that is of necessitie to be beleived, 491

C. More.

CWhere Lindall faith in sence as he gladly soometh alway when he spake of the sacrament, it were a great doubte and a perilous saf to leave the water out: I am very sure that if there had bee no doubte nor peril to leave it out, ther was noe good chistian made that any reverence had to chiste, but he would have put great doubte, and have thought it great peril to put any water in. For what beast woulde he be bold when he findeth not that chiste in the consecration and change of the wine into his owne blood, blest ane other thing then wyne, theke also himselfe of the only libour of his grape: who durst I say haue put there to any thing else, and to haue consecrated his blood of wine and water. But one thing is ther that maketh Lindal in this point so bold, is to wit is owne fyscal rule he so much boothered of, in searching out the cause, and then ruling all thynge by some cause of his owne making.

As here, be geder here two causes why this water is put in. And though he wote were this item the trueth: yet be maketh him selfe sure, that it must be made to be the bome. And then receieth he the causes both twygus so substaneps, vit maketh in his minde no mater whither the thing be done or undone.

Luther was hymselfe also so method in this matters, when the kings highnesse layde against hym the putting of wyne into the wyne, that in his fyscal aitwere he aised as Lindal doth here, and not wrotting what to saie thereto, begane to gale at the cause wherefore it was put in: wherein he taught so far, that at last he founde, that either it were in or out it made no water, because he sayd it was a thing imperient to the matter, so that by hym a man might put into wyne what he would hole. Yet then he so torne that it is euy done to put it in. For he sayd it had an euill significacion, and signifie that the sincerite of scripture was watered to meanes traditions. So was he be sooped therein, that he coude not in this wyse put what to say there, but faering like a frawke foolde, and conferring this, he left here what not at what point to holde him, enlamelle to blamyn. And now bys good feter Lindall wil be nothing anowe of his maisters sayle, but butte les, devising two newe causes of his owne braine, one of these twaun must nedes be the very cause, as though god hymself could haue no further cause then Lindall howe searched out, and then he ther-abon conclueth, that the water may be as well left out as put in.

But whatsoever Lindall say, ther was never good man yet thys. Cypere durst leave it out, nor otherwise bke if ther god hath taught his apicules with his owne woode and written, any other wise then in chiste bernes.

Hyl saintes also have thought upon other causes. For som have thought God gave the water to be mingled with the wyne, as the water beheld out with the blood owne of his blest heart upon the crosse. And holp saint Cyprians that comitting doctores and blest martyrs saith, that our saintes himselfes at the tyme of the institucion of the blest sacrament, did put water in to wyne, though ther was no mention made therof in the writing, no more the there was so furtures other thynge that our saintes did as saynt John faith, that he would haue to be done in his church after. Of which thynge of this infusion of water is one, taught broadcly by god to his apicules, by them saith, and so thys. Cypere in all his apicules continued in Chiste church ut any mention thereof made in scripture, and yet men of necessitie hold to observe it, no no man ever thought or durst thynke the contrary, til now Luther and Lindal and such other of their sect, which set so little by that blest sacrament, that they would haue all honour and reverence taken from it, and rekened so: a bare signe but only to signy, without any gring of grace, and therfor they would haue it banely handled by worsen men like. Deuils ors: some signifie, and ther would these heretiques by their wilkes, that in the of wyne and water, men woulde consecrate new ale in convites.

Now her he faith that it is the shame of the clergye if aught be yde amongeth chistien men, whereof no man wyth meaning: why moore the fo: Wolles to delver a leaue to peple many ceremonyes commanded by god: whereof the people what soever Lindall laye never understande the meaning. Would the wilme that if God bidde a man do a thinge, he shall fap him nay but if he tel him why? Then fineth he this matiere with a per taunt, if our ourverdes were as willing to seede as to there: we had ne-
Whether the Apostles left aught unwritten.

He saith that there was never cause to change it for laterday, but only to put a difference between us and the Jews, and let we should become Levitannes unto the day after their Superstition. For I think there was belide by a neither cause none principal, then any of both those. For the Jews, I the Christen had other difference to distinctions between them, as baptism and circumcision. So it had not been so great incontinence that they should both have served God on one day, that for avoiding thereof we should have left the day that God himself appointed in the beginning. And also Christen men both might have kept the same day that the Jews kept, and yet had left the superstition thereth of the Jews were. And may now also, as happily some do keep the sabbath day, and have done, and therefrom these cause be but divided and gaisted at, and faine but very secondarily. But the very cause of the change is, that men were not the lords of the sabbathday, nor men were not the principal author of makers of the change. But the same of our saviour Christ himself, being (as he saith himself) lord even over the sabbathday, and which god had made and ordained the sabbathday for man and not man for the sabbathday, yet nevertheless subdued man unto certain order of serving not the sabbathday but God upon the sabbathday; he says himself when he delivered the people from the observance of the old law, upon the sabbathday, discharge them of the sabbathday. And yet because they should not have such a lovely mind as Tindall here reacheth us to have, as to think they might at their pleasure take what day they would, and make a break as they list; he appointed himself and his own holy spirit, the day of his own resurrection. Which glorious rising of his blessed body not only to rest, but also to eternall glory, it pleased him to have weekly celebrate with reading day, awen from worldly bullines, to the belife of heaven and acceptable service of god. And so this it is and ever our day hath been specially called our lordes day, day.

Our lordes hath been specially called our lordes day, day. Whereof to say that we be now lordes and able to change it to fridays for our pleasure, yet turn it to every tenth day when we will: I wete that none will say to but incontinence, and longed to make gau-

More.

Tindall maketh the change of the sabbath day a very sleight matter.

And dise, that our saviour said of himselfe, that the sabbath day, that is to wite he himselfe was lord of the sabbath day: therefore as though every man were god almighty his fellow, Tindall saith that we be lordes of the sabbath day, so that we may change the sabbath day into monday.
that is of necessitie to be believed.

Andres of Goddes passion, or make hym honored delier the he should. For as for node, sell there never none suche pet, to change this day that Christ hath done himself. And he do as able to kepe it from suche node of change for ever hereafter, as he kept it this rv. hirday before.

If Tindall stich still in this pointe, & say the church made it, and the church may break it: I saye that the church as it made it so it may break it. That is to wot that as it made it by the spirite of God, so it may break it by the same spirite. That is to say that as god made it, so himselfe maye break it, it so shall please him. For in suche thinges though the church have ordined it, yet hath the church not done it but the spirite of God, as holy saint Austin faith in the receiuing of our howsfel, where he sayth that it hath pleased the holy ghost, that when as in the beginning it was receiued after other measures, it shuld be now receiued of folk while they be lasting.

And in like wise the apostles, to gve us knowledge that though the church make the ordinance, yet the spirite of God is the worther thereof: or as is remembered in the rv. of the acter. It hath pleased the holy ghost and vs, so forth sheweth what lawes they have made, declaring thereby though himselfe made them, yet made them they not without the motion of Goddes holy spirite. And never hal the whole catholike church, neither make without God nor break againe without him. But he both his preeste and his holy spirite, so guide and govern his church in suche maner of thinges, that they shall not change

D by nowether a longe minde, pleasure, nor necessitie. So I thinke he hal never suffer the church to changeit. But it is a choosit onys so made established by our saufour himselfe, that as the faterday was obtein by god himselfe to be chunged by Christis name, so is Christis name obtein by himselfe, that it hal chunged still by himselfe come again, and change at the weeke end at the pere to into one gernal day without either weeke or pere. And this chunged hath he made I saye fro faterday to fonda by himselfe without scripture, which we be bounden with our scripture obesitly to kepe and observe, whatsoever Tynball bable and Scotte against it.

For where Tynball sayeth that he be suche lozes over it, that we maye & change and make our sabbathday as well upon any other day as upon the saturday, I would wit of him which wete whither his whole catholique church, or every particular pontius, and is, the euerie diocese, and by the same reason, every pariste by it selfe, and then any hoewldie, and finall any ottayne is by himselfe at the same libertie to kepe for his owne sabbathday which days he list himselfe, and nde not to come to church with other but whan there is a faunome. And then pe wore well thys way would do well. Nowe if he meane by we, all we yhole church of Christ by a comen consent: then must he tell vs which is it, and then must he dedes alligne a knoven church. Where is then to be come his herety of thys secret unknoven church of electes and penticetes without penantance? And where he faeth we nde none holly day at all, if y people might bee taught without it: thys is one thought of thys popple put forth under the sunne pretet of preaching. Whereby fith preaching is necessary, he would make me believe that coming to church on the holyday, or there to honour god with quiet festivitie and payour, were but a thing of nought, wher as the apostles came the selfe into the tempes in the holy days to ppay. And our loutour allegeth himselfe the wordes of Clay: By househall be calld the house of payour.

Nowe whereas I alleged in my paraleloghe the wordes of saint Paule unto the Chelaionentes, to whom he werte in thys woyn: kepe you my diuines which I haue baken you, either by worde or letter: to thys both the Tynball and aunt were nothing to me, but thys.

Tynball,

I have to that aunswered Rocheter in the obedience, that his traditio was the gospell that he preached.

More.

In very beste Tynball in thys boke of disobedience laboreth soze to wade out of those wordes of sait Paul, in which as my lobe of Rocheter tailed, it appereth plainely that saint Paul both himselfe that he taught thinges by mouthe which he wrote not. And what fayeth Tynball to it there? he sayeth nothing elles in this word but as he sayeth here, the thinges which saint Paul taught.
Whether the Apostles left any unwritten words appear both against
bishops, which he meant to be nothing worth as touching any thing taught to be
sacred as though himself had taught all in the white of
Paul's teaching anything by mouth.
Now whether his words be to purpose or not, I pray you consider your self.
We say that these sacraments are many times used in the church in the main, and in other parts of divine service, were taught by the
spirit of God by the Jerusalem apostles. Nay, therefore
Cyprian and the bishops of Rome say that, by the
or the same reason no more than he would that baptism be,
by mouth, and by the same reason no more he might make faith nothing, because he
by the same reason no more he would that baptism be,
as he hath oftentimes declared.
I let Paul also, that by those words of
needful things.
Cyprian and the bishops of Rome say that, by the
or the same reason no more he would that baptism be,
by the same reason no more he would that baptism be,
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by the same reason no more he would that baptism be,
as he hath oftentimes declared.
that is of necessitie to be believed.

As not worth the writing, and that therefore he wrote into the Caesirines that all the other things he would dispute of nomine dumelie at his coming, because he reckned them not worth to occupy place in his psitile, if Tindall tell us this, we will alse there who told him so, and whereby he knoweth that Saint Paul taught 7 people by mouth, no more things, of none other kindes then Tindal faith he bade. Was himself at that time companion to Saint Paul, 7 that so continuall and to unparable, 7 day night he never departed from him, but rather watched him so purely, 7 he could never say nothing but Tindal knew by and heard him.

Tindall in this point well perceiveth himselfe, how haue a parte he hath to proue. And therefore seing that he hath entered a matter that he can not end, and hath said that he can never make good: at last he waxeth angry. And because he cannot tell all thing 7 saint Paul taught, as he began to take upon him: he conclude nothing but that saint Paul taught none of the sacramentes no ceremonies that Luther and he reproue. And thus he faith.

Tindall.

But that the apostles gave us any blynde ceremonies, whereas we could not knowe the reason, that I deny and also desye.

More.

For the same for the same I would be not gone a rule, neither for his denying nor for his desyeing, nor for any reason that be teach faith therefore.

For where he saith that it is contrary to the learning of saint Paul every where: I say then in Tindall faith not true. For Saint Paul reposed but the superstitious trueke that 7 Jewes had, as well in their ceremonies 7 sacramentes, as in the works of their law about faith 7 justice and esses of charite, 7 the superdefect of them also that thought the infinite bounden of necessitie to keep the law after the newe lawe promulgate and spred about, when the time of those olde ceremonies, sacramentes, subpeales, and all was gone, lasting so as farreforth as the church of Christ by 7 spirite of god hath taken by any again. But let Tindall bring of Sainte Pauls at the place that be possible can, and he shal never finde one, while he lyeth so monge them all, in which saint Paulre posed any sacrament or ceremony taken by and accomped for, so good through chistles whole catholike church, nor yet the Jewes for biling the ceremonies gynen by God to Moses, and by Moses to them for the time while they servyd, though they knew not the significacions, excepte it were torde for lacke of some other bertie, which they left of a taught not for, and thereby lost the fruite of their ceremonies and all.

One other thing be saith which he 7 taketh for an high pointe, to prone that saint Paul taughte no ceremonies on sacramentes, but such as he taught also the trece significacions. And that he profeth thus.

Tindall.

Paula commended that no man ones speake in the church that is the sgreation, but in a tong that al men understande, except that there be an interpreter by.

More.

And what than? As such time as the lawe was gven so to the children of Israel, it was in deed written in a tonge that the people usunderstood. Now yet the ceremonies though they were written in the same tonge, yet were the men of them that 7 people never usunderstood what they mean, nor aduertise Postes neither, yet were they bounden of obedience to observe them, and theyse obedience was statute to, but if that some other faulte made it lefe the fruit.

And therefore where Tindall telleth a longe tale that sainte Paul commended the to labour for knowledge, understanding, selinge, and beware of Hypocrisie, ceremonies, and all manner of disguising, and man se wode me, some of saint Paul, and some of his owne planted in amongst them: his tale semeth to what solemne, but it is nothing substaniall. For the sacramentes and ceremonies gynen by God unto his church, he be neither hypocristal nor usual ceremonies, no disguisinges neither, which wrote Tindal seeth in himselfe in scripture as it semeth of the blessed sacrament of the altar. For saith Paulas, though he would have them labour for knowledge, measted not yet they shall leave the sacramentes absent which God hath taught, till he teach them the knowledge why he taught the, what it is.

Special
Whether the Apostles left any written

A speciall significacion euer sacrament and ceremony had.

For whereas Lindall remeth it out, saith he both benight and also beifeid, that the apostles taught any ceremony whereof the reason could not be known: for all bys denneing and also desigening, a better man then the apostles was, our favour Christ himselfe, when he sente his disciples forth to baptize to preach, he taught them how they shold go and what they shold do, but the reales and cause of every ceremone that synde we nor that ever he taught them, but at set of them he luffet both them then, he never syne, to gretle and to beuine.

For that he shold have them neither beare wallet, nor sachell, nor bone vp, they septe, nor frake in their bands, nor salace any man by the way, nor why he chose water baptismie in thred of circums, nor why he would they shold lay their hedes vnde some vilk folk where they shold beale, nor why they shold anoint sycke folk with oyle and heal the by gyn: the causes I say and the proper signification of all these ceremonies and many other, we finde not that our favour when he sent them benedid them, and yet he bode the do it, and they were bounde to obey, and merited and determed by their obedience. Such more they shold have done, who would have said, tell me spee good lope, why may I not put on my bone, why may I not take a sycke in mine bands, what are thou better though I go bare foote, what if it hurt the matter though I bave a shooe, why shoold it not be good to shooe a sycke man with butter as anoint him with oyle, tell me the causes of all these things and the proper signification are I gone. For elles to say I will be sent out with such bome ceremonies whereof I know not the causes, that I dene g aldo befe. He that thyn shoulde have laped like Lindall, shoulde have gotten lyttle thanks.

And as I haue before somwhat said, almighty Godde taught many ceremonies to Poples, and be forth to the people, and neither can Lindall no: any man elles pieue me by scripture, that he people understand all their signification, no not Poples neither. And where is then Lindalles word? Hiptefull tyme, that I dene and also befe?

Let passe at the ceremonies taught about the arche, the temple, the sacrificers, and many other things, and will we but how Lindall can prove me that the children of Israel, or as I say Poples either, understand all the ceremonies commanded by God aboute there departing out of Egypt: why lambde, why Disceere, a hyyde, why of one persone, why without mones, sporte, why take the. c. daze, why offerd the. c. c. why the begeeanct of godde put fro the houte at the to the of f. blood put vpo the poples, why eaten by night, why none left till the morow, but rather g renemart burne, why blesenned head, why wilde letewe. I know well god will why he commanded all those ceremonies, but I say Lindall cannot prove the people understand them all, no; peradventure that Poples neither.

If Lindall yet say that the people understand all those ceremonies: I will first hide him prove me that point by scripture. And then for some complicated towards a prove of the contrary, I will lay forth for authoritie against willis Lindall, the works of one man whom Lindall woulde were most believed of all men, that is to wyte the works of ovaull Lindall himself. He himselfe saith in his boke against me.

5. Lindall.

Christ after the apostles saith, P.B. whom the take him for. And Peter answered for them all, fayre. I saye that thou art Christ the stone of the laying Godde, that art come into this wise. That is, we believe that thou art he that was promised unto Abraham, should come and beele benedictor. Howbeit Peter yet wishe not by what means, but now it is opened through out all the wise, that through the offering of his body and blood.

More

Now sith as Lindall saith himselfe, sayste Peter at that time vpo not know by what means Christ shoulde reborne us, and it is very likely that saith Peter albeit he was not yet fully learned, did yet at y time going to scole to Christ, understand as much as at the lestwise as the common people vpd even in Poples days: I think therefore that Lindall shoulde himselfe agree contrary to that himself hath said before, that the people understand not all the ceremonies. And yet I think he will not saye that they might at that time leue all such donede, and say as Lindall saith, at that utterly the deep and also befe?

I would saye wit wherefore Lindall shoulde
A should take it so strange, that God
of his apostles should give unto Christ's
church and ceremonies, whereof the
should not understand the reason, but he
seeth well that God had spoken to his
people many words by his prophets,
and by the science, as he committed
them to, and caused them to be written
also in holy scripture, in which ter-
mest be no more sure of the very sen-
tence then of the very signification of
these ceremonies. But Goddeth not
without our true lef such things by
known unto us, to quicken and excite
as saint Aug in faith some matters
upon the sudy and bruing ther
upon, which if all were open and laye,
would be negligent and dull, and
now in the bruing therupon, find out
good and truful things, allegories or
other, not assuening those to the very
truthes there intended, but things
that doubtly and trufuly may be theron taken and turnen men to diversi-
cation, and this as well in the scriptures
as in those harde and not intelligible
theses. And if Lindall be this, because
he would some shore of all the things, that
there were no place in scripture to him
not undersetend: he shall while he
would seeme to wise, shewe himselfe a
foole in the ignation of all me, that any
thinges laboure in scripture. And thus re
so now in what substance was that
Lindall hath avowred my Lord of
Wochester, unto the plaine wordes of
saint Pauls written unto the Chella-
tonicfles, by which wordes he shewed
plaply himselfe, that he wrote not all
that he taught. And then that these
wordes which Lindall impugned, where
they might not be amongst those things
that saint Pauls taught by mouth, be
have yearde I saye bohe worshipfully
Lindall had proved.

I was both to leave untoucht any
thinges that Lindall any where seteth
against my purpose in this matter.
And therefore lyth the finde in his
answer to my dialogue yet a nother par-
tche, wherein I perceiue he taketh great
pleasure, and withesse it would be at
the leaste that other men shoulde beene,
that he had therwith briefly pured his part,
and clere awayed mine; so whyth
without a word of his gloss, and therfore
pe that heere that so. In his sylence to
the xxxii. chapter of my firste booke these
are his wordes.

Tindall.
Whether the Apostles left aught unwritten

Tyndall.

I answereth that this precepte, love thy neighbour as thy selfe, a god above all thing, yet with Apostles and celsed them to see Goddes honor in us, to see all meantes to continue the faith unto the yowdes ende. Now 3 apostles knew before, that he would come, and therefore spake it might be a reme by against hirselfes as it well appeareth John, xvi. Where he saith these are as that ye believe, that is to say that ye beleue, 3 thousand believers have sent. And in the second of hys first pistle he saith: these I write because of you that believe you. And Peter and Paul thereunto warnes us in man places. Wherefore it is manifest that the same love celled them to leaue nothing unwritt, that should be necessarily required, and that it were left out, shoulde yre the soule. More.

Lo now have we heard his uttermost, whereby he saitheth to them, that we write altogether: it is of necessity to be knowen. Which he provereth not as ye fee by any scripture proper for the point. As that any of them had any special comman dement to write: but that these charite dysest hem, to whom he spaketh by a deduction upon this commendment, love god above all thing, and thy neighbour as thy selfe. For them as he deduced afoye that womas may sing make, and must in time of need: so he deduced now if the apostles were by stance charite bypro by their writing, to provide against herefores which they saw should come, and that could thes not sufficiently doe, but if they provided a like against all herefores, ergo they wrote every necessary truth. This argument is God wrote full passe, nigh, and loe, they might set at saintes Saintours a beggynge with a dike and a clapper, for another thing that can help it selfe, it is so blinde lame lacketh to many limes, and yet hath it one the more for me that Lindall forset to sette in. But yet lacketh he bothe thes legges for all that, and bys wien, bys handes, and bys baine to the. For he must set in, that they which wrote, knewed wot every hercye, yeuer should seting after their yapes, and thys must be piony by scripture. He must also set in, that no man of the apostles knewed that point but onee those that wrote: or elles that the etcher could not wotte no; god could not teach them, or synthely that cace of them edde others writte, and so saw that
that is of necessity to be believed.

A that all was written by these fellows, and the carryed all their fellowes writing with them into the countries where the selfe preached, and left it there. And this must he poene by scripture, for elles he saueth not byright the charite of saint Andrew nor saint Barthlemy, nor any of saint Peter in writing, else then saint Paul, nor of saint John for leaving out the consecration at Christes maunday.

He must also put in, that they saw that without writing god could nokep points of faith among the people, for elles the charite cheaped them not of necessity to soze to putte altogether in writing.

He must also put in, all their writing is kept and refereed safe, and ever shall till day of dome, for elles he seeth what soloweth. And then kwoneth he well that before corrupted of books, much thereof is lost, and the wyll say that in that scripture was nothing necessarie, but that it is in this that remayneth.

And the must he poone me that by scripture ere I believe hym. And over thiss must be put in, that they have written all thinges as clere as they might have done to aunswere all heretiches wythall for that thing longed to charite, to of charite their purpose was to write against all heretiches.

And yet which I had almost forgotte, he must put in, this argument also, that they have given vs warning that they have written altogether that either then neded, at any time after thoulde neve to be believed so done, upon paine of deathly sinne. For thiss is one of the very chiefe pointes of all, and therefore thiss must he poone by scripture. For elles they left vs in daunger to believe some other thinges mo then they write, namely since that some wrote not so much as they solowes, some confesse they taught by mouth more then they wrote, and some wrote nothing at all; of that the other wrote, good parte took, and of that writing that remayneth, some corrupted by witters, some by veters, and much to haerte that no man understandeth. And finally must he put in too, this argument also, that after those days Christ woulde never thew no releve any thinges to his church more, nor byd any of them any other thing beleue or doe, then was put in writing already by vs apostoles, or elles though he would byd the any other thing at any time after either beleue or doe; yet would he never be angry with the, though they would neither beleue or he told the, nor do byd he bene: but the him wel plainly to his seeth, if he were to beleue or shaped, he should have made his apostoles write it. Thiss point specially he must Tindall amonge other poone by plainke and evident scripture. For elles were it were well a great perill for any man to save nap to Goddes speciall biddinge, that speciall biddinge were not specified in scripture; but if Goddes had plainly spokn in scripture that he wyll never while he lyeth, either tel or byd any other thing then he hath already receiued or commaund in scripture.

Now let you good readers how sike, how soze, and how fublie his argument is, by which he would poone vs that the charite of the apostles boste the to put all necessarie thinges in writing. But yet he dothe almost one reason of thiss pulled me in bizzare, which if I had left untouched, Tindall would have faide I had dissimile, and left unanwsered hiss chiefe reason of all. For whereas his fublie argument before touched, was but the cause that boste the apostles to leve nothing unwritten: he had yet one, that theweth the cause why moreover God woulde himselfe have every necessarie thing written, and that we wrot well muste neve be strange, and therefore what thereby is in it ye shall bare. Thus he sayeth.

Tindall.

Now sir God hath made his last everlasting testament, and no more behinde then appering of Christ againe. And because he wyll not blire by every day a new propheete with a new miracle to conferme newe doctrine, or to call a-gayne the olde that was forgotte: therefore we are all thinges necessary to falvation comprehended in scripture ever to endure,

More.

If Tindalles barte wordes be worthy to be take fow vs to great anchoretice, that whatsoever he say men must beleue it, onely because Tindall sayeth it: then is this argument verry bare and strange, but the it is superfluous a great deke to long. For the it should suffise him to say, his apostoles have left all thing in writing, let al his relig alone. But forleyp if Tindall
Whether the Apostles left any written

If Tindall be not better than other men, so that he will believe no man without his own plaine scripture, so he will never make it strange, neither by his own scripture, nor any necessary consequence, nor any profitable reason. Does it not follow that all things are open, how prooeth be that be understood? Every place in scripture, every place in Genesis, every place in the prophets, every place in the Psalter, every place in Psalm John's gospel, every place in the Apocalypse, and all these things open to Tindall? Is it any mad to believe them therein upon his word, because he boldly faith in many places of his ungracious books, that the scripture is easie to understand, which thing he faith of his ungracious minde, to make every simple person bold to take him selfe, for an interpreter.

But I dare be as bold as to say, the scripture, albeit many places be plain, and in the hardest place good folks may take sense if they playe not as Tindall doth. He olde upon it like blind heapers, and think he plaine, & open, yet is it not so open, but that there is many a place in every part thereof, so bare, of such difficulty, that there neither is nor can be ever so many years since the apostles' days, nor recreaduerence among the neither, that bare have ben so bold to say that all thing was so open to him, but that there may yet be treasuries in all the understandings that men have thereof, many a great mystery by the same strangely understand, till such time as God upon the thynge done and worded, by his spirite, pleased, a sufficient unto his church in the times convenient, and by God appointed therto, renewe it, which thynge shall then be necessary pointes, to be believed, and not if not necessary to believe, so possible to be thought upon. But when it shall please God any such thinges to do, then, it is more: He shall then send no otherworkers, nor no Tindall, nor none Huskine, nor no free one of a number bede to preach it, but he shall send such bold messengers as he hath, that shall not come with a false faith, and evil workes, and be accused out of Christ's church, but with true.
that is of necessity to be believed.

A that was forgotten; therefore were all things necessary to salvation comprehended in scripture ever to endure.

More...

Lo now have we heard him say it, now lack we no more but to hear him prove it. For when Tindall proves not that the thing is so done in bibles, but layeth by only the causes for which he saith god caused it to be done: in this both he nothing elles but tell us what the god should have done if he had taken him to countaine.

Tindall proveth not that god hath showed him that all is done save only the date of done, which he must prove, or elles we will deny it him. For he proveth not that godde hath showed him that he would not laye bibles as we ordred every day a new prophete, and that with new miracles to, rather then binde himselfe that he must not teache any thing more, or have bys olde doctrine forgotten every. Which thing he must prove, or elles we will deny him, lest god have taken more labour & greater payne for his church the that. For he hath feed his blood for it, and might do all that to the lost soul of his mouth. And we say also that god hath daily searched by and daily doth search by new prophete in sundry partes of his catholike church, holy doctors, and prophets, and faithfull men, and good liuers, for whom both quiche and beade he doth new miracles in his church, a therby approcheth that faith which they proued and byed in, as he spyar by prophetes among the hebrews in fabul ages. for all the miracles done by prophetes, is not for to no church of heretiques.

For he proveth not that the pointes of faith must not be taken away, but if they had beene written. Which thing he must prove, or elles we will hold by denyt, and go sure to proue the contrary. For we see that the church hath kept diverse things without scripture this, xiii. c. here, and as it is thought. it. as here, and is yt as lyke to keepe it as many mo, and twise as many mo if the worlde had forfe.

For now they be kept so longe eerly by ma. 62 by the boyl, 62 elles by god. And if Tindall say that either man or boyl have kept them at this while: we may be bold to tell him that then was god as able to keep them, as was any of thoes bast, and needed no more scripture thereto, then needed ephesy, manne or boyl.

Tindall proveth not neither that when the things were written, he were therby aures as he faith to saure or ever. For he prove not by scripture that y scripture shal saure for ever. For though the scripture say y the word of god shall last for ever, 8 that ther shall norther of y left letter be lost: yet in y me of the bone, Luke 16. of Godde and of the matter, and of the worde unwritte, and not of the words written in scripture, except none of sait Paulues epistles be lost, or that suche as be lost was no scripture, or that in those epistles were no letters.

For Tindall hath not prove that the scripture is so clerly written, but that god nedeth as well to spyar by prophetes with myacles for the declarration of the truth thereof, while the false expostitores be to contentious, as he should have needed for the teaching, keeping, and confirmacion of the poites of safety unwrite. And as I before sayd even so he doth. And thus we see that these worde are to Tindall very lyttel worth. But then faith he farther.

More...

By the scripture the counsailles generally, and not by open myacles, but exclued such thinges as were in them determined, as noxies make mention.

Tindall.

Lette Tindall shinge forth one sone that faith as he faith, and then lette hym tell by the tale agayne. I make my selfe very sure, that he shall finde no so, that that say that the general counsailles in theye conclusius, regarded no mi. yes but onely scripture. For he shall finde in the noxies that the god holy fathers that were in diuine of the general counsailles, (of whom there bee many that all Christiane people honour and worship for saintes) had many thinges to move them to determine and conclude against heretikes, of which thinges the scripture was one and was not all.

For when the Arianes and the catholiques were in debate upon the understanding of the scriptures, as the catholiques be with these heretikes nothe, the catholiques did not onely see that the heretikes wrested a mische i未成 the scripture as we see that these heretikes much more myste workt it nowe) but
Whether the Apostles left aught unwritten

A but they fawe also that the common faith of the catholike church, was receiv'd & believed before that heresie began, and being very sure by the promise of God, that if that faith had beene the spirite of God sent into his church, would never have forsaaken the catholike church, the execs of Chritian people, in the mouth of Christ, to fall into that belief, they were thereby with that faith written by the finger of God in these Chritian hearts, very sure that Arria
tians were heretikes, so should they have beene never worde of Scripture had beene written, and should have concurred against the Arrianae in like wise as they did. They fawe also that God did miracles in his catholike church, and suffered none against the Arrianae, saving in the taking of vengeance upon them to their paine and shame, as the Arriana gottes fell out of his hand into their brught, as we barely see that he both, ever shall see that he shall doe in his catholike church, and suffereth none to be done among all the counsels of herety
ces, nor shall suffer till the same were approv'd, but only in detecting their wickednes and bringing them to the fire, as our lade by miracle brought Berqueine of late at Paris, this thing undoubtedly not a little confirm'd the faith, and made the church boldly conclu
due against the Arrianae. And this thing appeareth well in stories very old and authentic. And Trinall shall I am sure never bigg by faith his stories, because the generall counsels had no regarde to miracles. And if he will say that the stories tell that there was none open miracle done at the generall counsels, yet I were shall be sowed none such stories neither. And if he will say that the stories do not tell of any open miracles done at the generall counsels, then shall he be a tale to little purpose. For thereby men as were thread before, it was a thing that need not. But then goeth he farther and saith,

And by the same scriptures we know which counsels were trewe & which false.

More.

This is a proper point, for nowe may we see for what cause the faith that generall counsels made they determinations by scripture and not by mis-

racle, because he would have it some & there were nothing of Gods spirtie working with the generall counsels, but only the wit and affections of me

so that he would as apparent plainly by this word have the scripture of ought, but evere heretique lye at liberty to say nay to them all. For he saith that by scripture we know which of those counsels were trewe and which false. But where he saith we know, I would not of him which we are meaneth, which of his hundred new sectes he called his we. For they are known together, that the thing which the tone faith that by scripture he knoweth for trewe, the ther saith by scripture he knoweth for false. Trinall saith Parret Luther all the sectes in Almaine, call for a generall counsail. Now would I wit to what purpose, if all that were concluded therein should be never the surer, but that every new sect may as well arise as before, faye he he knoweth by scripture that the coun
sall was false, and all that was determined therin was nought. Thus might an Arrian and errant heretike say now, that he knoweth by scripture that all was false that was determined in the counsels against the Arrianae of d. Saint Paule wull that when one speake

the, yremains that is the whole con
gregacion shall judge. As yet at this
day, if a preacher preach heretike, good haste by the scriptur written in chisn mennes enartes, made the people able to knowe him for nought, excepte it be a false preacher with a false compayne, willingly drawn together, and fallen from the church, which false preacher his compayne is ever able to be indiged by the whole church remaining all in y

formare faith. And now ill father Trin
al that everyone obstinate heretike, everyone prattling soole, everyone err and in scripture that he urge over at generall counsails, and over all the whole corps of christensame, to tell them all, that he selfe understandeth the scripture better then they all. Is this not wrye a Godly

wise wise? Then goeth he farther yet and sayeth,

And by the same scripture shall we if any new question arise, determine it also. For Abraham aunswered the rychmaine: They have Booke and 

prophecies, let the here the, I said not, they
that is of necessity to be believed.

More.

I had littell sent that Lyndall would have brought in this point of Abraam, Lazarus, and the rich glutton in hell.

For Lyndall seeth well proue that though that same Lazar was not raised by Abraam, yet was his tale of folke at his reques; yet was another Lazar raised afterward by Christ, and sent among us again at good folke request. Wher outh though he came for the glory of Godde and for the treue of the Godhead of his only Son, yet is it no doubt but that though his word be not written, he did in that place show much good men of the meane sorte, though some such as were aboue in malice, as were some pharisites, sao bound in the crede of their false secte, as were some Sadduces, believed none: him then Poles, but in that place miscutred the tyme so much as dasted the touter. And Lyndall seeth also full well, that those words of Abraam nothing touche the new testament, nor nothing that this questyon hangeth upon. For those words were spoken by Abraam, peraduenture long before Christes comming, at the lette before any word of the newe testament writte. And therefore though this might be drawn to touch the traditions which false pharisites gaue unto the Jews; yet coude they not be drawn to touch the traditions which the trew spirit of God by Christes promie, hath guie unto his church. And that all these be witten, Lyndall seeth ful well those words of Abraam, pious nothing at all. And therefore it is to me most then praueful, that he is not ashamed to lay those words for this purpose.

For where be lether that every newe questyon that may arise, we shall determine by scripture: ye be suche very well be preaceth of an speciall purpose, willing to bring in his pordened heresies under that pretext, with that he knoweth that the scripture promed not the perpetuall virginitie of our laby, which he woulde have no man bound to believe, and also concerning the sacrament, himselfe is but braidy, that that ought none honour to be done thereto, falsely defendeth the tyme by false wordes of annull continued scripture,  

the other because it is not written in scripture. And yet ye farther ye speake as though he heard not his own voice. As he saith also by his scripture we judge be examples. And therefore how can anything be determined by scripture, whe ough he right understanding there of can never any determinate ende be made, though all chiftfemdom should come to gather, and agree theron, but that every soule the heretike may say that all they understand it by, and himself only right. This is a substantial reason of Lyndall be sure. But because he will that truth scripture the general counsell of the apostles must be judged: that scripture alleged the apostles for their determination in the 12 chapter of the actes, where they in their counsell said; by their profite wrote, the holy ghost he have sente it good, to put no more burden upon you, than these necessary things, that is to wite that you abdaine from things offered to Poles, and str blood, and all thing that is strangled, and str fozication, from which things ye wite your selves ye shall doe well.

What scripture layeth they for this general counsell of the apostles: For though there were scripture in the old testament, that so, bode these things and other to; yet was there no scripture wherby they concluded those things to be kept observed partly so, eat, partly so a time, rather the other commandements of the law. Was not therefore the se of the reason of Christes words: because I heare you heareth me, which worde had as great streight before it was written, as euer it had done.

Now this same authoritie hath chisses church assembled in the general counsell, and the same spirit of the same and the same worde of Christes words upon us, and shall he obeye that bounde them to obey his apostles.

30 Lyndall.

I say that Lyndall not so. When I say alleged, he be heere th you here me, and also this, if any man heare not the church take him for an heereth, concluding that we must believe whatsoever is taught in that he affirmeth about scripture or my opinion: I woulde faile writ in what figure that endeth me is made. 

Merc.

I would say some wise of Lyndall in what place of my book he syndeth that I make that conclusion, with which it pleaseth
Whether the Apostles left any writing

A pleasaeth hym to helpe me to wete yrs owne and were wyth. For I neuer con-
clude not tait that we were bounden to believe al that is beauen in al that ever
heary. But I then saide and yet I say,
that these wores of our fauour Christ
who seareth you heereth me, wer no
more proper commandment to binde
any man to believe the apostles, then
to believe the whole catholique church
and all the churches of Christ;
that they were not spoken to a apostles
only, no more then the holy ghost was
promised by Christ to be sent unto the
apostles only. And Christ no more pro-
mised to sende the holy ghost into the
apostles only, then he promised to his
to the apostles only, an the deers unto
the ende of the worde.

B wage these wores of Christ if any
man heare not the church, yake hym for
an heathen: every man well wotthy
this is manifestly spoken not of the
apostles only, for their time, but of the
church as long as any wores shall last.
For so long as the church endure, do
these heretikes shoake isonere they can to
the contrary. And as it is crewy of
evry particular church and the governours
therof, as long as is swarrew not fro
the whole body of the church universall:
so is it much more properly ment of
the whole universall church if sely, and of
the countenances general representyng
the whole church, whereof every particular
church is but a member.

and thersfore whereas Lyndale faith
he wolde fayne finde in what wores the
figurallisme is made, which be faith I
conclude: he must go light a candle and
ske up thyt bynself, for it is yrs owne
figurallisme and not mine, sopithynself
hat that conclusion and not I.

But my figurallisme is thys: Every
christen man refusyng to heare, beleu-
e, obay the church, is to bee taken as an
heretike and an heathen. But to it is that
Lyndal being a christen man, and tak-
ing upon hym in the underlyng of
scripture, to contruel and condemn
the church, refuseth to heere, beleu,
and obay the church: ergo Tindall is to bee
taken as an heathen man an heretike.

This figurallisme is mine. And thys
figurallisme pf Tindall would fayne wit
in what fytter it is made: he saide finde
it in the first fytter, and the third mode,
saying that thynpor carthyd his proofe
thym, which would elles in the same
figure and the same mode have made
another figurallisme.

Now knytter he by all thys gerye to
another figurallisme of his own making.
And in what fytter he mauch that, let
him tell that can, for sorely that can I
not. These are thys wores.

C Tindall.

C Chistes disciples taught Christes
discipline, confirming it with miracles,
that it might bee known for Goddes,
and not theirs. And even to mufre the
church that I will believe, thew a my-
acle, z: bying autentike spirituality that is
come from the apostles that confirmed
it wyth miracles.

C More.

C Thou map I be bold to make the
conclusion of thys argument for hym.
For ift be good aboute in thys booke to
teache not myselfe but other that shall
reade thys booke: thys conclusion can be
no other, but that no man should be
erreur of the church without miracall or aut-
tentike scripture. Whereof the cause is
because he will not otherwys beleue any. Let hym put that in fytte wyth he can,
set thereto the cause that mouthe
hym thereto, so beleue no church without
scripture or myacle, and yet to addi-
gether with thys filamentes bring him
hys to home.

For when he saith that Christes dis-
pilces taught his doctrine, consternyng
it wyth myacles, and so make s church
that he wyll beleue, or elles blynde aut-
tentike scripture: I saide that he must
prove the thing that he so ofen saith, s
never proving, nor never can, that is th
apostilles payd every myacle by a spe-
cial myacle. Which paynt I have re-
posed before, and yet I take hym now
again, what myacle wrought the ap-
ostiles for every myacle they do in
thys letter, that I speake of menroy-
ed in the vv. chapter of the Actes, or
where is it written that they wrought
and one for: how all? I say also that the
catholique church hath no miraculous
doctrine of the apostilles, and so they
beleue the catholique church maner and wonderfull, both for
ythys holy men quickes and deere, and for
doctrine of these heretikes impugne
which, cestuyes, pilgrymes, etc
the blessed sacrament of the altar. And
these to many and in so many places, the
that is of necessity to be believed.

A these heretics themselves cannot deny it, but are shamefully sworn to sat like the Jews, that it is the devil that doth them.

I say therefore farther & Linbold both but more slyly, when he saith he will believe no church without miracle, or authentic scripture, he be not so honest to believe the church though it bring both two wayes. For of his being authentic scripture he will not let it be that it is not authentic, as he playeth by the Prophets, & his master by saint James pistil. The denye not, then will he say that the church understandeth the scripture and that they altogether understandeth it then he alone, as well as his church is the church. And yet when a catholic church bringeth miracles wrought by God in it, and for it, and that plentifully, so no church can any one but then faith Linbold that they be all wrought by y devil. And thus ye may see when he hath all laid, he neither regardeth miracle nor scripture neither, but mocketh both twayne.

Powe have ye heard all that Lynde Linbold answere, againste such things as I Layd before in my dialogue, to prove that all thing necessary is not written in scripture. And then what proofs he can make for his own part, to prove that all is wytten, ye haue heard already, where in his own lyttle pynche there is, every child may perceive. And the may ye specially reckon, for this is his last booke, the place in which he mauneth a speyawl sayle so, the matter he bringeth in all his bold that he can sayde. And ye sayd any thing else written by his master, as ymmelise, so any other of his fellowes for that purpose, which he leaoneth out here; ye may not saie and lye he seith well, he should have but blame to bring it in. As the wooden of Chyple.

Seruaminis scripturae, quoniam scilicet testimonium per his bens de me, Ioke you in the scriptures, for they bare witnesse of me. Which thing no man denieth, but we denie them that nothing witnesseth Chyple elles but the scripture alone. For our saioth himselfe which sayde those wordes, sayde that saint John also bare witnesse of him by the scripture, and that by father bare witnesse of hym before the scripture, & that his own wookes bare witnesse of hym before the scripture, & that his holy ghost at this commyning bare witnesse of hym before the scripture, and his apostles bare witnesse of hym before the scripture. And all that that ever they all witnesed of Christes woode to be necessitly belieued on or done, is since those woodes of Christ spoken by his apostles written in the scripture, this sect Lyndal will he must prove by his scripture, and not bynde or onely to the scripture by those woodes of Chyple. Search you the scripture where those wordes were spoken of Chyple before the new scripture, and shallde servce to strange vs to prove all thing by the old scripture, and to believe nothing farther then we synnde written in the old testament. And therefore Linbold hadde yet some loot when he left those woodes oute. And Lynde he saie that it hadde not been to purpose to yhypen in those woodes, without some of the secte yhypen fourth full solemnly, that is to ywite the woordes of saint John in the Apocalypse, where he saith: If any man any thing set to these thinges, God hath putte upon hym the plagues yhypen in this boke. And alfo if any man any thing minify of the woordes of the bokes of this prophetic, god shall take from hym byss parte of the boke of lyfe, and of the holy city, and of those thinges that are writen in this boke. By which woordes he meaneth not that no man shall never after bee so hardy to yhypen any prophete, if ever it please god any other thing to ywite. And muche less he meaneth to put god to silence, that he shall never any other thing ywite byss byss lyfe, nor saith not that god hath shewn him that he never will. But he ywite a charge by men his diligence and truth in the testyng out of his owne. And muche lyke charge albeit not of the same, have other writers gene for their own bokes, as it is to see in the end of the Chronicle of Cufetus translated Irow by saint Hieron, and in saint Ferencus wookes the same charge gene in likewise, with much like the abolition and the once. And therefore as solemnly is some of his brethren yhypen fourth these woordes of saint John: Linbold sawe ye: that they would not serve, and therefore he lette them out.

Powe take some folke for theys purpose, the woordes of Woples in the rit. of the Deuteronomy, where he saith. The thing that I commande thee, that thing only shalt thou doe to God, and thou shalt neither any thing adde nor take, ministe.
whether the apostles left ought unwritten.

Also if that Popes had not meant as I say, but purlye for that on the to add any things at all unto his institution, they might never have added any newe settled of holy dapes unto those that God had by Popes appointed them alreadie. And then howe might the least called Reformacion have bene instituted after warde, which was longe after Popes dates instituted, and very solemnly observed, and god therewith so well contended, that our favour honord it to his owne blessed presence himselfe.

But now suppose that Popes had he himselfe meant as freighting as their unreasonable construction would Orvn F his woodes too: what would all I serve unto their purpose in our matter. Scape chislen must do nothing but that that Popes hadde, because the future manes must do nothing, but that that Popes vhere were then become the sacrament of baptism, and the sacrament of pacification, so that this pouche that y churche bold adde nothing of their owne minde unto goddes woode, for suche a note in the bible som haue set solemnly in the margent upon those woodes. But I dare be bold to tell them agayne, they may better scape that note out agayne, then use it unto this purpose. For first those woodes pouche no such thinges at all, but of Popes had ments as straite as their Orvn hym, in which I haue proved that they take him wrong.

Secondly I saie that of Popes had ments as purlye as their mishake him: yet hadde it touched but the Jewes, and be chislen men nothing at all.

Thynge I saie that in the thynge which Lindall repoueth y sacrametes of the churche, the churche hath added nothing unto the woode of God. For we saie that they be the woode of God well written in holy scripture as hath been plainly proved them, and y hymselfe well knowneth, but that he lyked to play by parte and saie nay still, be the pouche never so clere.

Fourthly we say that any such thing as the Churche by or believed as necessary, though it be not written: yet add they thereby nothing unto Godd woodes. For we saie that it is Godd woode by written, and as great autherite as is his woode written, as the enomethe thynge that partelye were delivered to us of the woode of the Churche by the Apostles, and partrlye taught unto the churche by that holy spirit of God, that was by Charles promise.
A prelate sent into the church to be with it so; ever to teach it and lead it into every truth.

Finally, for conclusion to prove you the folly of that allegation: I know well all our question is no more, but whether the apostles left every necessary thing in writing, as Lindall affirmed. And now consider whether this be a good proof or not, though Popes' words were taken as strict as these men mistake them. Were not this (wrote ye) well argued: Popes to oblige the friars to add or minimize to, from any thing he commanded: ergo the apostles have left no necessary thing unwritten.

Besides that, this argument is very foolish to it self: yet have I before at large opened you lacketh thereof, where I answered Lindall concerning his high reason of the apostles character, compelling them to leave nothing unwritten. And besides that, one plain difference is there, that Popes was commanded to write, and the apostles were not commanded at all, though god allowed, allowed, and allowed them his grace therein, as he doth many good men in many good works beside any commandment.

And Popes also commanded to write as he was, was not commanded yet to put altogether in writing, that is people should be bounden to do or believe, by anyone Lindall hath whispered yet, or ever Hal the wise Popple.

Note well as for this allegation, though some other have thought it gap: Lindall yet perceived it so true, as he knew well would not persecute him, and therefore be left out.

Yet are there some, and among them seeke Barons, that layeth for that purpose, the words of our fashion written in the cr. of Matthew, where he saith, Upon the charge of Popes, are not set the Seraphes and the Seraphics. At things that ever the fate b e, take them, and doe them, but the things that the doe, doe not you. For the bindeth portable burdens and tape them upon other men's shoulders, and will not so much as with a finger move them, once stirre them. By these words would free Barons that there should nothing be taught but only scripture. And over that he would by these words, a man might break all laws that the whole church maketh besides ye expecteth accepte of god obtained in scripture without any scruple of conscience, so he do it secretly where there were no weak conscience of to seduce faithed folk offered. Where as undoubtedly those words neither perceive his purpose in the first, a prove cleanly against his purpose in the second. For beginning to the second, those words plainly declare, that because our fathers did not then intend to give, and often before had given, that the Scribes and Pharisees were sought: yet set the people might have to think that he would, therefore they should be set at thought and not obeyed, he gave them not warning. Yet also all his commandments, so they were in the authority and occupied the place of Popes that gave the law, and were the rulers and governors of the people, they should obey the and fullfill that they commanded the, and let the people should take him as free Barons doth, and were because he spake of Popes' phrase, that therefore they should obey him in nothing else as far as they should read in Popes books, and upon everything that they should be bound, should believe, as ye written in Popes books: Christ therefore commanded them that they should observe and fullfill all their commandments. Not meaning by that general ite that the should obey any commandment that by god were forbidden, nor let goddes lawe aside for menes traditions as himselfe said in the r.b. of Matthew; but for bidding them to refuse to fullfill the commandment of their rulers, whereas there were no no manon made in scripture, where the commandment tended to vertue good matters, or goddes honour. Show the words of sait Austin in which seeke Barons bringeth in, do nothing pout the pointe that Barons would be pointe by them; for he would have it, that saint Austin takest those words of Christes as him self doth. But saint Austin here by allegory of the chaire of Popes occupied by the Seraphes and Seraphics servou, by those words of a preacher, that is not the true shepheard in his preaching leethe nothing but the profile of the Pope, the glory of Christ's, but that is a mercenary preacher and an hire, which leethe his own temporal advantage commoditie. Of whom saint Austin deeth warning, that ye yet such preachers nought as thebr set for the while that they be suffered to preach, in that they say well, and according to law of god, we should have the sallow bliss.
whether the apostles left ought vnwritten.

A them therein, and learme to love the other. But on the other side, if they would be the first to begin with good things for a countenance to get them in credence, then leave of the good things and preach of that they seke for, that is to wit, fantasies of their owne invention, and for themselves their own commodity, there in be the not to be heard or believed. And this is the minde of Saint Augustine, as every man that will consider his words in the place where they be written, shall perceive, that those words of Saint Augustine brought forth by Barnas, do nothing more than Barns purpose, that is to wit, those words of Christ to discharge every minnes constance of obedience unto any preceptes, laws, or traditions of men, other then be written in scripture.

For the thing that lyseth Augustine faith: divers holy men entreyng the same words in the law allegory, doctrine and preaching, do say and conforme in lykewise, and never while ma would say other wise. But the thing that Barnas saith, never was there yet other good man or wise man that would agree. For those words of Christ fauing by waye of his allegory, some not properly to pertaine teaching of the Scribes and Pharisees, as the commandements biddinges as well appereth by his words following, where he biddeth that they should observe and do all the thinges he saith to them. And by he his meane not only the preceptes written in law, but also their other commandements belowe, such as wer not superstitious or unlawful to be kept: he cleerly declared by the words of Christ following, where he layeth in this lyke. For they bynde impostable burdeen and lape them on other menes shoulders, but themself not put a finger of their owne thereto. As though he would faie: By these they fit upon Popes charge, and occupie his place, and bee your governours: ysee all that they command you, although the burdens that they bynde and lay on your shoulders be so great and heavy, that they tend in a maner impostable, but not as they doe. For they will the self leave them all undone, and not settle once a finger to the obeying of them. But I warn you do not you to.

I knowe very well those words maye be well expounded on the other fashion afores remembred, understanding in the allegory by the charge of Popes, the doctrine and lawe of Popes. And then maye those grievous impostable burdennes be called by burdennes of the olde lawe, with which lyseth Peter and the apostles were not contente, that some other would take the childe ren people comming unto Christ, sayinge: that neither themself nor their fathers could beare them. Thus I knowe well men maye expounde those words Acts: and good men, holy men, and cunning men to have done, and other in likewise after the maner that I now do, and both the waye there done there done very well. For one text may be diversly in divers tunes expounded, though Luther and Tindal wyll have nowe but one, yet another maye better make for they owne purpose, for then they wyll not let to make fifteen. But though those words maye be expounded, yet as I said it appeareth well, that the heere purpose is of their owne traditions beside Popes lawe, in that Christ saide that the Scribes and Pharisees dyd bynde grievous burdennes and impostable, and lape them on other menes shoulders. For every man is worth that neither the Scribes nor the Pharisees, did bind and lape on mens shoulders burdennes of the lawe, but our lord himself. And whicke at that tyme while he would yet have them kept, he would not have displeased, with callinge them grievous and impostable, though the apostles did afterward when same came to calle them of.

And therefore as I haue saide, those words of Christes, wer properly most of the traditions and commandements of the Scribes and Pharisees they set belide the lawe, which thinges our sancitution ther commanded to be kept and observed, wherefore they were not supersticious, nor contraried not by lawes and commandements of god, but were tending to his honour, to vertue, to the comde weale, for the place and office she the Scribes and Pharisees kept, though themselfe were nought. And they good traditions by neuer Christ dispisse, though he sometime dispersed with his disciples concerning the and the lawe. How then is it so? I thinke it was only when he douted not but she came in a mans hoghly are to bounde to fulfill and obey their masters lestfull commandes, metes, if they would refuse at his biddig to
A to knele bowme and say certayn prayers with him to bedward all the whole housse together, he shulde saye the seome lychc commandement in scripture, they were well worthy to goe to the beddyl for they proved disobedience in the defence of theys false euangelical fredome: he that doubteth not I say of this (of which I thinke no good man doubteth) cannot bee so madde to thynde that neither Bishoppes, nor Pope, nor whole churches company, nor all chyldren people togethers, though they were at assemblyd by a playne, were able so to commande to much as a general procession by any certayn daie, but that any ledde either lost what reste not to rysse, mape he stille in his bedde, and lye ye stille to obey mannes traditio, nor nothing but scripture except for anosting of flouer, and then there shalbe so man at the procession that he shall not be mistred, if he be, some man may say he is fickle.

Upon these words correpnyng theys traditions, wold I not have bene to leg sauing that both freere Barons royally triumpheth with them against the lawes of the churches, and also that Lindale in his anlustere to the rist, chapter of my dialogue, byynghet in the same fo like extent. Which seith how properly they pioue betweene them both, now ye may partely see, and yet farther bey godes grace when I shall heereafter God w pyling, come to toche be place in Lindales anlustere to me.

But note that I have pautyd these wordes of Chysle not onely notiug for theys purpole agynne the lawes of Chysles churche, but also make plaiynly for the lawes agynne their purpose: I shall not be longe to tarye for the other poynthe, that is to wyte, to pioue ye that these wordes of Chysle nothing make agynne the oure principe purpole.

For the nothing pioue that euere necessities thyng is written, though we cother Chysles wordes not of the trevpe of, of which they be properly spoke in desse, but of the lawes of Poiltes, and lest theraunto the wordes of saint Augistine also, both which Barons would come soe well to furnish his matter. For theyse as for Chysles wordes if they he ben planlye and euyzeng theyse, what souer the serues and Pharselis bones for the feare false Chysles lawes of Poiltes, I warne you se that you do theretwhile he tude not farer and I warne you believe them not in an ysthing els, these wordes were no prove that altogether was written, wherein the people shulde believe them no more then that all thing wherein they should believe them, was written in Poiltes bokes: Whiche if were taken so, then were all that they might teach the people written in end, hieremie, or Ezekiel, by Chysles word deopped out of credence.

Therefore these wordes expounding them of the doctrine of Poiltes, and not of the traditions of the serues and Pharselis, yet is there nothynge proved that they were not to be believed in any thing that they shulde teache beyde Poiltes, no, belde on the scripture neither. For these wordes of Chysle be not contrary, but that he myght be yeat at those days truesse heannynge the people by tradition from the beginning, Whiche the serues and Pharselis botte myght preache: remember to the people as they myght the scripture, and bee therin beleived. And therefor our fayoure laye not, believe the in noothynge, but bokes of Poiltes or other bokes of scripture, but he saie, do not as they doe, not to byddynge the to believe the in manny other things, but to byddynge the to folowe the in theys simbe. Now if Chysle had said farther to theys wordes necesary be wrot, and therfore beleue the serues and Pharselis no farther then ye prehe to wrot in Poiltes and in the Prophaytes, had this proued that all thing that chyldren men must beleue, is written in the apostles and the euangelyses. Howe the wordes of saint Augistine which freere Barons adde thereunto, doe for this purpole nothing auanze the matter. For when saint Augistine appyseth these wordes of Chysle to a preachers that is not a very true hearende, shewing oonely the weale of the flocke and the pleasure of Chysle but mercerynay and an hirred ma, that preachment for incre of other wordly affercions of his owne, and then faith in ychaye of Poiltes is underrake the learning of the lawes of god, a faith that thence God bode teache by the that is to wyte, by those mercenary preachers to, thence when they teache the lawe of god, heare them oonely after, and that ye preheyl teache they chiere docterynge, heare if not, do it not, for suche is the lawe of Chysles, ye is to wis, their owne caundistie is not the pleasure of god: to faith Barons these wordes of saint Augistine he at all ye preache any thing.
whether the apostles left ought vnwritten.

A but the law of god onely, and forth with well and widely in thee of preaching, he putted example of statutis makynge, as though it were both owndyng, one manne to preache, and all the church to make a statute. And because he woulde see yet his plainnes and sinceritie therein, he apprised that the church in acteth some openly and directly against the worde of god, and to the destruction of his faith, as is that statute faith he, whereas they have condemned the new testament, and also forbidden certain men to preach the word of god, having no cause against them, but all one-eye, they are done malicious suspicion.

Now of truth there is no suche nature made, nor no suche thing done, neither concerning the stone point nor the other. For as we have the new testament, yet he means the testament of Christ, it is not condemned nor forbidden, no more then was the holy arch, though every man might not be hold to touch it. But of truth, there is a false engin translation of the testament of Nehemiah, forged by Linthal, so altered and changed in matters of great weight, maliciously to set forth against Chistis trewe doctrine Linthals auffert, I shall hereafter so.

It was not worthy to be called Christis testament, but rather Linthals own testament, or the testament of his master Antichrist. And therefore that book is condemned as it is well worthy, and the condemnation thereof is neither openly, nor plainly, directly, nor indirectly against the word of god, nor tendeth not to the destruction of the faith, but very conformant with the word of god, whereas some do take it, and gratefully to the maintenaunce of the faith.

And concerning that testament, I have wrote both in my disputis and the secon boke of this boke, yet proued this point toverunto when Linthal wouleth to finde any farther defence, lett hym lay it forth. There is also no statute made by the church to forbid any manne to preach the word of god having no cause against him but their own malicious suspicion. But god woulde not will never suffer his church to fall to madde, as to make such a law. Therefore Bawocys synde anke law made of such matter let him rebuke it, and I warrant you he shal synde no such words in it. Ther is in bode a law made, both by the church in this realm by the parliament, no man shall be laidd to preach in any incyticle against the byllopes wall, and I wroue, I shall not be against goddes lawe, no against reason neither, except either goddes lawe or god reason shoulde suffer? one man should mede with another man charge mairy lyttes teeth to wombe the charge belongeth, as els shoulde be suffred to low theawode seed of heresies, sectes, and seductions, among the people spyshe, and they be burned by after at lesture. Such folk I suppose were better prohibited besymes, ere they be suffred long to go forward, to the peril of other mens soules and they be done to. Such soul we had some prohibited here of late, of whowe one was yet to fere fette upon euell preaching, that after the prohibition and adjuration to, yet would he preache hereis fyl, until at the last god caused him to be taken. Lyndales bokes with him too, and both two burned together, with more proffite unto his soule than hadde he ben happely to have lived longer after his home in the bede, for in what minde he should the have died, once knoweth, whereas none we knowe well he dyed a good christen man. And hee the lost his reparation could not save his body; yet reunked he his heresies and abhorred Lintales bokes for to save his soule.

Nowe here shewe well the words of saint Auftime against Barose, which wordes Barnes byngeth for hym. For who we heare such a mercurial preacher as these heretikes be, for the tyne we are ther, if the say ought well, and according to the cathylic faith, as the cannot so; thane say al ought at once the take it. But whoe we here the preche their owne heresies for, the servaunce of worldly people, of delight of theys owne singular pride, so selie there own & not Chistis: then here them not, but put the to silence and proybyte them to preache any more.

This allegory will agree with this said wordes of saint Auftime and of Chistis wordes to. And yet so much the better, in that these heretikes may properly bee called not one of mercurians, of whom sainte Auftime speakeith, but also bavage Scribres and Pharisies, of ouste kinde, they were those of whom Chistis in that gospel speakeith. For these be fals Scribres, that is to wite wispers, not wantyng any true bokes of scripture, but fals glores and coryar cenerites & scripture, and errysonous bokes of bounthe are thytes demented of other owne sanctique byrays, to the colour whereof they abode.