in the law and the works of the law alone
leaving of this point of faith which
was

of the law, sacramentes, ceremonies,

and all their bodily works of the soule:
then went they wrong. And that is the
thing which saint Paul of so plane

ne, in their trust a confidence to be

laid by the works of the law, whereas if
they had not lost of the force and
strength of faith, both works of the law
and the ceremonies too, had stand them in
orde of heaven. And therefore this nothing
toucheth the church of Christ when they
put trust in the sacramentes, for they do
it not without the faith, that all the force

and strength of them commeth of Christ's
pallion, for they believe, and

they reach. And it is no doubt

but the Jews never knew 5 spe-
cific significations of all their sacramentes,
sacri
tures, ceremonies, other the grace

and remission of sines, or preadme-
ture that they were figures and tokens
of things that should fall, not yet percep-
ted by them, as we know our sacramentes
be effectual signs of grace. And it is
bundoubtedly, that both they do which
in faith, hope, charity, do any such thing
as god commetheth, endure him in such
solation as he dideth by, although we
know not why he will be ferced in such
manner: no more then Abraham knew
why God bade hym to ferce him with the
sacriaccount of his own boonne; yet
is that bidding of that done done in that

wise, pleausante and acceptable to god,
and profite to mennes soffe, whatsoever

Lindall tells by, and his master Bar-
tine to, and frere Hulkin also, and take
their wise wises with them. And ther-
fore all this tale of Lindall agaynte the
sacrament, is not woor of the leade
father of a wilde gote wyng. But yet
consider one thing by the waye, that ye
mistrake him not, nor be nor by a scape
woode leade out of your waye. Ye cal-

lett the sacrament of the aultare, the sa-
crament of the body and bloud of Christ,
in which woode he calleth it well, but
yet meane meth he not so well thereby,
as good children menno dos, nor as himself
would come to doe. For he meane meth not
that there is the very body and bloud of

Christ in bode though he say ther is the
sacrament thereof. For by that meane
eth he nothing elles, but only a bare signe,
and token, and a memorial of the same.
For the great heretike Thorpe in his ex-
aminacion calleth the sacrament right,
and by the same name that Lindall now

doeth: so that a man wold at the first be

ring find no fault therin, but mistrake

him for a good christen man. But after
ward he calleth himself wel clearly,
that he meane meth like a naughty heretike
as Lindall doeth also in sondre places
of his bode. For he sayth that sacramet
signe, and token, bee but three names of
one thing, that the sacramet of the aultare
is very bread still. And he mocketh
at them that teach it to be the very body
of our lavour himself, and is woode
with them that doe it any honour. And
so in this point concercning the blesed
sacramentes of the aultare, Lindall is
yet a muche more heretique then Lut
ther is hymselfe in wyninge, although in
bode it appeareth well that he

meant much more in the beginning, till

he withde, we hymselfe for enuye of oth-

er, that hadeste forwarded and fes furt

that heretike before him. And of trouch

I am right credible endorvend by a ver-

tuous man, whom god hath of his

goodness illumined and called home

again, out of the darke Egypt of their

blonde heretikes, that at the pyrne as

fre Barons, and Lindall seft mette,

talked together beyonde the sea, af

that he swede out of the freere, where

he was envoied to tarry for his per-

nance, after he hade borne his fagot:

Lindall and he were of sonnye consi-
tes. For fre Barons was of Ewens

gilus
that is necessary to be believed.

A glass sette agaynst the sacrament of the altar, believing that it is nothing but bare hodye. But Tyndall was yet at that time not fully fallen to farce in that point, but thow he were babbe nothing else, was yet not contente withere Baras for the holding of that heresy. But within a whyle after (as he that is falling is some put out,) the fere made the soole madde outright, and brought him hymselfe boteone into the dispet doutson of that ducetlih here; wher-in he stetich now as tow bounden in the charge of stetilence, with the charge of pertinacite, as any of his unhappe sloymes. And this I gave you knowledge of, because I would not have in any case that ye were decyued with hym, where he speakeith well, and yet meaneith naught. But now let ye yet farther colter well hys words. Thus he faeth.

Tyndall.

All the ceremones and sacramentes that were from Adam to Christ, hadde significationes, all that are made mention of in the new testament.

More.

Upon this he concluded after, that except baptism and the sacrament of the altar, all the remenant be no true sacramences for lack of significationes. But ere he cansto conclude he must ystye prove, nor onely that all the sacramentes & ceremones from Adam to Christ hadde significationes, but also that all those significationes were then to the people knowney and understaned. For elles though God ydoppe fette thynges to signifie and to bee doome: yet if he commanded them to doe it, and tolde them not the significationes, but would leaue them to be showed and dippolson at suche true afterwarde as it shoulde like hymselfe, it was no spyme for them in the meane hyste to doe the thynges that god bode them doe, yet gret merite to them, though they understode not what the thynges signified that the did, no more then my securitte that can no nosey but by wytte, is wytte the rebuke and blame in the hysting of a cartin books at my bydding, whereof the wyttest not what any one word meaneth. Now that all the significationes of all the sacramentes and ceremones from Adam to Christ, were understaneden of the people: that shall not Tyndalles proue me, though he shoulde lyte as manye verses as were betwene the creacion of Adam and the bychle of Chysple. And therefore as manye verses must he needs have also, ere he make his conclusion sloymes and his argumente good. For if God gave them ceremones & sacramentes, whereby he gave them not the significationes: then to myghthe he lykewypple gene us, if it to please hym to doore. And farther, if they by ydoppe of those that understaneden ceremones and sacramentes in obedienece of his bydding, ydoppe not spyne, but deferned thankes, all suche I have, as ydoppe them in dewe faith of salvation by Chysple that was to come: then maye we also by the obseruynge of sacramentes and ceremones, haveinge of some significapcyons farther then we percepye, for one general significacyon of them all we knowe, that they be all good tokens and significacyon of grace, in that they be taughte by God and hys spytte, that in suche thynges doeth instructe hys churche: we maye lykewypple I have, obserue them without sinne, and not withoute thankes of God. And so Tyndalles argumente goeth to grounde quote, althoughs our sacramentes and ceremones were not good in bode. For they may be good for some reason that he make it to the contrary.

But nother that they bee good in bode, and delivered unto Chysles catholique churche by hys selfe and his holyst rite sent by himselfe to dwell therein, to teach it all necessary truth, and therby necessarie to preferre it from all damnable heresie, false belewe, and pharsitasse: as the sacramentes & the ceremones were if they be false, they have I proved to Tyndall, after I proved them in thynges, to whiche in rhundrede pere, he hath, I am sure, never made one good answer.

Tyndall.

Wherefore, in as much as the sacramentes of the old testament, have significaciounes, and in as much as the sacramentes of the new testament (of whiche menuyon is made that they doe deliver unto be by the holye apostles, at Chysles commandement have also significaciones, and in as much as the office of the Apostle is to enluye in Chysple, and in as much as a dumme ceremone enluyeth not, but hurte al together: for if it preacher go into me, then I cannot but confesse the to, that the deede it selfe confirmeth me, which is the benying of Chysles bloud and in as much as no mercie is made of them, altho as of other, noe is knowe what is meant.
Whether the Apostles taught as written

Though it appears that the Apostles taught them not, but that they be the false marcbands of witches and hypocrites.

More,

He saith here and saith by all his priests, which are the people. I have no power to do either alone, and in his conclusion, which he doth upon them, is already repugne altogether. But yet for his double conclusion can I not stop to touch one piece against, which in his repetition here he saith to set out more and more clearly to declare. This piece is, where he saith that all the sacraments of the new testament have signification also, and that consequently they all be saied, saying all of which mention is made that they were delivered unto us by the very apostles at Christ's commandment.

It is to me more then wonder what this man meaned. First it must needs be that he be in company among such as he saith, that is to say, there is no mention made of their deliverance by the very apostles, all these sighs which he so often and fully refers to take for sacraments, that is to wit, consignation, pannace, vespers, clock, holy orders, and annulling. For he saith always that the other two, that is baptism, and the sacrament of the sartare have signification, and that these have none, by this means he would now conclude that only those two be very sacraments, and none of all these sighs.

But now his words will rather prove that these sighs have signification too. For he saith that all these signification, whereas mencony is made that they were delivered unto us by the very apostles. Wherefore in this part he concedes that these sighs have signification also, and then concludes his words falsely, by which he so often laps they be no sacraments, because they have no signification, for lacke whereof, he calleth them dull ceremonies, overwise he saith here, that there is no mention made that any of these sighs were delivered us by the very apostles, and then he therein to drapely proved false. For every man saith, that there is none of all these sighs, but that as I have often saied, mencony is made of them by the evangelists, and the other of the Apostles, if they be the very Apostles whom he and we both call the Apostles, Saint Peter, Saint Paul, Saint James and they alone, so that I wonder what the mad man meant to speak in this matter so solemnly, and handle it so madly. For when they may mention of them, the very name may well witness that they did not begin by any wise fore after, but by Christ himselfe that taught these things to them, and they further to his church.

Tyndale.

And therefore priesthood was in the name of the apostles an office, which if they would doe truly, it would move profit than all the sacraments of the world.

More.

Is not here another madde reason? His purpose is to prove that, apostles left no necessary thing unwritten, and Tyndale proves it thus. In the apostles time priesthood was an office, which if the priests would doe it truly, would move profit then all the sacraments in the world. How were we well his surmise much need be this. And therefore it followeth the apostles left no necessary thing unwritten. Is not this a madde concluded argument? And yet are there in his words more folies than one before.

For granite that priesthood was an office yet might that officer be conversed with a sacrament, so was it in bede. And a part of his office was also to minister the sacraments to the people.

Now if that office well occupied, were more profitable then all the sacraments besides, what letter that the other sacraments to be god and necessary to salvation. Were this a wise argument? Better is it to doth hence than to do penance for sinne. Ergo to doe penance for sinne is not necessary. Now after this goodly argument goeth he to another as gay, and paith.

Tyndall.

And again, goddes bokineles byrue not one against another, nor destroye one another. They sacraments destroy one another. For vespers destroye priesthood more then wolves, deer, the like, more, and antithesy against nature.

More.

Here is but one argument, that but those: but here be two lykes, longe and loud enough. For first, where he is said himselfe byp, that Goddes heypineles byrue not one against another, nor destroy one another: he saith playne false, and against holy scripture quite.
Aquile. For the burying of dead men, as
under was and is a holy bebe and was al-
sumed with God, and yet were he not
suffer the bishop to bury any man, and
ought we then to bury ourselves. And the
Tinial would abide by his: yet the other he must
say that perpetual virginity is taught
and not holy, contrary to Saint Paul,
and our savour himselfe, who taketh it
and teach it for holy, and preferre it before
wedlocke with his worke, as he.

He must

he confesse also, that his owne maister
Warten Luther (as the work of wedlock
be lawful and sufficient), hath finallie dou-
ble blessed himselfe with the wedding of his
nunne. De elles finally must he confesse
bishops for a fool, in saying that gods
holiness criuere not one againe another,
but if he saund himselfe and saue,
that perpetual virginity, and the worke
of wedlocke, be not repugnant the tone
to the tather, and then he shall not need
to confesse himself a fool, for the whole
wedlocke will confesse it for him.

Soue maister another side, where
he sayeth that wedlocke deserveth prist
had more then whoresome, thefe, mur-
der, of all things against nature. For
the false this as of himself, it is a falsit
lie. But if he say, as he doth, in the
person of the Catholique churche, to
make men beleive that the churche
Teacheth: then is it a pernicious por
he. For it is not true, nor church Teacheth not so. For the churche plainly Teacheth that whoresome, thefe, murder, of all things against nature, could not be lawful neither to raise nor lay him. But the Church both theoweth a confesseth, that wedlocke was prist, and been not repug-
nant but capable of their nature, and
that wedlocke men have been made tor
and kept till they vivers. But such
perpetual chastitie, and the bearing
of the worke of wedlocke, is more accept-
table to God then the worke of wedlocke
in marriage therefore the church taketh
none to be pristes but such as promiseth
proffe nener to be married, but kepe per-
etual chastitie. And the both marriage
after that promiss made, not by reason of
the prist, but taken upon them, but by
reason of the promiss made into God,
and broken: despite the prist, I will not
bipiture together as much as thefe, mur-
der, of all things against nature, but I am
sure as much as whoresome both. For
with the marriage is no marriage, it is but
betroth, and neither but whoresome, both openly rebuke
Shame two sacramentes there at once,
pros the hrist and marriyng man, in
cides that, not onely commiteth whores-
ome, but also faith ordre that he will
committ to whoresome, and as a bold
and a shameless who were maister, planifer,
ly prorseth afore the face of God, and
all chysten people, that in sfev and despighte of his prorsed chastitie, he co-
tech there to bynde himself to shameless
and perpetual whoresome. And thus chyst
fe readers ye see, howe well this wise
argument serueth bym. And nowe put-
telch he after it his great solemn que-
ueston, where he findeth in scripture ye wo-
men may chistle children, which isometh
to his words before, were enough in the
bok, but in regard as saccyr of s Holly
scripture that he lavereth therefore, is saccr of
bwy matter, as I have touched before.

And furie thou: ow all hys bok, and
alwais every thing that he maken,
someprue the Chapters, someprue the
paragraphes and reasons engins within
the Chapter, have so cupl dependencen
toward another, that it femeth the
matter to be gathered by hys personne,
as they com to him in duce papers, so
he without other at anuere patcheth
in his peres nothing like together, with
great lache flames, some feine rent be-
twe. And in like wise he now the
final clause of this Chapter unto the
rercuan, so that thes was confider what h
s how many thinges goe betwene it, and
thing wherup he concludeth it, that
sircly were it wer a persond thinking
table of some thinking perfor that wer
quite cutte of, and after lapd aside
from the personed bok, for this is his
final clause and hys whole conclusion.

Tindal.

And finally, though we were sure
that God hynselfe had geven by a sa-
crumente whatsoever it were: yet if the
signification were once lost: we must
of necessity either seek by the signifi-
cation, or in some other signification
gods word there, what we ought to do.
Whether the Apostles left aught unwritten.

A to doe z; believe therby, or elles putte it downe. So it is impossible to observe a sacrament without signification, but to our damnation. If we kepe y faith purty, y law and the law of love unabild, which are the significations of all ceremonies; there is no way to alter or change the fashions of the ceremonies, or to putte it downe if neede be.

Yet god readers, here ye see finally, how well y how wisely, and therto how dementously Lindall andisthit this Chapter. For the whole effect of all these wodes is in thys wordz nothing elles but that if god bid you doe a thyng, s he tell you not how he meneth therby, and y5 what cause he will have you doe it: ye must neses leave it undone, y bid hym do it hymself. Would Lindall (were you) he wold content with his owne terrain, that would serve hym of the same fashyon, not doe what he bydest hym tell him what he biddest hym, wold it not have become 5a well when god forbid hym 5 are of knowledge, to have abode god against why he did do, s axe, tell me god wold wherefor, and why thou menest therby, and why would I more do for; eating thereof, then of another trez; tell me this god lod eren go, se5 els be thy bache tourned once, I will eate thereof whether thou wille or no. When god taught Pappes sent the making of the tabernacle, the temple, and all bynges belonging therunto; would it not have done wel in Pappes mouth toabd in a of god: Tell me what it meanteth that thou wille have thy tabernacle made of this manner, or elles it shal by bunnade for me. When our fanaste himself sent oute hys discipiles, and bade them in the confirmacion of their doctrine, lave they handes upon liche folk, and they should be whole, and they should anope some with oyle: wouldt it not (wene ye) have done very well, that they should have laved nog, but the would tell them why lay their handes more then speake their bare wood, why anope the with oyle rather then smere them with buter. Surely the denuil hard made thys man madde, be would elles nere faye as he faith. For it were impossible to be a ceremony but into damnacion, y obedience to goddes biding be ever more deadly slime, but if the signification been knowne: then liue the chosen people of god in the old law in a strange perplestie. Whiche whatsoever Lynvalle faye, shall nere be producde, s have understand the signification of all the ceremonies, which God expressly comanded them to fullfill and observe, though he would not that they should sene that the observing of them without faith and other god worke, should fullfite them as Lindall and Luther say, that faith alone that faue be without god worke, as they said of old 5 as he faith now without ceremonies too. For this is his final conclusion of all, that if we kepe the faith and the law of love unabild: there is no peril at all to alter and change the fashions of the ceremonies, and to put them down too, meaning as it semeth, that if we kepe the faith and believe with Luther 5 the nedeth not to put them down, faith then therethother kepe 5 law of love after Luther the way in lodging livers, feres, a nunes loutingly together: then we shall nere to care whether we change or put downe ceremonies and sacramentes and all.

And surely very ooth be faith. For when we fall once to bee contente with that there will, but if we change that mind and mere, neither any ceremonie nor any sacrament severes us.

And yet if faith and love be as Lindall here faith the signification of all the ceremonies: what perill is there to keep all the ceremonies with them swayne without any other signification? And thus by Lindall hys owne tale, we shall nether nede to put them down, alter, nor change them, where be faith ase we must feke the significationz agayne, or putte downe the ceremonies upon payne of damnacion.

And here have ye nowe scene all that ever ye saweth, for the prose of the thing that he bate in thys Chapter taken in hande to prove, that is to wit, that the apostiles have bte written in scripture all thinges that of necessitie pertayn to the fonde health, both in thinges to be done, and thynges to be believed. And nowe perceive peertitivly also, that all that ever ye saweth, there is not ane thyng, that to the prose of hys purpose serve hym in a cyste.

Here mighte I nowel et be (ye see well) as for thys matter, yth 3 have sufficiently recited, and anowed thersy, all that Lindall hath alledged for hys parte in thys Chapter, in which he would prove that the Apostles have left written in holy scripture every thing necessary.
that is of necessity to be believed.

A necessary to be believed or none, for the fal-
nation of our foules, and that so falsifie,
that whatsoever is not written in script-
ure, nor deduced thereupon (by which de-
bucing what he meant he hau by his
own example shewed you) that thing is
not as he saith to be believed, nor to be
done otherwise, but men be at their li-
bertie in all such manner thing, to doe it
or doe it not, believe it or believe it not,
or rather in hymne to believe it or doe it,
though all catholike churches of Chris-
hte do doe believe, and manye hundred
persa have believed that the thing is of
necessitie to be done or believed. In
which matter as I say, Lith Lindall hath
failed in his proof: I might here make
an ende, sauing that I haue thought it
convenient for his partes conside-
ring to bring in by and by such things, as I
synde witnesse by hym for his partes in
this matter beside, that ye may see with-
out farther seeking for it, all that he can
say at once. I haue therefore shewed you his
shauvess of suche things, as I in the
part, Chapter of the first boke of my dia-
lologue alleged, for the parte that all ne-
cessary thinges were not written in script-
ure, but one such onely taught and be-
luered into the church by mouth, and
when ye shall here haue heard Littledales
auwense to such things: ye shall then
the more clearely perceiue howe
soile a fall he hath in this matter, and
which the greate part of all his heretie
dependeth, and over that ye shall righte
vaile judge what pith and substance is
in his boke of auuwensor, where with
he would fayne leeme cleerely to con-
side my dialogue.

I helpe here in my dialogue by the
authentic of saynt John the evangeli-
ast in the last Chapter of his gospel, that all
thinges was not write. For hee saith
himself. Many thinges did Jesus, which
if they were not written, the world would
not receiue the booke. To thys auuwens-
reth Lindall thus.

Tyndall.

Yetthoeth, for saynt John meane of the
miracles which Jesus did, and not of the
necessary partes of the faith.

More.

We se well now that Lindall welle-
sheth that both the evangelistes did not go
together by appointment to write thee
ngospels, no; when they had written
them, conferred they; bothe together,
to see whether euery necessary parte
we written in among them all, or elles
as that collose to poot it in some one, as
we find that saynt Paul his discourse with
Peter, and other of the apostles, to come
and speake of the faith among them, but not to do it at all
in booke, but evrey evangelist of occasion offred him selfe, as
God putte in his grace and remembrance, springe
sowne gospell severally by himselfe, and
their spirits in like wise, and peread he
one of them in all their lines never
readde the gospell that the other wrote:
this I saye behovith, except that God
before their purpose promised, that de-
mong them all euery necessary parte
should be written, (which thing Lind-
all neither with no; can, by reason of
scripture you jelsles if any of them lette
unwritten, any parte necessary to
be believed, Lindall can not say but that
euery of the other apostles might doe the
same, and then haue Lindall no suretie
that euery such thing was written.
And therefore Tyndall feeleth full well how
were this place of saynt John picketh
him, if in those wordes of saynt John
might be understood, that he had not
write euery necessary parte of oure be-
lief. And therefore to avoi, this pinche,
Lindall saith that I juggle, for saynt
John he lasseth meancertaine of Chri-
ses miracles, euery of any necessary parte
of the faith, Juggle not. For I lye
not name, but this saynt John meane
of miracles. And in the second place of the
twist he hebreeed of miracles by name
saying Jesus wrought many other mir-
oracles in the presence of euery spectacles,
that be not written in this booke. In the
other place in hery and he saith, that
Chri did many other thinges, which
if they should be at written, all the world
would use receiue the boke: y weould be
written. In whiche wordes, I be not
that saynt John meane of Chri-
ses miracles too, therefore I juggle not.
But Lindall that in that seconde place
where saith John meane no miracles
there with his doctrine, I woulde
make we knowe that saynt John left not
in writing any necessary parte of the faith:
he inqueith and goeth about to begiels.

I think he taken not to greasse bolde
upon this woode; by dyme, in that saynt
John saith, Chri did many other thinges,
and saith not Chri taught manye
other thinges. For this woode doony,
includeth teaching, taiking, speaking
and all. As if a man would lay, Christ
preyde,
A prayer, preached, and taught, this by day and night. And therefore I say to St. John, when his whole book was made, not only of Christs miracles, but also of his doctrine and all the word as dece, and then be faith in the very end of his book that Christ did many thynge: and the book not being written, the world could not receive the book. Why might not this be understoyn of woodes and deves and all, but if Lyndal were that the books were to be the fulfe: if the doctrine were in them too.

But now let be see whether of the two play the false tugler, I tell you that every necessary point of belief is not written in saynt Johns gospel, or Lindall that would make you were 5 what former ye spyn not written there, ye were not bounden to take it for any necessary point of faith. For es if Lindall wold grant that saynt John had not Witten in every necessary pointe of faith: then is it as good for Lindall that saynt John say it, as that in dece it be. Let be therfore leaue disputing by this word, and loke upon the dece, and see whether it be so or not. If a man holde among the other evangelists, he shall fynd no necessary pointings the one left out in saint John, and in eche of them somewhat that some other hath. And if a man holde farther in the booke of saynt, written in the heartes of Chrysts whole catholique church: he shall finde some things that none of them all hath written, and yet necessary pointes of faith, as I have shewed you lemmes, and shall.

But nowe because of Lyndall, let be take some one. And what thynge rather then the last cupper of Chryst, is maue die with bys apostles, in which he instituted the blessed sacrament of the altar, bys not blessed butcher and bloude. As this not necessary point of faith Lyndall cannot deny it for a necessary point of faith, and though it were but of his own oldest ago agreement with Luther, Huskyn, or Zwinglius. And he can not say that saynt John speaketh any thing thereof, speciallly of the institution.

For he cannot say that saynt John speaketh some thing of the sacrament at all, lithe that hee expressly bepreveth that saynt John meant the sacrament in bys woodes, where he speaketh expressly therof in the, h. chapter of his gospel.

And thus ye see howe truly lyndall sticketh with me in the sentence of saint John woodes, when the thynge that I

entende thereby, is proved by his dece. And yet because Lyndall will nothing allowe but the woodes, if he pull frame that wood of saynt John: I shall prove him the same purpose by the word of St. John's matter, our sauour Christ himselfe, and saynt John shall beare me record that it was Christ that said it. For our sauour was, as witnessed, St. John in the rbi. chapter, sayd unto hisdisciples himselfe. I have yet many thynge to say to you, but ye can not bear them now: but when that the spirit of truth is come, he shall teach you all truth.

Loe here ye bear our sauour sayd him selfe, that he left, and would leave some thynge, and that great things, a therefore of the woodes necessary, they should not heare till after bys passage, that the holy gospell should come and teach the, and well ye wot that saynt John enuer his dece before.

And therefore as for this authority of saynt John, that I layed in my dialogue, Lyndalles aunswere wher in he calleth me a tugler, hath not yet ingled away the face, but hath by his false staff of lusloing, secretly compassed himself out of the lying phe, fayre into the phe. Whereas I shewe in my dialogue, that it is not written in scripture that our lade was a perpetuall virgine, and yet it is a necessary point to be beleued. This is his answere thereto.

Tynall,

And howe byngeth he in the perpetuall virginity of our lade, which though it be noter true, is yet no inartikel of our faith to be fauned by, but we beleue it with a forsa faith, because we see noe cause reasonable to thynke the contrary.

More.

Bythis aunswer were it appeareth well, that God be thanking he sometid not yet the peoples devotion to so farre fallen fro our lade, that he dare be bold to say all that he thinketh, for elles he would say more then he wooteth. And lyke as he fanbideth folke to pray to her, and speciallly willsheth her devout antherm of suche regius: so would he not saye if the same the people frame all after his fantasy, to vialpheme her in this matter of another saufion, as other of bys fellows have done before his paces.

But nowe for the means whye he is content that men may think hemselfe at libertie to beleue it or not beleue it, as they list, as a thynge of no necessitie to be beleued bys saluation of our soules. And
that is of necessity to be believed.

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And full well he wroth, that though he say now that he cannot see no reason why to think the contrary: yet if he could bring us ones in the minds that there is no perill therein, he might afterwarde well enough tell us when he woulde the contrary, and fay that with better looking thence, he hath now founden that Cludus and other elder heretikes of the same facultie, fayd therein very well, and that fayd Augustine and saint Hierome and all y remenants of it wroth, because their parte is not in Scripture. This will not Lindall hereafter let to say when he left, ye may make vs worke in the meanew while that we may chuse whither we will believe this point of no.

But I say that in that poynct Lindall faileth wrong: for in any thing as we be bounden to believe, if I believe it in deede, and yet believe therewith that I may lawfully chuse whither I will believe it or not: I say in that believing I believe roughte, no; my believe halleth me.

Then say I farther that this article is suche, that we be bounden to believe it. For he that believeth it is not an heretique, as it plainly appeareth both by Saint Anfin in his book, quod nihil scit, by Saint Hierome in his booke against Cluidius, and by the other holy saintes and martyrz, who as saint Hierome saint Augustine refureth, did write against heretikes before, and called then Antidromartians, that is to say Sarpes aduerfarres.

Then say I finally that so as much as it well and plaine appeareth, that all these holy cunning men and blessed sainctes, and therwith at the whole catholike church besides, have ever byther to take the perpetual virginitie of our blessed ladie for such a point of chistie faith that they have ever conceyded the contrary for an heresie, and then sift that this article is not in holy Scripture written, but that the woorde of Scripture not well understanden, sene to save the contrary I map and doe against Lindall and his belowe well and fully elucde that there is some thing necessarie to be believed, yet is not written in Scripture. And to my seconde argument, ye synde bothe sainctes sone.

For as for his tropic faith, with which he faile we believe those pointes: I shall touch it I trust in such wise, and hy's

feeling saith therib to when I coe therib, but every man that seeleth with his sene, that Lindall seeth neither faith, learning, reason, wit, no, grace.

I alledge in my dialogue the woorde of Saint Paul to the Corintians, where he writeth to them of the holy hollow: As our lorde hath delivered it to me so have I delivered it to you. So thyg Capt 6, both Lindall answeride thus.

\[\text{Tindall.}\]

And when he alledge Saint Paul to the Corintians: I say eth Saint Paul write not knewe of this woorde made neither can any man gather thereof of any strange hollow gestures, but the plaine contrary, and that ther was no other wyse there the to breake the bread among the as lower, as Christ did. And therefore he calleth it Christes supper and not made.

\[\text{More.}\]

Here goeth Lindall aboue to fugle but his galles see to great. I lappid those woorde for none other caurse, but to gyn the apostle before his writting taught them that great mysterie by mouth, and newed them the maner himselfe before his woorde written, which he would not have written into the at all, if he might then consequentely have ben present to them. And now where I sayd that it was well likely, of saint Paul by his present tracion was received holpe gestures as the church alway in the congregation he answered me that there is no such thing ther spoken in the woorde. Which I said not there was, but I say that he foundeth no woorde in the woorde poueth that saint Paul therein wrote every thinge that he presentely spake or dide. But it appeareth well saint Paul speakeyth of that thing in that chapter, not to put in wootinge all thinge that he had before tolde the by mouth, but onely to put them in remembanche that the thinge they ther receyved in the forme of brede, though it were called brede, was yet in bebe the very blisest body of Christ. And for the more clere prooteth thereof: he put them in remembanche, that as he had before tolde them, our saffour hymself tolde him so. And this he remembeed them of by wootinge, to make them seethem solfe therabere the more ruerely. For lack where of he wooteste to them, that limethne and death by the vengence of Godde felle

\[\text{ff.}\]

amonge
Whether the Apostles left aught unwritten

\[\textit{Amongst them, because they did not bee such reverence \& honour as they should do to the precious body \& blest blood of Christ. And in that chapter layne Paul speaks but of certaine inreuent points in special, and concludeth saying, \textit{eterna aeternque serenitatem supernum}, the remenant of all the other things, I will my selfe endure at my coming. Here may we see whatsoever Lindsey say, that saint Paul doth believe this that he wrote of the sacrament, gave the people such reverence. But other traditions therof by mouth (as I sayde in my dialogue) perteyning to the reverence and honour thereof, and Lindsey saith here the contrary. But nowe let the bookes be judge, and by that chapter judge also the false faith of Lindsey, that layedeth it to fine to use any booke among it.}

\[\textit{And where Lindsey sayth that Laynt Paulus knewe not this booke made, I believe that well enough; for I never heard that he spake any words of English. But that he knew not the thing that Englishmen name the maile, Lindsey hath not proved yet, nor will not do this work. For he must prove it better then by Laynt Paulus spake of Goddes supper. For we can bowell the English Goddes boise and Christes table, and yet we know the maile to be at that place. And the Apostles themselves I doubt not spake made many a time and oft before any ghostspel written. And holy Saint Chrysostome sayth that the apostles in the maile praised so; at christen sonies. Whereas I spake that the apostles tradition was learned the manner of construction; that abundantly Lindsey in this edge.}

\[\textit{Tindall.}

\[\textit{A great doubt, as thowgh we connot gather of the scripture how to doe it.}

\[\textit{More.}

\[\textit{Surely men setting no more thereby then Lindsey and his fellows so may gather out of the ghostspel, as the mystic spicer, as out of what they will, the nature of the consecration, and saiyng of the maile that shall serve hymself. While they lay it they care not how; I believe they care not what, while they believe it to be the oblation, boise, not saiyng of the body noe blood of Christ to be in the sacrament, but that is maile both many good at all, cause only to the priest himselfe. For what care they how their maile, which the more fine and full they bee, and the more encomended conscience that they have, the more encomended, and the more boylely as Luther by word in Babylonica, presume they to Goddes boise. But unboolely who so have a reverent care thereof, and right faith of the sacrament, well perceived that howe to lay maile hath been taught the apostles by the spirit of God, and by the apostles forth. And is Luther, Oecumen. Zwinglius, Lindsey, and Lambert, had never known it afoxe, but should have taken the scripture in their handes, and ende of them dont a maner of saiyng maile by himselfe; I dare well lay for all Lindseyes boise, ende of them should have deuiced a sondre saiyson, and yet never one of them. For prosoke wherof Luther himself called away the holy card of the maile, neatly after bone bone fashion a manner of consecration a laying of the maile in the bookes of Babylonica. Which solide intenc of his, Rosseus impugned, and plainly poueth, that safing for the tradition of the church, Luther could never tell howe 0 in what wise to consecrate or saie maile, and thay the way that Luther detheth is unisoncetain and uncertainly by Luthers owne rule. And I double not but that Lindsey hath rede both Rosseus and Luther in those places, and therefore I verite as much the more that he dare bee to boile saie it, when being biuifles but Luthers seeler, he seeth bys maiker made a foole therin already. Whereas I in my dialogue allegde, the priest in the consecration put therto water into wine, where as the scripture speaketh but of wine; there to auncwe Lindsey thus.}

\[\textit{Tindall.}

\[\textit{A great doubt also a peritoue case if it were left out. For either it was done to stake the heate of the wyne; 0 put to after a ceremony, to signifie that as the water is chaged into wyne, so are we changed through the same as it were into Chrit & are one with hym. Howbeale at to their owne name that ought should be done 0 be among us chritke, where of no man wist the meaning. For if I unnderstode not the meaning, it helpful me not one cæs; i.e. Christ, and as esepricete techerck. But if our heperdes had ben as willing to seede as to strete; we had need no such diversity, nay ther to have burned so mani as they have.}

\[\textit{More.}