

That neuer faile in hys perfecte felynge  
 fapth. I cannot as I sayd befoze (cōfyde-  
 ring þ by Tindalles tale such horrible  
 dedes & such þ fait feling faith may both  
 abide togyther) perceiue oꝛ se why such  
 dedes being yet in þ course toward the  
 doing, should befoze let that perfeccion  
 of faith to be by god infounded any moze  
 then they should after let the same to be  
 kepte and preserved specially syth Tin-  
 dalles owne woꝛthypfull maister Mar-  
 ten Luther, saieþ expꝛessely that no  
 chꝛisten man can bee dampned but if he  
 wyll not believe. Foꝛ nothing he saieþ  
 can dampne hym but onely vnbeliefe.  
 Foꝛ all other synnes he saieþ be supped  
 by and swallowed all at ones in the be-  
 liefe. And therfoze whoso come to bap-  
 tisme with only bare belief, al his other  
 synnes as Luther calleth them, oꝛ hys  
 horrible dedes as Tindall calleth the,  
 which he is by þ frailtye of hys acche a-  
 bout foꝛ al his baptisme to doe when he  
 cometh home from the fonte, can no-  
 thing let anye perfeccion to be by God  
 infounded in his baptisme. And the sith  
 that perfeccion must be by Tindall ey-  
 ther the feling faith, oꝛ els the feling of  
 the faith while there is by hym none o-  
 ther fapth sufficient: it foloweth that e-  
 uery man which with hisoꝛycall fapth  
 cometh to baptisme, is sure of þ feling  
 faith, how many synnes so ever he be a-  
 bout of feblenes and frailty to commyt  
 after. Howbeýt if Tindall will foꝛ all  
 this make anye sickinge I cannot tell  
 what, in them of the age and discrecion  
 come vnto baptisme, and say there may  
 be some let vpon theyze parts, by reason  
 that they maye be aboute to synne wil-  
 lingly and eþther of purpose oꝛ malice:  
 let vs consider and wey well thys mat-  
 ter, in them that cōe to baptisme with-  
 out any maner let. When þ chyldꝛe  
 are baptyled, which kynd of fapth haue  
 they: the hisoꝛycal fapth oꝛ þ feling faith?  
 Foꝛ fapth haue they must, oꝛ elles they  
 cā neuer stand in goddes fauour and be  
 saued, witnessing saynt Paule, that w-  
 out fapth it is impossible to please god.  
 And therfoze of trouth saith they haue.  
 Foꝛ though they come to the baptisme  
 and be receyued to the fonte, in the fapth  
 of theyze fathers and of the hole church  
 that offereth the: yet with the baptisme  
 is ther by god infounded into them hys  
 grace, the habit of fapth, hope, and cha-  
 rity, wherwith they be made forth with  
 per saynt membes of hys mysticall body  
 the catholike church in earth, and ther-

by made inheritable vnto the blesse of  
 heauen. Now aske I therfoze Tin-  
 dal, which kinde of faith is this: the his-  
 toꝛycal fapth oꝛ the feling fapth? Not þ  
 hisoꝛycall I trow. Foꝛ the chyldꝛe haue  
 not yet neyther redde noꝛ heard manye  
 stozies. Therfoze it must nedes bee by  
 Tindalles owne tale the feling fapth.  
 Foꝛ moe kyndes of fapth putteth he not  
 but those twayn: noꝛ none sufficient foꝛ  
 saluacion but onely that same one, and  
 sufficient muste the fapth be that the  
 chyldꝛe receyueþ in the baptisme, foꝛ  
 elles were the chyldꝛe neuer the rather  
 saued, in case he died as many chyldꝛen  
 doe in þ chꝛysome closh oꝛ in the cradle.

Per aduẽture Tindal getting now  
 wher aboute I goe will saye that in the  
 baptisme God infoundeth into some the  
 feling fapth, that is to say into his one-  
 ly electes, & in their hartes he wytteth,  
 and that into some other he infoundeth it  
 not and they bee the reprobates, and he  
 wil happely say that it is agreed bi doc-  
 tours of the church that god giueth in þ  
 baptisme not lyke grace to euery chyld.  
 But vnto this I aunswere that though  
 in the baptisme either at the moze good-  
 nesse and moze instante prayour of the  
 fathers oꝛ godfathers of the chyld, oꝛ foꝛ  
 some other cause seene vnto his hyghe  
 wilidome, he gyue sōe one greater grace  
 then to some other, yet gyueth hee them  
 all one kinde of grace and one kynde of  
 fapth, though they dyffer in degrees,  
 and as very a manne is he that hath lit-  
 tle stature, as hee that hath a greate,  
 and a Pigmay as a Geant. And Tin-  
 dal saith himselte in his aunswere vnto  
 my dialogue, that our woꝛkes must bee  
 as per saynt as the woꝛkes of Chꝛist him-  
 selte, but fapth he saieþ is sufficient  
 though it be neuer so little.

And besyde thys as I said befoze, god  
 gyueth vnto euery chyld in þ baptisme  
 the habite of that faith that is sufficient  
 foꝛ saluacion, but that is sayth Tindall  
 none but the feling fapth, ergo by Tin-  
 dal the feling faith it is, whereof the  
 habyte Godde infoundeth into euerye  
 chyld in the baptisme.

But yet syth I haue proued that if þ  
 chyldꝛe haue any fapth, he hath by Tin-  
 dalles tale the feling fapth: nowe will  
 Tindall peraduenture say that the ha-  
 byte of fapth is no faith, because it is  
 not actuall fapth whych the chyldꝛe hath  
 not, foꝛ lacke of the vse of reason, foꝛ  
 want wherof he cannot thinke vpo noꝛ  
 actually cōsēt vnto any poynt of faith.

A. ij. But

Deb. 10.

with what  
 rich chyldꝛen  
 cometh to bap-  
 tisme.

**A** But vnto thys I aunswere, that he may by the same reason say that y<sup>e</sup> child hath no reasonable soule, because he can not thinke vpon any reasoning, and y<sup>e</sup> therefore he lacketh the specificall and kindely difference that deuidech y<sup>e</sup> kind of man from all the kindes of vnrasonable brutiſhe beaſtes, and then is the child no more man then a calfe.

Also if the habituall fayth be no fayth, then is the child for all the baptisme stil oute of the ſtate of grace, or els muſte

**B** *Heb. 10.* Tindall ſay that ſaynt Paule ſaid vnrtrue, in that he tolde the Hebrues that without fayth it is impoſſible to pleaſe God. Beſides thys if habytual fayth be no fayth at al for lacke of actual thinking therupon, than dieth euerye man oute of the fayth that happeth to die in his ſleepe, had he neuer ſo good & greates actuall fayth when he went to bed. For no man ſhall be ſaued for the fayth that he ones hadde, but for the fayth that he hath and in which he dieth.

**C** *Habituall be- yede.* Therefore the trowth is, that the habituall beliefe is in the childe, verye beliefe, though it be not actuall believing and thinking vpon the fayth, as the habituall reason is in the childe verye reaſon though it be not actuall reaſoning and making of ſillogiſmes, and then it is as I ſay no ſtoꝝ fayth, and therefore by Tindalles tale none other then verye ſeling fayth, ſith he putteth no mo kindes of fayth noꝝ none other fayth for ſufficient, and goddes worke is ſo peer ſite that he inſoundeth in the baptisme none ſufficient fayth. Howbeit though this be the trowth that the habituall fayth is verye fayth, and inſounded by God w<sup>th</sup> the ſacrament of baptisme into euerye

**D** childe, & ſo that euerye chylde hath therby the ſeling fayth if Tindal tel ſtruce: yet to put out all argumēt, I ſhal ſhoꝝtly ſtrayne Tindal to graunt a farther thing, or elles to ſoꝝake hys maiſter,

For ye ſhal vnderſtand, that though the church teacheth that the habituall fayth is in the children ſufficient, yet cometh Tindalles mayſter Martyne Luther, and in hys booke that hee maketh agaynſt the Anabaptiſtes, he teacheth by a longe proceſſe that the yonge children haue inſounded the verye actuall fayth in dede. And therefore Tindal that is his ſcoller, maye not denye but that chriſtēned children haue verye fayth, & then ſith not hiſtoricall for lacke of reading of ſtoꝝies, thei muſt nedes haue by Tindalles tale the ſeling fayth.

Now ye wil aſke peraduenture what then: and wherfore I goe aboute to pue vnto Tindal that by hys woordes the children in their baptisme haue by God the ſeling fayth inſounded: Now ſhall I tell you that thing in few woꝝdes loe.

I haue proued hym this point good readers, for becauſe that vpo thys muſt it clerely ſolow by Tindals tale magr Tindalles teeth, that the Pope, and the cardinalles, and the whole clergie, and all the chriſten people beſyde, be the verye plain electes of Godde, and ſhall bee ſaued euerychone as inanye as cuer were chriſtēned while thei wer children, and that they can neuer ſynne deadely in all their liues though thei do neuer ſo many horrible dedes, becauſe as Tindal ſayth by the ſeling fayth euery one that hath it, is ſo boꝝne of God & ſo hath hys ſecde in hym, that he maye well dee horrible dedes, but he can neuer doe deadely ſinne after. And then doth he muche a myſte to rayle and icſt vpo them ye wote well.

**E** Now can Tindal neuer gete out of this net whyle he lyueth, in which hys fooliſhe falſe ſeling fayth hath wꝝapped hym, but if he reſuſe not onely the doctrine of the catholike church of Chriſt, but of his owne maiſter Martine antechriſt alſo. And yet ſoloweth it farther vpon Tindalles tale alſo, that ſyth all the catholique church haue by hys tale the ſeling fayth, and therefore are all electes, and then he ſaith that the electes hauing the ſeling fayth, be y<sup>e</sup> verye church: it clerely ſolowith I ſay by him that the Pope, and Cardinalles, and y<sup>e</sup> clergie, and the whole chriſten people, is to ſay the knowen catholike church, is the verye church of Chriſt, and y<sup>e</sup> himſelfe and his ſeloues which he ſaith are departed out therof as fro the church of heretiques, are not departed out, noꝝ neuer can by this tale of hys departe oute of it in thys moꝝde, but cuer hange ſtil theron as ſcabbes and botches vpon the body. And thus ye ſee good readers to what good purpoſe Tindal hath by his ſeling fayth ſodenly brought hys church ſo cleane to the contrarye of that he hath ſoliſhly fumbled aboute all thys whyle afoꝝe.

And ſurely good chriſten reader, as for ſeling fayth if he meane therby falſe and ſure beliefe withoute any miſtruſte or deute of the cōtrary, thys ſeling fayth is in the folke of the catholike church & in none other. If he meane by the fayth wꝝiten

**A** written in mannes hartes, & sayth where of god woꝝketh with mannes wyll into the consent, oꝝ the faith bi God insoude into mannes hearte: this woꝝtyng of God in mannes hearte is in the catholike church and no where els. If he meane by hys seling sayth, any foꝝther suerty of the pointes that he belieueth, then onely one vndoubted assent and adhesion therunto: then is it not sayth, but a nother kind of reuelacion and an infusion of knowledg beyonde þ kinde

**A**nd nature of the sayth, and a thing no lesse happy oꝝ blessed, but lesse meritoꝝouse then sayth. Foꝝ god may where it please him of hys mere grace withoute any maner merite, gyue a creature the like degre of gloꝝpe, and farre greater to, then other shall wyth theire merite & hys grace attaine. But yet such kind of reuelacion, pf he gyue it anpe manne, he gyueth it onely to suche as are true membꝛes of hys catholike church, and not repugnant vnto þ catholike faith.

If he meane by his seling faith any pleasure oꝝ comfoꝝt of hope, oꝝ any feruour and heate of charitpe: this seling is the

**C**seling of those other twoo vertucs not þ seling of þ bare belief to which the secte of Luther gyueth all the gloꝝpe, & which may be haod and abide firme and faste in hys owne nature wythoute eyther hope oꝝ caritpe, as by the woꝝdes of saint Paule playne appereth. And thys seling both concerning hope and charitpe, is in the catholyque church and in none other sect. But what soeuer hope those heretikes haue, oꝝ selynge of any effectiō, it is but Tindalles false trust in stede of chꝝtten hope, and Tindalles false translated loue in stede of chꝝtten charitpe. And such hopers and

**H**such louers, were they themselfe neuer so well in fauour, and neuer so greate with god, noꝝ neuer so sure of saluaciō, are yet no lesse begiled then are the beggers that dyeme they finde great heapes of gold, and were wonderouse glad in their slepe wening themselfe awake. And so finally any maner seling that aught is, þ good mēbꝛes of the catholike church hath, and no secte of al these heretikes. But whereas Tindall sayth he

*The things which seling faith may do many horrible dedes with out any deadly sinne, and that whosuer sinne oues willingly, shall neuer be after foꝝgyuen, and that god hath no respect to any good woꝝkes of men, but onely to faith alone,*

will of man can do no moze in turning toward god, then the hachet in turning toward the hewer, noꝝ that the mā can doe no moze to the geating of sayth, the the childe to the begetting of hys owne father, and where he felith that thysste is the inuencion of the deuil, and sinne to doe any good woꝝkes of penaunce, oꝝ to beliene that anpe good woꝝke shall haue rewarde in heauen, oꝝ to doe anpe houour vnto the blessed sacrament of þ aulter, any other then onely to belieue that it is a memorial of Chꝝttespassiō, and nothing els therein but onely bare bread and wyne and starche in stede of feleth, that folke should not care foꝝ holy dapes noꝝ fasting dapes, noꝝ honour any sayntes, noꝝ pray foꝝ their fathers soules, noꝝ be bounde to kepe their bowes, but that freres may whe they will lawfully wed uūces: all these selinges and many such other like, the catholike church feleth nothing, noꝝ no moze doth no man but such as Tindall is, þ wyll not sayle excepte hee mende in time, foꝝ such vnfaithfull seling to seele the fire of hel.

And now good chꝝtten readers, ye see to what ende Tindalles seling faith is come, with which deuided from the hystoricall sayth, he saith he knoweth now which is the true scripture of God, because he feleth it woꝝtten in hys hearte by goddes owne hand, and that he belieueth it no lenger now foꝝ the teachyng of the catholike church, of whom he learned it fyꝝt with a stoy sayth.

But yet ye see good readers that in al this procelle of his seling sayth, he answereth nothing to saint Austine. Foꝝ except he feele better then saint Austine felte, els while saynt Austyne confessed agaynst the Manicheis, that he would not beliene the ghospell but foꝝ the auctoritie of the church, and found no fault in that sayeng whe he was after bishop at the time of his retractacions, it may become Tindall well in that poynce to beliene the catholique churche styll, as saynt Austyne did. And on the cother side, if he say that himselfe feleth a better sayth then saynt Austine felte, in þ selfe thing that saynt Austine did then beleue as well as Tindal doth now: then dare I bee bolde to saye that euery man and woman that anpe seling hath, can not faile to fele Tindall foꝝ a proude sumbling foole. And that he so is in dede, ye shall yet the moze fully feele by this.

**A** For if it were all true that he sayed, yet hath hys owne woꝝdes double proued, that the knowen catholike church is þe very church of Chyſte. Firſt in that I haue by þo his owne woꝝdes proued you, that if he ſaid true, it muſt therof nedes folow that all chyiſte people being baptiſed in childhed, muſte haue the feling ſayth, and then were they by hys owne diſtinction the very church.

**B** Secondly nowe conſidze well thys good readers, that as he ſayth he beleueueth not nowe no lenger whiche is the true ſcripture, becauſe the church ſo teacheth him, but becauſe he ſealeth it wꝝtten in his heart by the ſpꝝrite of god: ſo ſayth he þe in lykewiſe he beleueueth not nowe no lenger ani article of þe faith becauſe he findeth it in the bookes, but becauſe he ſealeth it wꝝtten in hys owne heart by the ſpꝝrite of Godde.

**C** Now ſayeth Tindall not naye, but that as he came firſte to the knowledge of the articles of the ſaythe by the preaching or reading of the bookes of þe ſcripture, ſo came he firſte to the knowledge whiche was the ſcripture by the teaching of the knowen catholyke church.

**D** Now ſay I therfoꝝe, that graunting him to ſay wel, and true in that he ſayth he beleueueth no lenger now the articles of his ſayth foꝝ the bookes of the ſcripture, noꝝ beleueueth the ſcripture to be the true ſcripture foꝝ the teaching of þe catholike church, yet foloweth it foꝝ all þe, that in likewiſe as that by þe preaching or reading whereof he ſpꝝke came to the beleuing of the faith, is þe very true ſcripture, ſo is the knowen catholike church by whiche he firſte came into the beleuing of the ſcripture, and by whoſe teaching he toke it and perceiued it foꝝ holy wꝝriting and foꝝ the very ſcripture, the ſame church is in likewiſe I ſay the very true church, ſith that originallly þe ſcripture is knowen as Tindall hymſelfe confeſſeth by none other church, as the ſaythe is originallly learned by none other ſcripture.

And thus good chyiſten readers to make an ende of this boke, here ye clerely ſe that I haue not only reproved you clerely Tindalls falſe feling ſayth, and auoyded his ſolacion playnely, by whiche he would auoide that argumēt that clerely proueth the catholique knowen church to be the very church of Chyiſte, by that the true ſcripture is knowen by the ſame church and none other: but I

haue alſo yet ones again clerely proued you the comon knowen catholike church to be the very church of Chyiſt, by þe very woꝝdes of Tindall himſelfe, with whiche he woude proue the contrarpe. For thys argument by whych the knowen catholike church is proued þe very church, whiche argument Tindall hath all thys while bumbled aboute to ſople, abyde in concluſion ſo ſtronge and ineuitable, that in þe laboring to ſolte it Tindall hath double confirmed it.

**F** And ſurely thys is no meruaile. For wher as al heretikes very wel perceiue, that by the plaine promiſes of our ſauour himſelfe clerely contained in þe ghoſpell, hys church can neuer be broughte into any dampnable errour, and that if it might, there wꝝe no ſuertye neyther of doctrine noꝝ of the ſcripture ſelf, and on the tother ſide if they ſhould graunt the doctrine of the catholike church to be true, then were all theyꝝe hereſyꝝes dꝝowned: foꝝ thys cauſe loe beinge dꝝyuen to confeſſe that the church can not fal into dampnable errour, they be dꝝyuen to ſeke aboute foꝝ ſome other church, becauſe the ſure truth of the church dampneth and deſtroſeth their hereſyꝝes. And yet was there neuer anye of them but that in going from the knowen catholike church to ſeek e oꝝe another, he walked ſo wylde aboute, that whoſo looked on and behelde hym, woude ſaye the man were blinde, and eche walketh a diuers wape, and aſſigneth a diuerſe church, neuer one lyke another.

And foꝝ enſample ye may conſider twayne, Tindal foꝝ one, whoſe church ye haue hearde all readre.

The ſecond ſhal be frere Barnes, of whoſe church I wyll ſomewhat ſhewe you befoꝝe I fyniſh this woꝝke.

Thus endeth the .viij. booke.

The

**The eyght**  
**booke in which is**  
 confuted doctour Bar-  
 nes church.  
 O. 4. O



**H**ere Barnes maketh the title of his proccesse concerning the church in thys wise. What is holy church, and who be therof, and wheremy men may knowe her.

After thys title of his proccesse, he begynneth to play Tyndalles parte, first in sitting from the point, that is to wit from the whole catholike church vnto the clargy alone, and after in lyke manner of rayling. And surely notwithstanding that a man might weene that Tyndall were in suche sonde scoffing perrile: yet doth frere Barnes as farre outrunne him in rayling, as he draggeth behinde him in reasoning, wherin with Tyndall Barnes can holde no foote, as downe right as Tyndall halteth therein.

Frere Barnes latheth out agaynst theim, pryde and pompe, and all their liues spente in whozredome, as though there were not a good priest in all y catholyke church, tyl they leaue the catholyke fayth and fall to heresies, for than can they not be but honest though they would, for than may freres wed whores and call them wyues. But yet he iesteth on theym ferther, because they weare crownes and long gownes, and y bishoppes wear white rochettes. And whē he hath likened the to bulles, asses, & apes, and y rochettes to smokes: the he lyketh much hys mery mockes, and saith as he wer frō a frere warden a snyder, and would at a tauerne goe gete hym a peny for a fitte of myrth.

Howbeit as for crownes, & gownes, and rochettes, & vicious liuing, al these thinges he but plaieth and sporteth w. But the thinges whiche he layeth earnestly to theyr charge, is that they gyue credence vnto the olde holy doctours of Chrystes church, in the interpretacion of Chrystes woorde, and that they meddle to see any good rule, and that they bowe chastite, and for that they teache not the people that sayth alone is suffy-

cient, but that folke be bounden to dooe good woordes and penaunce for their euill if they will be saued, and because they let not heretyques alone but persecute the, and because they be not persecuted themselves. For these causes loe he sayeth they bee as farre vnylike vnto the church, as God is to the deuill.

But he forgetteth in y meane while, how many good verteuouse priestes and religiouse people be put out of their places and spoiled of their liuing, and beaten and sent out a begging, while heretykes and apostatas wyth their wedded harlottes in stede of their bowed chastite, kepe their oye auowed whozredome, and maintaine their incestiouse lechery, w the liuing y holpe folke haue dedicate vnto God, for sustenance of such as shoulde serue God in spirituall clenness and bowed chastite. He knoweth well ynough I warrant you, that the clergy can neuer lacke perlecucion, where heretikes may growe, nor soone after the tempozaity neyther, as it hath hitherto pved in euery such coutry yet.

Howbeit as for his tauntes, his mockes, his mowes, his iesting, and his rayling, I shall passe ouer and cumber you not much therewith, sith that such as delite therein and loue to seede themselves therupon, be not of so great honesti that I greatly long to content them, & those that are god and verteuouse can take no great pleasure I suppose, to heare a rybawdouse rayling of a lewde sedicious heretike, vpon all the clergye of chrystedome that will be none heretiques, and call theim bulles, apes, and asses, and abhominable harlottes and deuilles, namely syth no good man douteth but though there be many amonge the clergy full badde, as harde it were to haue it otherwisse amōg so main a multitude, while Chrisses owne only twelue were not without a traytour, yet are there a gayne therein manye righte verteuouse folke, and such as the whole woorld beside saith y better for their holy liuing and their deuoute prayour.

And one thing am I sure also, that among those with whom this manne is most angry, & for whom y moze angry w al y remenaunt, that is to wyt those before whom he was abiured of his heresyes, and is now persured by relapse into them all againe, whiche when hee would here haue defended since y tyme, before one of the same iudges: hauinge licence at libertye without perill to say

**W**hat he woulde, was therein confuted so clerely and so plainely, that all hys enaungelicall bzytherne of his hundred sectes, woulde haue ben ashamed to se it amonge those hys iudges, I say y<sup>e</sup> there were some such, as if Barns shoulde in speciall lay to their charge, the viciouse lynning that he layeth to the in his blasphemouse booke among all the clergye in generall, all honest englischenē, that know the woulde aunswere hartely for them, and tel him that he falsely beliethe the. And I verely thiuke, that some one of them hath moze honesty and clenesse of liuing, and moze very vertue in him, then haue al the heretiekes from the hither end of England to the fether ende of Almaine.

And therfore sith it is no new thynge, a madde wilde bull to runne out at rouers, and puth at every man that heme teth, noz a rude asse to make his rude roving, noz a fonde ape to make mockes & mowes, noz an abhominable whoze to brawle, chide, and scolde, noz no newelty the deuill noz the deuilles limme to be false and lye: I wyl as I say leaue of thys felowes folithe apsthenesse, and al hys asshedded exclamacions, and all hys busy bulling, and all hys abhominable harlotrye, and all hys deuelythe lies which he spetteth and speweth oute vpon honest men, and I shall goe to the matter self, and concerning y<sup>e</sup> purpose, I shall syt<sup>t</sup> rehearse you (good readers) his owne very woordes, by which ye shall see what he calleth the church, and after shall I shewe you how falsely, and how folithly both he handelett himself therin. To good readers these are hys owne woordes.

### ¶ Barns.

This woorde *ecclesia*, both in the newe testament and the olde, is taken oftentimes for the whole congregacion, and the whole multitude of the people both good and badde, as it is in the booke of Pumerl: why haue you brought the congregacion of church of God into wyl-dernesse? Also in another place: The king turned his face & blessed the whole congregacion of church of Israell, and all the church of Israellhode. Likewise in the new testament saine Paule to the Cozinthians: I haue sent vnto you Timothy, the whiche shall learne you my wayes that be in Christ Iesu, as I dooe learne euery where in all cōgregacions. Also in a nother place: Do you dispise y<sup>e</sup>

congregacyon of God, and shame them that haue not? In al these places and in many mo, is it open y<sup>e</sup> thys greke woorde *ecclesia* is taken for the whole congregacion both of good and badde. Wherefore this is not the church that we wyl greatly speake of.

### ¶ More.

But this is the church good readers: that he spake of. For this is in earth y<sup>e</sup> very church of god, though it haue bad folke in it amonge the good, as testyfie not only the parables of ch:ist, wher he likeneth the kingdome of God vnto the nette, that outs of the sea gathereth and bringeth to land both good fishe & bad, as the church here out this whole world gathered first, and yet both good men & badde both, and shall while it lasteth in earth, but also by the selfe same place y<sup>e</sup> frere Barns bringeth in here himselfe, in which the apostle wryting to the Cozinthies, calleth the church in whych were in dede and so frere Barns confelleth both good people and bad, saine Paule I say calleth the church of God, saying, dispise you the church of God, & make theym ashamed that haue not of their own: And therfore the should frere Barns bere himself so hygh, y<sup>e</sup> he should for them that are bad dispise this church, in which there be beside the bad many men verpe good, and which church saine Paule therfore dispised not, but called it the church of god, and rebuked suche as dyd despise it as frere Barns doth here, y<sup>e</sup> setteth it a side for nought as the church that he will not be saiethe greatly vouchsafe to speake of. And wherfore good sir I pray you: To this questyon Barns aunswereth and saith.

### ¶ Barns.

For in thys church are there Iewes and Saracenes, murderers & theeues, baudes and harlottes, though we know them not.

### ¶ More.

As for Iewes and Saracenes, there in frere Barns ouer seeth himself shamefully, and sheweth himself not to pectue and vnderstande the selfesame places of scripture, that hymselfe bringeth forth for hys purpose. For neyther in the place of Pumerl wer the paynims any parte of the church which the king the blessed,

**B**lessed, but as the very playne text there telleth, which Barnes hath himselfe rehearsed, onely the church of Israel, noꝛ also y<sup>e</sup> church which saint Paule wrote vnto, amonge the Corinthies was not the paynims, wherof was plenty in the towne, noꝛ the Iewes neither, wherof there were happely some at that time in that cite, but the chꝛisten people onely, that were in that parte gathered togy<sup>ther</sup> into one church, a member and pte of the whole catholike church gathered in lyke wise in diuerse other places of y<sup>e</sup> woꝛld. For them onely dothe S. Paule there call the church. For himselfe saith, Of those that be out of the church what haue we to do? And therfoꝛe this is false that thys woꝛde *ecclesia*, that is to saye church in english, doth as frere Barnes saith signify in those places of scripture which himselfe alledgeth, the congregation and flocke of as well paynims as Israelites, and of Iewes and Saracenes, as chꝛisten folke.

**C** But yet will frere Barnes saye, that though Iewes and Saracenes be not of this church, yet in this church are there murderers and theues, and whores, and baudes though they be not known. And therfoꝛe thys is not the church that he wil greatly vouchsafe to speake of.

**H**oly pharasy, in whose pꝛoude hart the poꝛe publicans be so great abhominacion, that he not only listeth not any thing to regard them, but also for their sakes letteth at nought the whole companye where manye vertues people are among them, and saith by the church of Chꝛiste as did hys felowes the olde pharases with our sauour himselfe, whome they blasphemed and sayed, Whye eateth hee with publicanes and sinners.

But yet must thys great godly man, this hygh and holy heretike, holde himselfe content to knowlege at length thys same comen known catholike church to bee the very church when he hath all done, while as himselfe hath here rehearsed you, this comen church of good and badde is the church that saynet Paule himselfe calleth the church of Godde. Whiche one place of saynet Paule of Barnes owne brynging foꝛth, destroyeth utterly Barnes whole purse, but if y<sup>e</sup> church of god be not y<sup>e</sup> church of Chꝛist, and except Chꝛist be not God.

It is also to me great meruayl, wherfoꝛe frere Barnes should so hyghlye dys-

dayne the known catholique church, because, ther be murderers, and theues, and whores, and baudes therein, which he saith men know not, while there is neyther Luthers church, noꝛ Huskins church, noꝛ Suinglius church, but that they haue of al these people plenty, such as he knowe wel inough. And yet those churches he neither letteth noꝛ rayleth vpon, as he doth vpon the catholike church, out of which all these churches are parted and cast out, into some of which churches, Barnes is himselfe come nowe.

And as for whores and baudes, all y<sup>e</sup> woꝛld knoweth (I suppose) that the hed maisters the archeheretikes of all theyꝛ sectes, are the chiefe whoze maysters being pꝛiestes, munches, and freres, that haue pꝛofessed chastytc, and yet make harlottes of pꝛofessed nunnes vnder the name of wiuues, and auowe theyꝛ lecherye boundelue, and haue whole townes open baudes vnto theyꝛ beastly lecherye. And sith frere Barnes disdayneth not those churches, but rather doth himselfe allow their whozedome and bauderie: I see not why the good mā should so solempnely looke ouer the catholike church, and let it at so light for any whores and baudes that be therein. Of al whome, but if they be beside their whozedome and bauderie becomen euāgelicall siffers of these heretical sectes, there is I trow not one, but they know ledge their such liuing for sinfull, and ofte haue remoued therof & many of the amende, where as those archeheretikes frere Luther, and frere Huskyn, with whose whozedome and bauderie frere Barnes syndeth no faute, doe not onely nothing repent it, but also like abominable beastes beaste it.

Howbeit I am glabde that frere Barnes is waken so holy nowe, y<sup>e</sup> cannot abide it to haue the known catholique church cal'ed holy church, because ther be not onely good folke in it, but also euill folke to, and that he wyl therfoꝛe synde vs oute a nother church here in earthe, that shall bee onely good folke, and pꝛoue vs that that is the very church and y<sup>e</sup> the known catholike church is not the very church, noꝛ woꝛthy that he should speake of.

Marke wel good readers this point, y<sup>e</sup> the church which Barnes must bryng vs, must be a church that hath therein neither murderer noꝛ theue, noꝛ whoze, noꝛ baude, and keepe this point well in remeny

Remembraunce for the while, and then shall ye see afterwarde at length howe well he will kepe his promise, whereof he will for a while make vs a proude face. For loe thus hee described hys church.

### ¶ Barns.

But there is a nother church of the which saint Paule speaketh, you men loue your wyues as Chyriste hath loue the church, and hath gyuen himselfe for her that he myghte sanctyfie her, and clense her in the fountain of water though the worde of life to make her to himselfe a gloriouse church withoute spotte or wrinkle or any such thing, but that she might be holi & without blame. Here haue you the very true church of Chyrist, that is so pure and so clene without spot. But whereby is shee pure and clene: not by her owne merites, noz by her owne might, not by exteriour acay, not by golde noz syluer noz yet by precious stones, neyther by miters noz cross staves, noz by pillers noz pollares, but whereby the: by Chyrist only which hath gyuen himselfe for that entent that he would make her clene. And therfore sayth S. Paule: He gaue himselfe that he might sanctyfie her, that hee mighte clense her & make her to himselfe a gloriouse church. Also in a nother place: you are washed, you are sanctified, you are iustified in the name of Iesus chyrist & in the spirite of god. Se my lordes how the church is washed by Chyriste and by his holy spirit, & not by your blessinges, not by your spirituall ornaments, noz by your spirituall holy water, for these things cannot helpe the holy church; for she is holi in spirite and not in outward hypocrisse, shee is also clenfed by Chyristes blessed blood, and not by outward diligences. This doth saynct Austine wel proue sayng. Of Chyriste is the church made sayre, firste was she filthy in sinnes, afterwarde by pardon & by grace was she made faire &c. Here S. Austine sayth that Chyrist hath made his church sayre, and that by his grace and his pardone, and not by your pardons, noz by your grace, for this church standeth by Chyristes eleccio & not by yours. And if Chyrist haue not washed you and chosen you, then be you none of thys church, though you ride with a thousand spirituall horses, and haue all the spirituall tokens in earth. For and if some of god haue deliuered you, then are you truly deliuered, ye cannot make by all

your power and holynesse, that we shall alwayes finde good ale or wine where there hangeth out a greene signe. And will you with your spirituall signes, & tokens, make the Church of God to follow you, or by them assigne oute where the church shall be: nay nay my lordes it will not be: but they that belieue that Chyriste hath washed them from their sinnes, and sticke fast vnto hys merites and to the promise made to them in him only, they be the church of god, & so pure and so clene that it shall not be lawfull, no not for Peter to say that they be vnclene: but where they be Jew or greke, king or subiect, carter or cardinal, butcher or bishop, tanckerdberer or kennel raker, free or bounde, frier or fiddeler, mūk or miller, if thei belieue in chyristes worde, and sticke fast to his blessed promises, and trust onely in the merites of hys blessed blood, they be the holy church of god, yea and the very true church afore God, & you w<sup>th</sup> all your spirituall tokens & with al your exteriour clenesse, remaine in your filthynesse of sinne, fro which all your blessinges, al your holynesse, cannot clense you noz bring you into thys church: bolte, crake, blaste, blesse, curse tyl your holy eyes start out of your heade, it will not helpe you, for Chyrist choseth his church at his iudgement and not at yours. The holy ghost is free, and inspireth where he wyl. He will neither be bounde to pope noz cardinal, archbishop, noz bishop, abbot noz priour, deke noz archdeke, perso noz biker, to nūne noz frere. Wherely coe al the whole rabbel of you together & cal your selfe the holy church (and exclude al other) ye and take sone, moone, and starres to helpe you, with al the stendes you haue in heauen and earthe, and yet shall you not be of holy church, excepte that you haue the spirite of Chyrist, & be washed in his blessed blood. For the holy church of Chyrist is noching els, but the congregacio which is satisfied in spirit, redemed w<sup>th</sup> Chyristes blood, & sticketh fast & sure al onely to the promises that be made therein.

### ¶ Mort.

No good chrysten readers, here haue ye reade his whole pcesse together, wherein he deffineth and describeth hys church, with al his testing corollaries, intermedeled betweene. In which when hee hath all done, excepte suche thynges as the doctrine of the catholyke church teacheth hym, he hath not of hys owne one true worde. And the tother are brought



ght into no purpose, but onely to plante in couertly some heresies betwene. And as for the places of scripture he byngeth forth, and of saint Austine also, there is not of them all anye one that doth any thing proue hys purpose, that is to say that onely such cleane pure people as he speaketh of be the very church here in earth, but the same places of scripture and of sayncte Austyne as ye shall see playnely proued, dooc make playne agaynst hys, and clerely doe they declare that the very church of Christe here in earth, is the knowen catholyque church of good and badde both together. For first as touching his goodly doctrine interlaced here and there by the waye, that all maner of people be he pope or pedeler, kynge or robler, carter or cardinall, butcher or bishop, munke or myller, frere or silder, or anye of the remenaunt that thys sonde frere fiddelth forth here by letters, after the rude rimelesse runninge of a scottishe ieste bee washed and made cleane of their synes by god, & his grace, & his perdon, & his precious blood, & not by theyr owne merites nor theyr owne mighte, nor by exteriour araye, nor by golde & siluer, nor by miters nor crosse haues, nor by bishoppes blessinges, nor by their spirituall ornaments, nor by their spirituall holy water. To what purpose concerning the matter serueth all this procelle: but to shewe hys riall rethorike, and to contende with Cyn-dall in witlesse eloquence, that hath a lyke lewde iest or twayn in hys bookes lashed oute by letter, whiche frere Barnes here fondely foloweth and enforseth hymselfe to excude. For els hymselfe knoweth well that the catholyque church whose doctrine he nowe depaueeth, taught hym that lesson as muche as is true thereof, though he gaue it him not in a scottishe iest by letter.

For that no man can bee clenfed of hys synnes but by the mighty mercy of God, & by the merites of Christes blessed passion: thys pointe thys frere learned of the knowen catholyque church which he nowe dispiseth. But the heresies which he couertly toisneth here therewith, those lyes lo hath he learned of the deuill since he ranne out of the church. For he would make as though he free will of man which he meaneth here vnder the name of mannes owne myght, byd neuer nothing worke at all toward the obtaining of perdon and remission

of sinne. And that he thus meaneth, appereth plainly by the heresy of his maister Martine Luther, and by hys owne scantyke procelle also made agaynst fre will. And that the deuill hath taught hym thys lie appereth plainly by many a plaine place of scripture. As wher our lord sayth by hys mouth of his holy prophete Esay: We ye washed, be cleane, and take away oure of my sight the euill of your thoughtes. And by the mouth also of hys prophete Ezechiel: Cast of fro you al your synnes in whych ye haue transgressed, & make you a new hart & a new spyrte, & why wilt thou dye & y house of Israel: For I wil not haue the death of him that dieth sayth our lord God, but returne ye and liue. Likewise sayth the prophete Dauid in the xxxiii. psalm: Decline from euill and doe good. And againe in the same psalme: keepe thy tong from euill speache, and let thy lippes speake no gile. And Sachary the prophete sayeth thus: Tutne to me sayeth the lord god of hoastes, and I wyll turne to you sayeth the lord Godde of hoastes. It is wrytten also in another place: How great is the mercede of our lord, and how great is hys perdon toward those that turne themselves to him. For ouer god sayth by the mouth of saynt Peter: God hath first vnto you raysed by his sonne, and hath sent hym to blesse you & euery man thould turne himselfe backe from hys wyckednesse. S. Paule wryteth also to hys Colossees in this wise: For they & slea your members which ate on y earth. And to hys Philip: piās: w fere & trebling worke our own saluacion. And thapostle saint James saith: D: a we ye nere to Godde and he will d: a we neere to you, make cleane your hādes & purge your hartes & ye that are double of mynde. For ouer wher he saith men be not washed by their owne merites, the knowen catholyke church taught hym all thys tale truly taken and well vnderstanden, that is to say that no man can merite the first grace. For toward heauen man can doe nothing, but if he bee preuented by grace. For as Christ sayeth: no manne commeth to me but if my father d: a we hym, nor no merite of mā can be sufficient to deserue heauen but the greatnesse of that reward commeth of Goddes mere liberall goodnes, that lyff to giue so great a price for so simple a thing. For as saynt Paule saith hys patios of this life be not worthy hys glorie

Ezech. 1.

Ezech. 18.

Psalme. 33.

Iachar. 1.

Ecclesi. 17.

Actozum. 3.

Coloz. 3.

Philip. 2.

Jacob. 4.

Iohn. 6.

No man can merite the first grace.

Roma. 8.

**It is to come that shalbe shewed in vs.**  
**Trust not in your merites.** And the catholike church teacheth y men shold therfore put no proud trust in theire merites, but stande in feare of theyze vnperfyte working, mengled alway for the moze parte with vnperfection and spotted. Iyth that al the iustice of man is as the scripture sayeth like a fowle spotted clothe, and that y sterres are not clene in the lyght of God. And therfore the church teacheth every man to say as Chyrist sayth in the ghospell, y doe we neuer so well. We haue done but our dutye, and so gyue the thanke of all the rewarde vnto goddes mere liberall goodnesse, of whose gifte and grace we haue taken al the thinges that we work any good withall, might, wit, faculty, free wpll, body, soule, and all. For as saynt Paule sayth, what hast thou that thou hast not receiued: And then if thou hast receiued, what gloziest y as though thou haddest not receiued it.

**C** These thynges loe doth the knowne catholyke church teache, & in this wyse do they interprete and declare the scriptures. And therfore if scere Warnings had here ment none other thing, he myghte very well haue spared much of his gaye golden procelle, beyng as it is impertinent to the principall purpose. But he meaneth therein that man may towarde remission merite nothing at all, noz y no merites of mā shal haue any reward in heauen, but that altogyther standeth in sayth alone, which lies he hath as I sayd lerned of the deuill alone.

**D** And that he thus meaneth hymselfe well declared by his mad popsoned procelle, that all onely sayth iustifieth before god. And that the deuill hath taught it hym apperereth playnely, by that the spirite of god hath inspired the contrary doctrine into his holy apostle Paul, whych writeth vnto the Romains. Not the hearers of the lawe are iuste before god, but the doers of the lawe shal bee iustified. And our sauour himself sayth in the ghospell of saynt Luke: Happy be they that here the worde of God & keepe it. And agayne also by the mouth of the holy and blessed apostle saint James: be ye doers of the worde, and not hearers onely deceiuing your selfe.

Howe where he sayeth that all the blessings & all the holy water, cannot cleane a man noz gyue hym remission: thys learned he of the knowne catholike church, as farre forth as it is true. For none of al these neyther the men noz the

things can do any good of themself as of themselfe. For so sayth saint Paule: 2. Corin. 3. we be not sufficient of our self as of our self. For the effect and effecacy of al these thynges, commeth of God. But scere Warnings meaneth that there is in all the blessings, and all the holy water, & holy breade, and so forth in all the ceremonies, and almost al the sacramentes vled in the knowne catholike church, none effiacate at all. Which lye y deuill and y deuils limmes haue taught him.

**F** For that he so meaneth we know by his maisters & his felowes both, y archebretikes and bletcherne of hys many sundry sectes, which call the sacramentes but onely bare signes and tokens, and by many places also of his own peuishe processe, in which he maketh mockes and mowes at the holye rites and ceremonies, and many of the sacramentes vled in the catholike church. And that y deuill & the deuils limmes haue taught it him appereth bothe by the catholyke faith of all chrysten people. thys. xv. C. yere, and by the playn woordes of holye scripture also. For, that holy brede is farre a nother maner thing the Warnings takeh it for, appereth very well by the woordes of saynt Paule, where he sayth, euery creature of God is good and noything ought to be reiected and refused, that is receiued with thanks gyue. For it is sanctified by the worde of god and prayour. And as concerning the holy sacramentes, of anelyng thus writeth the blessed apostle saint James in hys epistle: Is there any man sicke among you: let him sende for the priestes of the church, and let them pray for him, and let them anoint him with the oile in the name of our lord, and the prayour of faith shal saue the sick person, and our lord shal rase him vp, and if he bee in sinnes they shall be forgiven him. And of confession he writeth in y same pistle immediately after in thys wise: Confesse ye your sinnes one to a nother, and pray ye one for a nother that ye may be healed. For much is the seruēt prayour worth of a righteous man. For the sacrament of confirmation, it is writen in the Actes of the apostles: then they, y is to wit saynt Peter and saynt John, laied their handes vpon them, & they receyued the holy ghost. Whereouer for the sacrament of matrimonye, we haue the plaine & open woordes of S. Paule to y Ephestes: This is a great sacramēt. but I say in Chyrist & in y church. And as for holy

1. Thel. 4.

Holy bread.

Jacobi. 5.

Anelng.

Colophon

Actuum. 8.

Confirmaci.

Ephes. 5.

Mortunoy.

**O**rders. A holy orders, that at the geuing of theim  
 grace is infounded into the persones  
 that receiue them, the first pistle to Ti-  
 mothe and the second both, do plainely  
 proue. In the first pistle, saint Paule  
 saith thus: dispise not the grace whiche  
 1. Timo. 4. is in the, that was gyue vnto the by pro-  
 phete, with the layeng of the handes of  
 priesthode vpon the. And in the seconde  
 2. Timo. 1. pistle affirming the same, he sayeth in  
 thys wise: I warne y to resuscitate and  
 stirre vp the grace, that is in thee by the  
 blating of my handes vpon thee.

Now that I haue good readers ope-  
 ned vnto you y couert purpose of Barns  
 deuclishe doctrine, planted in amdg his  
 moockes and his iestes, and that there is  
 nothing well and truely sayd in all hys  
 proesse, but that he hath learned of the  
 playn commen teaching of the known  
 ratholyke church: let vs examine and  
 consider now the church that he dys-  
 neth vs, and then see whither the aucto-  
 rities that he alledgeth here of S. Paule  
 and saynt Austyne dooe proue vs the  
 church that he promyseth.

The very true church is (sayth he) pure  
 and clene without spot or wrincle.

**C** Also the very church is of gods elec-  
 tion. Also thei that belicue y Christe  
 hath washed them from their sinnes, &  
 sticke faste vnto hys mercyes and to the  
 promyses made to them in hym, onely  
 they be the church of god, and so pure &  
 so clene, that it shall not be lawfull, no  
 not for saynt Peter to say that they bee  
 bncleue. Also the holy church of Christe  
 is nothing els, but that congregacion  
 that is sanctified in spirite, redemed w  
 Christes blood, and sticketh fast & sure  
 all onely to the promyses that bee made  
 therein. Now se ye wel good readers,  
 that the church which Barns here as-  
 1. signeth, is all pure and clene, and not  
 onely hath no theeuers nor murderers,  
 nor whores, nor bawdes therein, but is  
 also so pure that not saynt Peter hym-  
 self may be so bo:de to find any faute in  
 any man of this congregacion. But the  
 causes whye, bee because they bee all of  
 goddes election, and al washed & made  
 sayre by god, and sanctified in spiryte, &  
 redemed with Christes blood, & sticke  
 all fast onely to the promyses.

Remember now good readers, that  
 if frere Barns abide by hys descripcio:  
 then is there no man in the very church  
 but onely at suche time as he is so clene  
 and pure without spot or wrincle, that  
 saynt Peter may finde no faute in him.

And then be there in dede very few of yt  
 and very selde. And if any man be of it,  
 one selse man is peradventure of the  
 church and not of the church seuen  
 tymes in a daye. For as the scripture  
 sayth, Seuen tymes fallteth the righte-  
 1. 24. ous man and shall arise agayne. And  
 therfoze this church can no men know  
 to lerne any thing of her which he may  
 reken hymself the surer of, because thys  
 holy church teacheth it hym.

But therto answereth Barns and  
 sayth, This church is a spirituall thing  
 and no exteriour thing, but inuisible  
 fro carnal ytes as sayth is, and her cle-  
 nes & puernesse is afoze Christ only, &  
 not afoze the world, for the world hath  
 no iudgement nor knowledge of her.

This is some what strange, y thys  
 church shoulde be inuisible, when yt is  
 made all of men and women, of whych  
 euery one is visibie. But therto answe-  
 reth also frere Barns and sayth, I saye  
 not that thei be inuisible that bee of the  
 church but that holy church is her selse  
 inuisible. Then aske wee hym what  
 is holys church her selfe, and to that an-  
 swereth he nothing, but y holy church  
 her selfe is a congregacio of good chris-  
 ten men and good christen women, of  
 whiche euery one is visibie, but the con-  
 gregacion of them is inuisible.

Werpe well declared, as though he  
 would tell vs that there were a woman  
 that went inuisible, and that he ment  
 not that her handes, or her feete, or her  
 hed, or any pte of her wer inuisible, but  
 all her partes being visibie, herself wer  
 yet inuisible. And as he might tell vs,  
 that of Doules church we may well  
 see the stones; but wee can not see the  
 church. And then we may well tell him  
 agayne, that he can not see the wood for  
 the trees. To say that the whole thing  
 is inuisible, whereof he sayeth we may  
 see euery part, is a thing aboue my poze  
 wit, and I suppose aboue his to, to make  
 his sayeng trew. But peradventure  
 he meaneth if he could speake, y though  
 we may see it, we cannot knowe it, be-  
 cause he sayeth it is spirituall. For I  
 may see a man that is spiritual, and yet  
 not knowe him for spirituall, as a man  
 myght haue seene frere Barns whē he  
 came laste into the lande by the kynges  
 licēce, and yet myght happely not haue  
 knowen him, although he had knowen  
 hym before, but hauz taken him for a  
 monstre, he had so monstrously dressed  
 himself because he would be wōdzed on.

And

**A**nd yet when he wared after a thamed of hymselfe, because he coulde no better aunswere for his heresies, and that hys falle foliſhe hope had sayled him: he shaued his beard and went like a merchāt of celes skynnes. And then a man might haue mette him, and vpon hys name reherſed, might haue knowē him for Robert Warns, and yet not know hym for a frere. But if he had ones knowen him for a frere, he might then vpon y sight haue knowen him for an apostata.

**B**ut as far forth as cōcerneth sight, a spiritual man is no moze inuisyble in this world, then is a carnall, and therefore the spirituall church may be seene, though the spirituallitie thereof be not seene, noz it vpon the bare sight perceyued and knowen for such.

But I wyll not stryue muche wyth frere Warns for a woorde. The man is so soze beside aboute his rethorike, that it is no meruaile though he can not entende to speake reason noz true englyshe neither, as appereth where he tranſlateth learning for teaching, in hys fyrste declaration of this woorde, ecclesia, rehearsing the wordes of saynt Paule to the Cozinthies thus, I haue sent vnto you Timothe, the whiche shall learne you my wayes that be in Chryſte Iesu, as I do lerne euery where in al congregacions. As though saynt Paule hadde learned in euery congregacion where he came, and euery mā taught him and not he theim. And though that some vnlearned vse thys woorde learne for thys woorde teache, with his accusatyue case set oute, as Richarde learneth Robert, yet sayth no man but Warns, Richarde learneth at Drford, for Richarchard rethet at Drford. But thys is specti-

**D**ally to be noted that he sayth after, that thys church cannot erre, she cleueth so fast to the woord of God that is y verity. And for this cause he saith that sayncte Paule calleth her the pyller and ground of trouthe, not that she is so sure of and in her owne strength, but that she sticketh so fast to the liuing God and to his blessed woorde. Now good reader cōsider that no man sayth that the church hath his surety of it self, but of God and of hys spirite euer abyding in it, according to y manifolde promise of Chryſt, and therefore we neede not frere Warns to tell vs thys tale. But consider now well agayn, that Warns here graūting y the very church cannot erre, but is as saynt Paule saith the pyller & ground of

foote of the pillere of trouthe because it cleueth to god, ought here to pōder that this woorde, the pyller, & thys woorde the grounde, or the foote of the pyller, dooe not barely signify strength in the standing by themself, but they signify there with the bearing vp of some other thynges, and that they bee sure thynges for some other thynges to rest and lene vpon. as the rofe of a church is bozne vp from ruine and falling, by the pillers vpon which it resteth. And therefore these wordes of saynt Paule signifye not onely y the church cannot in it selfe fall into the ruine of dampnable errour, but also y like as the pyller is a sure thyng for an house to rest vpon, and the grounde or foote of the pyller called in laten *basis*, whiche is the thyng that Warns misse tranſlateth here the ground, is y thyng wherupon the pyller standeth sure, so is the church the pyller and the foote or ground of trouthe, vpon whose doctrine euery man may rest & stande sure. And for this cause doth the holy doctours vse and alledge those wordes, to pōne thereby not only that the church cannot dampnably erre in it selfe, but also that therefore euery man surely may and of duty must, gyue credence to the church and belieue it, and lene thereunto as vnto a sure pyller, and stande fast therupon as vpon a sure foote of a pyller that cannot faile. Now good readers, if the very church which cannot erre, be a congregacion inuisible, and a companie vnknewen, though euery one of the haue the verye trueth in himselfe: yet if I can not knowe that church I can not lene to that church as to a sure pyller of trouthe, sith I cannot know it for y very church though I should happen on it.

And thus ye see good readers y frere Warns vnknewen church, cannot be y pyller noz the grounde of trouthe for any man to rest vpon, but that the church which saynt Paule as Warns himselfe rehearseth calleth the pyller and ground of trouthe, must be a knowen church, & therefore this text of saynt Paule that he byngeth, plainly pōueth agaynst him.

Now consider also good readers that frere Warns in all thys his description and diffiniciō of the church of Chryſtes electes, putteth onely these properties. First that they be goddes electes, secondly y they be washed of God from theyre synnes, and thirdly that they be redeemed by Chrystes bloode, fourthly that they sticke faste vnto hys myrtyes onely,

Spue credence to the church.

7. properties of frere Warns vnknewen church.

fifthly

A synchlye that they sticke onely to Gods promyses made in Christes blood, slytly that they be sanctified in spirite, and finally for the seventh, that they be clene and pure without spotte or wrinkle, so farre sozth that saint Peter himself may finde no faute with them.

Now first as for y<sup>e</sup> elccio<sup>n</sup>, frere Barns plaiceth as Tyndall doth, walketh in the darke because he would not be caught.

**T**wo electio<sup>n</sup>s he tel<sup>l</sup>eth not whych elccio<sup>n</sup> he spe<sup>k</sup>eth of, whiche<sup>r</sup> the eternall election by which god i his eternall p<sup>ro</sup>uice fozele<sup>n</sup>g y<sup>e</sup> ende of euery thing befoze y<sup>e</sup> wo<sup>l</sup>de was w<sup>o</sup>ught, elected the<sup>r</sup>e for such causes as his owne infynite wisdom<sup>e</sup> sawe conuenient, vnto final saluacion and endelesse felicitye, o<sup>r</sup> els the eleccion by which Christ elected and chose the<sup>r</sup>e into hys church here in thys wo<sup>l</sup>de, into which he chose and toke both final electes and final reprobates. For if he had exp<sup>re</sup>ssed which elccio<sup>n</sup> he ment, he was a<sup>l</sup>terde of the re<sup>po</sup>se of some false folies that would haue folowed therof.

As for the seconde poynt is verp<sup>ro</sup>fyed in euery man of the comon knowen catholike church, that caine duely to christ<sup>o</sup>ndome. For euery such man is, by the spirite of god washed clene in baptisme. And considering y<sup>e</sup> almost all be christe<sup>n</sup>ed shortly upon they<sup>r</sup> birthe, thei be in effecte al washed clene by god, with the water and the wo<sup>l</sup>de.

**John. 2.**

And as to w<sup>o</sup>ching the thirde, al we that be of the comon knowen church are re<sup>de</sup>mied in Christes blood both good and bad. For Christe hath by hys death payd euery mannes raunsome, and hath delpueded vs if we will, thoughe many men there be that wyl not take the benefite therof, but some will nedes lie still in prison, & some wyl nedes thither againe, as no man can kepe some theues out of Newgate, but let them be pardoned, & they<sup>r</sup>e fees payed, and themself set on free so<sup>l</sup>e and deliuered out; yet wil they there for good company tary lose with their felowes a while, and befoze y<sup>e</sup> next sellio<sup>n</sup>s come sit as fast there again as cuer thei satte befoze.

Now wher he saith fourthlye that all that are of the church of Christe, do put they<sup>r</sup> trust in the merites of Christ onely: if he meane that they doe reken y<sup>e</sup> all their owne merites cannot b<sup>ri</sup>ng them to heauen wythoute the merites of Christ, noz that they coulde nothyng merite at all without the grace of god, noz do put no bold trust in their owne

merites, but of humilitey litle esteeme thei<sup>r</sup> owne wo<sup>l</sup>kes that they haue done & verp<sup>ro</sup> good be they neuer so good: that lesson hath he learned of the knowen catholike church. And if he meane that no man is of the church noz may bee saued, that hath any truste of rewarde in heauen for his owne merites & hys wo<sup>l</sup>kes w<sup>o</sup>ught w<sup>o</sup> helpe of Goddes grace then meaneth he falsely, and putteth saint Paule oute of y<sup>e</sup> church of Christe. For he sayd: I haue fought a good battaile, & I haue fulfilled my course, & I haue kept my faith, & now remaineth there and is laid v<sup>o</sup> for me a crowne of iustice, which our lo<sup>z</sup>de that is a righteous iudge, shall yeld me in that day. By which wo<sup>l</sup>des it appe<sup>r</sup>eth, that he had good trust in the merites of the bataill that he had fought, and the courte that he had runne, when he rekened of iustice to bee rewarded and crowned therfoze. Now if he meant farther as hys mayster Luther and his fellow Tyndall doe, that no man is of the verp<sup>ro</sup> church of Christe, that wyl wyth helpe of grace go about to adde any merites of hys owne vnto the merites of Christe: then meaneth he verp<sup>ro</sup> mischeuou<sup>l</sup>ly, to y<sup>e</sup> minishing of christe<sup>n</sup> mēnes mindes, toward the doing of good wo<sup>l</sup>kes, and that lesson hath he learned of y<sup>e</sup> deuil contrary to y<sup>e</sup> continual teaching of Godde, exhorting euery man to good wo<sup>l</sup>kes with promise of rewarde in heauen therfoze. For Christ sayth in y<sup>e</sup> ghospel of saint Mathew. If thou wilt entre into the euerlasting life, keepe the commaundemētes. And agayn in y<sup>e</sup> ghospel of saint Luke: Make you frenedes wyth the wicked mammon, that whē ye shall haue nede thei may receiue you into the euerlasting tabernacles. Mozeouer saith Paule writeth vnto the Corinthies in this wyse: Cuery man shall receiue hys rewarde accordyng to his labour. And to the Ephesyes thus he sayth: what good dede soeuer any man do, that same shall he receiue of our lo<sup>z</sup>de be he boū<sup>d</sup> o<sup>r</sup> free. The same thing cōfirmeth he also in another place in his epistle to y<sup>e</sup> Galathies thus sayeng: whatsoeuer a man so<sup>l</sup>weth, that same shall he repe. For he that so<sup>l</sup>weth in hys fleshe, that of the fleshe repe corrupcio<sup>n</sup>. But who<sup>l</sup> so<sup>l</sup>weth in y<sup>e</sup> spy<sup>ri</sup>te, shall of the sp<sup>ir</sup>ite repe euerlasting life. Let vs do good<sup>e</sup> saint nor, for whē y<sup>e</sup> time shall be come, we shall repe w<sup>o</sup>ute fainting. In y<sup>e</sup> Apocalyps thus saith god by y<sup>e</sup> mouth of S. John: I wil giue vnto euery one of you accordyng to pou<sup>er</sup>dedes.

A false meaning.

1. Tim. 4.

F

A mischeuous meaning.

Math. 19.

Luce. 16.

1. Cor. 3.

Eph. 6.

Gal. 6.

1. peca. 2.

And

**A** And again in the xxii. chapter: Marke  
 Apocall. 22. I come shortly, and my reward is with  
 me to reward euery mā after his dedes.

**P**ow to the fifth point, wher he saith  
 that they that are of the very church, do  
 sticke to the promises onely: me thynke  
 thei that so do be straunge faithfull folke.  
 For if he would say that euery faithfull  
 person should sticke to the promises of  
 Christ: I would well holde wyth hym,  
 for that lesson he learned of the knowen  
 catholike church. But to say that no mā  
 is of the very church of Christ, that stic-  
 keth fast vnto any thing besyde the pro-  
 mises, is a lesson learned of the deuill.

**B**  
 Denyeth the  
 lesson.

For so should we sticke to promises on-  
 ly, and not onely fall from all good wor-  
 kes, for which many promises of God  
 are made, but ouer that should our faith  
 faile vs, and fall awaye from all other  
 pointes that be no promises, & yet must  
 be belieued of them that will bee saued.

For the equality and vniuersity of godhedde  
 in þe thre eternal & almighty persons, is  
 no promise, and yet we must if we will  
 be saued, sticke fast vnto the belief ther-

**C** of. For and hell is also no promise of sal-  
 uacion, and yet muste we sticke fastely  
 to Christ in the beliefe of hys woorde,  
 wherwith he tolde vs there is one, but  
 if a man list for lacke of belieuing that  
 there is one, fynde it oute by the felinge  
 whan he falleth in it.

**H**ow touching the point that he saith  
 euery man of the very church is sancti-  
 fied in spirite, that is verifed ones in  
 euery man of þe knowen catholike church  
 that is christened in his childhed. But  
 Barns seemeth to meane that they bee  
 no longer of the church, then while they  
 bee holpe in spirite, and that so holy, so  
 clene, and so pure, wythoute spotte or  
 wrinkle, as appereth by the lasse point,  
 that saint Peter himselfe coulde fynde  
 no faute in the. But truly as all the  
 other pointes requisite vnto the verye  
 church be verifed bypon euery mā of þe  
 knowen catholike church: so þe continual  
 being sanctified is not verifed in euery  
 man. And the precise clenness and puri-  
 ty without spot or wrinkle, is here in  
 earth I wene at full age not fully verif-  
 yed in any man.

Howe see ye well  
 good readers, that if none be of the very  
 church, but they þe haue these two latter  
 pointes, that is to say that bee so sancti-  
 fied in spirite, that they bee so clene and  
 pure without spot, and wrinkle, that saint  
 Peter can fynde no faute in them: then  
 is fynd frere Luther oute of the church,

and frere Huskyn both, for breaking of  
 their bowes with incessouse wedding,  
 and frere Barns also for hys perjurye  
 falling in relapse of heresy, & now ru-  
 nyng at rouers in apostasye.

But now good readers let vs resoꝛte  
 vnto the autorities of the scripture and  
 of saint Austine, whiche frere Barns  
 bringeth forth, and consider whither y  
 any of them all proue any such church  
 at all here in earth, as frere Barns ap-  
 pointeth vs, so sanctified in spirite that  
 it hath neither spot nor wrinkle.

**T**he first terte is the woꝛdes of saint  
 Paule in the second chapter of hys pꝛs-  
 tle to the Ephleyes, where he sayeth  
 you men loue your wiues as Christe  
 hath loued the church, and hath gyuen  
 himselfe for her that he myght sanctifie  
 her and clense her in the fountaine of  
 water through þe woꝛd of life, to make  
 her to himselfe a gloriouse church with-  
 oute spotte or wrinkle, or anye such  
 thing but that she myght be holy and  
 wythoute blame.

**W**hat thynge findeth frere Barns  
 for his purpose in these woꝛdes? saint  
 Paule here exhorteth men to loue theyꝝ  
 wiues, so tenderly that they should bee  
 of the mynde, that to bringe them to he-  
 uen they could fynde in theyꝝ hartes to  
 dye for them, as Christe hath died for the  
 Christen people to bringe them to hea-  
 uen, and that men, to that entent y  
 may bringe theyꝝ wiues to the gloriouse  
 blisse of heauen, should here bringe the  
 well by in fayth, in hope, and charite, &  
 in good woꝛkes, lyke as God hath wa-  
 shed his church of all Christen people, &  
 hath clensed them by the water in the  
 woꝛde of life, that is to wytte by the sa-  
 crament of baptisme.

**T**hus hath God gyuen hymselfe to þe  
 death for hys church of all Christen peo-  
 ple to the entent that the sacramēt of bap-  
 tisme myght washe them all and clense  
 them from all their sinnes. For wyth-  
 out his death the sacramēt should not  
 haue had any efficacie to clense them.  
 But why hath he by the sacramēt of  
 baptisme, clensed his church of all Chris-  
 ten people, and by the infusion of hys  
 grace in fayth, hope, and charitie, sanc-  
 tified them in spirite? surely (as sainte  
 Paule saith) to the entent that he might  
 make her to himselfe a gloriouse church  
 wythout spot or wrinkle, that is to wit,  
 that they might and should persouer in  
 vertue, and if thei fall then rise agayne  
 by penance, and thus in good woꝛkes  
 of

**H**ow the vertue  
 men should  
 loue their  
 wiues,

**B**

**H**

**A** of charitie and woꝛthy frutes of penaunce so liue here with his grace, & he myghte after thys woꝛld bring the to his gloꝛy, & there haue the a gloꝛious church, first in soule & after in bodye too, where they shall neither haue spot noꝛ wrinkle neither of sinne great noꝛ small, noꝛ spot of corrupcion in the bodye, noꝛ wrinkle of displeasure in the soule, but & tone incorruptible, & coether impassible, both twayne in ioy & gloꝛious blisse with god eternal.

And this ment these saynt Paule, not that the church shall here in this woꝛld endure & continue without spot oꝛ wrinkle of synne, so cleane and pure that S. Peter could finde no fault therin, & that as sone as a mā had eyther spot oꝛ wrinkle he wer by & by none of the church of Christ in earth. For thys I wot well, & saynt Paule himselfe called the congregacions to which he wrote the churches of Christ, and calleth them sanctified in spiryte, and yet maketh them not sure that they shall continue holpe, noꝛ rekeneth them not so cleane & pure, but that he feareth for them and biddeth them beware of warpyng woꝛse, & teacheth them the wayes whereby they may ware better, and in many of them findeth many faultes too, & biddeth them amend them, and syndeth spottes and wryncles, and wold haue them washed & smoched out.

Will ye see good readers that thys is true. Consider wel the fyrst epistle of S. Paule vnto the Coꝛinthyes, oute of the vi. chapter, of which epistle frere Barnes alledged here these woꝛdes. *Ye be washed, ye be sanctified, ye be iustified in the name of our lord Jesu Christ, and in the spirit of our god. Doth & apostle though he call them washed, and sanctified, and iustified in the spirit of god, and though he calle them the church of God as he*

**H** calleth them in the begynnynge of the epistle: dooeth he meane that by reason of the ablucyon and iustification, with which, eche of them was once washed from hys synnes, and iustified in hys spirite by the spirit of God, in founding the grace of faythe, hope, and charitic, with the sacrament of baptisme, & whereby they wer sanctified as persones specially dedicated vnto gods holpe seruice, & with the indelible character and badge of baptisme receiued into hys liucrey and hys holy household the church, doth saynt Paule I save, meane therefore, that as they were all still of the church, and by that respect theyll sanctified and by professyon dedicate vnto God, as the scrip-

ture calleth the priest sanctified vnto god by his dedicacion and speciall appoyntment vnto his holy ministracion in the temple with the holpe oyle bypon hym; though the man were not alwaye holy & vertuous in hys owne heart: did I say) S. Paule meane therfore that all those whole christen people as they were in dede of the church, by their continued proficion of the christen fayth, were all so iust & religious al the whole compani in heart, and theyll continued in Goddes former fauour by verve true christen liuyng, & that so pure and so cleane without spot oꝛ wrinkle, that S. Peter might fynd no fault among them.

I cannot tell you what saynt Peter myght haue doone. But well I wot S. Paule did synde mo faultes then one among them, and greete spottes & wryncles, as hymselfe wryteth at length thoroꝛwe almoste euery Chapter of that epistle, and the seconde epistle too. In which epistles, as he commendeth the for many thinges, so doeth he for manye thynges dyspraple them and reprooue them. And as he saith there to the church of God, that is to witte, to the christen people of Coꝛinthies: *Ye be washed, and ye be cleansed, and ye be sanctified and holy, and ye be riche in Jesu Christ, in all thynges, in euerye woꝛde, and in all knowledge, as the witnesse of Christ is confirmed in you, so that ye myght lack nothing in any grace abiding oꝛ loking for & reuelacion of our lord Jesu Christ which shall confirme you vnto the ende without crime in the day of the comyng of our lord Jesu Christ.*

Now lyke as he sayeth there vnto the church: *ye bee suche, so saythe he euen there also to the same church: ye be fallen into diuision, and ye be in debate and dyscorde, in stryfe and in contencion, and ye doe naught, and sue one another befoze Waynym iudges, and ye doe one another wronge, fraude, and iniurye, and you vse fornicacion amonge you, and some of you suche as is not hearde of amonge the Waynymes, and other of* <sup>1. Coꝛ. 5.</sup> *you regarde it not, noꝛ nothyng doe for the reformacion and amēdment therof, and whē ye come together to poure housell, ye kepe not a reuerente order, noꝛ abide til ye come altogether, noꝛ the riche is not contente to sitte and eate with the poore, and putte their dishes together in comen, but the rich man will eate of his own, thus ye despyse the church of god, and shame the poore folke that haue not*

**A** of their owne, and with such proude vncharitable maner, and such vnreuerent fashion, blsing your selfe at your assembly to gods boord, ye shewe your self not to regard the body of our lord, no more in a maner then ye doe the comon material meate, for whiche cause god taketh vengeance vpon you, for many of you fall sick therfore, & many of you dye also.

**L**oe god readers, these thinges bothe of the one sorte and of the tother, doeth saynt Paule write vnto the church, in the selfesame epistles out of which frere Barnes here bringeth furth hys authorities. And then when he wryteth vnto one selfe churche, and one selfe congregacion, ye be very good and ye be very naughte: what meaneth he but that of the same one churche and one company, some be good & some be naught, though the whole churche and congregacion be called good and holpe, because there is none holpe companie in earth but it, and also for the holines of the good folke that are therein, though ther be hadde among them, as Chrisses companie was a good companie, and yet was there a traytoure amonge them, and therefore himselfe sayde to his apostles: Now be you cleane, but yett al you be not cleane. And specially is it holpe, because of the holy head therof our holy sauour himself, whose myssicall bodye is the whole knowen catholike church, in which for al the cure done vpon it in the baptisur, yett are ther many sicke members by many great new synnes, and many old many times cured again by penāces in their liues, and of suche as either perceuer in the grace of their baptisur vnderfoyled, and not relected by any deadly synne, or after deadly synnes committed, be finally refoyled vnto grace again by the blessed sacrament of penance, of those sortes ordinarily doeth and shall our sauour (the sorte cankered members that wil not in conclusion be cured, left vnto the rotte & shaken into y fire) bringe furth & make per site his glorious church, & present it to his father brighte and smothe, without any spot or wrinkle to liue and endure in heauen, but neuer shall hys church be clerely without spot or wrinkle, while it wandzeth in this wretched world. And y church in earth here must frere Barnes speake of ye wot well.

And therefore good chrisen readers, here may ye playnely see that S. Paule in the places that frere Barnes harhe broughte furth, meneth no such church

as frere Barnes woulde here make vs wene to begyle vs with, but calling the both good and bad, and meaning some of them good and some badde, and yett none without spot or wrinkle, met none other churche of any other maner, then only y comon knowen catholike church of which those churches to whom saynt Paule wrote wer very true partes, and of the nature and maner of the whole churche. For as those particuler churches were knowen churches: euen so is the whole churche a knowen churche. And as they were congregacions, not of onely good folke, but of bothe good and badde together: so is the whole catholike churche a congregacion, not of onely good, but of good and badde together, for which whole catholike churche God hath and euer shall accorde vnto hys manifold promyses, so prouide that the doctrine therof shal neuer be any dānable errour, but as Chrisme came himself to begynne it, and sente his apostles diuers in diuers partes to instructe it, & they set other vnder ihē, as saynt Paule sette Timothe: so god hath from age to age sent into euerye good chrisen countrey, good and holy vertuous mentne, as hath appeared by their godly liuing and holy wryting, and manifolde miracles which God hath wrought and worketh by them, and with whiche wonderfull miracles god beareth witness for them, and with his owne grace and assistance whiche he promised shoulde euer abide, worketh with the toward willes of the people of his knowen catholike church, to the consenting and agremente of the same doctrine, so y the catholike church is the house of God, and the pyler and sure ground of trouth, that euery singular persone in the clearing of all doubtis concerning the sure auoyding of all dānable errours, may stande & leane vnto.

And if anye person depart from the faith of this church, or that any particuler churche falle fro the doctrine of the whole catholike church, & so depart therfro: yett remaineth the remenant still the very full catholike churche, and is the same house of god, the same pyler, & the same grounde of trouth, that it was before while the tother was a part therof, like as if a man did cut of a rottē iopnte of his bodi, yea & many rotten iopntes, yett wer the remenant the self same man still, and the self same soule shoulde still remain whole in the remenant.

For not euery man that is in deadly sinne,

Job. 4.

John. 16.

C

Eph. 2.8.

D



A sinne, is thereby furthwith oute of the church of Christ in earth, til he either depart out or be put out, no moze then a secret traytour in a kinges household is by his secret treaso straight out of his checker roule, noz Judas himselfe after his conceiued treason though he were out of Christs fauour was not yet out of hys household, till his maister checked him & bode hym walke like a traytour aboute his treason & so did put him out, as y catholik church of Christ putteth out such heretikes and such Judases now.

**B** And thus good chrysten readers, here haue ye playnely seene, that all the scriptures that frere Barnes bringeth, make euen playne against him, and playnely proue the knowen catholike church to be the very church of Christ, and in thys world none holy church beside.

Howe god chrysten readers, where as frere Barnes alledgeth vs diuers places of Saynte Austine, and some other doctours for this purpose: though I let them passe by the waye, and aunswere them not furthwith, yet shall they not passe vnaunswered ere we part. But for as muche as he laboureth with interlacing of his heresies and hys rayling, to make such confusion in the matter, that men should not by his wil wel perceue y poynnt: I shal therfoze soyle you those allegacions in such conuenient place, as may geue the matter moste light.

**C** And first ye shal consider that he wil nowe tell you where this church is that he asygneth, of only so pure and cleane persones without spot or wrinkle, that saynt Peter maye fynde no faulte with them. Doe thus he sayth.

¶ Barnes.

**D** Thys is the very true church that is scattered thowowe all the world, and is neither bounde to persone by reason of dignitie, noz yet to any place by the reason of sayned holinesse, but she is a free thing thowow al the world as S. Austine doth witnesse in these wordes. The holy church are we, but I doe not say we, as onc should say we that be here alone that heare me now, but as many as be here saythful chrystened men in this church, that is to say in this citie, as many as be in this region, as manye as be beyonde the sea, as manye as be in all the whole world (for from the ryfing of the sunne till the going downe, is the name of god prayed) so is the holy church our mother &c. Here haue you playnly, that the

holye church is the congregacion of faythfull menne wheresoeuer they be in the world. And neyther the Pope, noz yet his cardinales be moze thys church or of this church, than the pooerest man in earthe. For this church standeth alonely in the spirituall fayth of Chryste Iesus, and not in dignities noz honours of the world, as Lyranus doth declare in these wordes. The church doeth not stand in menne by reason of the spiritual power or secular dignitie. For many princes and many Popes, and other inferioure persones, haue swarued from the fayth. Therfoze that church doeth stande in those persones in whom is the true knowledge and confession of fayth and of veritie &c. My lordes, what wil you say to Lyras? I haue great meruayl that you burne him not. It is high time to condemne him for an heretyke, for he speaketh againste your lawe. *xxiii. q. i. Quodcumque.* Wheras your glose declareth that god suffred not the Rome church for to erre, & Lyras saith plain that many popes haue erred. And also y the church standeth not in dignitie, but in confession of Christ and of his blessed veritie. **C**

¶ More.

In al this long tale good readers frere Barnes telleth vs no moze but y church is free, because himself loueth libertie, & y church is bound to no man because himself wold be bound to no prours, noz the church is bound to no place because such apostatas woulde be bound to no cloyster, but haue all the world to royle in.

Then saith he by the autozitie of saint Austine that the church is not the chrysten people of anye one countrey alone, and who said it was?

¶ Then he sheweth that Lyranus saith the church standeth not in spiritual power or secular dignitie, but in confession of Christ & his blessed veritie, & no man findeth faulte with Lyras for so saying: but we find fault with frere Barnes for teaching false heresies in steede of Chrystes blessed veritie. Howe in tellyng vs where the church is, he telleth vs it is in the world, & trueth it is the very church is in the world, but he proueth vs not yet that his own church is in the world, for he proueth no such church at all.

For consider (good readers) that yet for hys purpose is ther neuer one world brought out. For yet hath he brought vs no profe of any church here in earth, wherof the people liuing here in earth,

**A**nd being the members and partes thereof, be so pure and so cleane without spot or wrinkle, that saynt Peter may spnde no faulte with them. For thys poynte hath he yet brought vs no p[ro]ofe, but of al that he hath yet brought, part p[ro]ueth nothing for him, and the moze part p[ro]ueth cleare agaynst him.

And now shall ye see by his own woordes folowp[ing], that as gape a face as he made befoze with the scriptures that he brought furth: yet himself perceued al þy while well ynough, that al þy he hath hitherto said, p[ro]ueth in that poynt wherevpon al dependeth, nothing at all for his purpose. For loe, now thus goeth he forwarde & findeth þy fault with him false.

### ¶ Barns

But nowe here wilbe objected, that I sayn such a church as our Logiciens do *intentionem secundam*, that is a thynge that is no where. Where shall a manne spnde a church that is so pure and so cleane, that hath neither spotte noz wrinkle in her, and that is without al sinne, seeing that all menne must of trueth saye, for geue vs oure trespas. And if any man say (be he neuer so ryghteous) that he hath no synne, than is he a lyer, and there is no veritie in him.

### ¶ More,

Loe god readers, here may ye clearly see, that himself perceiueth all that he hath sayde hitherto, habbe to serue of naughte, but that for all the scriptures that he hath layde to p[ro]ue that there is such a church, and for all the woordes of saynt Austine, by which he would haue semed both to p[ro]ue that there is suche a saye pure church and a cleane, and also that saint Austine telleth vs where it is, that is to wit, not all in anye one place, but sp[re]adde abrode in all places of the worlde, where saythefull people are inhabited: yet for al this freve Barns here confelleth nowe that all thys serueth of nothing, but hys purpose that there is in earth any such church, remaineth stil so farrefurth vn[pr]oued, that he seeth wel himself þy men may yet object vnto hym that ther is no such pure & cleane church in earth, but that for anye thynge that he hath brought furth to p[ro]ue it, he semeth of his own brayne to sayn it, as Logiciens serue (sayth he) the seconde intencion. Whiche is he sayth no where.

And therefore god readers, cutting of now for naughte all that he hath sayd befoze, as he takerh it for naughte hymself:

lette vs see what he will nowe saye better vpon this better auisemēt. For now will he not saye of likelthod to p[ro]ue vs plainly some people some where so pure and so cleane without spot or wrinkle of sinne, that S. Peter can find no fault in thē. Lo thus good readers he p[ro]ueth it.

### ¶ Barns,

To this I aunswer, þy this holy church hath sinne in her, and yet is she pure & cleane. Marke Saynt Pauls woordes. Christ hath geuen himselfe for her that he might make her glorious, so that the clenness of this holy church is þy mercy of god toward her thowwe Christe, for whose sake he layeth nothyng to her charge, yea & if any other persone wold, he is readye to geue her his clenness, & to let her by faith clayme of right his parentes for her own. For betwene thē, all is common, as betwene man & wyfe. So þy if the church loke on her own merites & of her owne woorkes, she is full of synne and must nedes saye: *dimitte mihi delicta*. The whiche she neded not to saye if she hadde none. But if she referre her self vnto the merites of her blessed husbnde Christe Iesus, and to the clenness that she hath in his blood, than is she without spotte. For by þy realth that she sticherh by faith to fast vnto her husbnde Christe, & doeth abide in confession of her sinne, and requirerh mercy for them, therfore is ther nothing layd to her charge, but al thing is for geuen her.

And therefore sayth saint Paule, ther is no damnacion vnto them that bee in Christe Iesu. And that thys may be the playner, I will bring you Saynte Austines woordes the whiche was uered of the Donatyses with thys same reason that is layde agaynst me. Hys woordes be these. The whole church saythe, for geue vs our sinnes. Wherefoze she hath spottes & wrinkles. But by knowlcing of thē, her wrinkles be extended & stretched out, by knowlledgeing, her spottes are washed awaye. The church abydeh in prayer that she might be cleaned by knowlledgeing of her sinnes. As long as we liue here, so standeth it, and when we shall departe oute of this bodye, all such thynge be for geuen to euery man. Wherefoze by this meane the church of God is in the treasours of God without spot and wrinkles. And therefore here doe we not liue withoute sinne, but we shall passe from hence without sinne &c. Here haue you clearly that the church of god

of god is clenfed and purifyed by Chrift for knowledgeting of her finnes, and not by her owne purenes. Wherefore fuche a church ther muft nedes be, though that the carnal eye cannot fee her, nor felthly reason can iudge of her. Wherefore we beleue this article by faith, y<sup>e</sup> holi church is a comunion of felowfhip of holy men & know it not by feeing of feling, as we doe the felowfhip of diapers of mercers, for then wer it none article of the fayth. And it is playn y<sup>e</sup> al your exteriour fygnes, with all your holy ornaments, as your holy myters, your holycrosse fraues, your holyc pillars & pollares, your holyc red gloues, your holyc ouches, and your holyc ringes, your holyc annoynted fingers, your holyc beftimentes, your holyc chalices, & your holyc golden fhoos, ye take allo to helpe you. Thomas of Caunterburies holyc fhoec, with all y<sup>e</sup> holyc botes of holyc monkes, & all thefe together cannot make one crumme of hclynes in you, nor helpe you one picke for ward, y<sup>e</sup> you may be within this church. For if thefe thinges could helpe, the wer it no miffery to make an alle to be of the church of God. But our holyc mother y<sup>e</sup> church hath another holines, that cumnieth fro god the father thowowe y<sup>e</sup> fwete bloud of his blessed fone Jefu Chrift, in who is all her confidence & truffe. Unto who she ftecketh onely by ftedfaft fayth, by whose purenelle she is allo pure, in y<sup>e</sup> y<sup>e</sup> doth cofefle her vnclenes, for she be lieueth ftedfaftly y<sup>e</sup> she hath an aduocate for her finne to y<sup>e</sup> father of heauen which is Chrift Jefus, and he is the fatisfaction for her finnes. And he of his mercie & not of her merites, hath chofen her for to be his. And because she is his, therfore muft she be cleane fo long as she abideth in hym.

This is well declared in faynt John, where our maifter Chrift is compared to the vyne, and al the members of holyc church to the branches, that as the branches can bring furth no fruite of thefelf, fo can holyc church of her felfe bringe furth no goodnes, except she remayn in Chrift by perfite faith. This is wel proued by your owne law, whose wordes be thefe. Therefore is the church holyc, because she belieueth right wifely in God &c. Heare you not the caufe wherefore the church is holyc? because she belieueth right wifely in God, that is, she belieueth in nothinge but in hym, and she belieueth nor heareth no word but hys, as our maifter Chrift beareth witnelle:

my thepe heare my voyce, and another mans voyce do they not know, allo in a nother place, he that is of god, heareth y<sup>e</sup> wordes of god: how cometh this that the church of god hath fo fure a iudgement, that she knoweth the voyce of Chrift fro other voices? & cannot erre in her iudgement? Because that Chrift hath chofen her, and because she is ferued of God as our maifter Chrift fayth, and because she hath (as faint John faith) y<sup>e</sup> inwarde oymntment of God, that teacheth hys all maner of verite, fo that she cannot erre. But why can she not erre? because she may doe what she will? Because that al thing that she doth is well done: because she maye make newe reuolues and newe lawes at her pleasure? because she may inuent a newe feruice of god that is not in fcripture at her will? Naye naye my lordes. For she is but a woman & muft be ruled by her hufbande, yea she is but a fhepe and muft heare the voyce of her fhephearde. And fo long as she doth, fo long can she not erre, because the voyce of her fhepheard cannot be falfe.

This maye be proued by your owne lawe, whose wordes be thefe, the whole church canot erre. Also in another place the congregacion of faithfull men muft nedes bee whiche allo cannot erre. &c. Thefe wordes be playn, what church it is that cannot erre, that is the congregacion of faythful men that be gathered in Chriftes name, which haue Chriftes fpirite, whiche haue the holyc oymntment of god, whiche abyde falfe by Chriftes woorde, and heare none other mannes voyce but his.

More.

Here haue I good readers rehearsed you the full declaracion of hys purpose together, which as it wer wel done that no man fhoulde vouchsafe to reade ouer once: fo wer it good that whofo wolde nedes reade it once, fhould indifferently withoute parcialite reade it and aduife it often. For in good faith I doute it not but he that fo would, had he no learning at all, and wer witted but right meanelly: yet if he loke not all to the scoffing, & fuffer himfelfe to be carried away with y<sup>e</sup> felowes fond rayling from the confideracion of the matter, he coulde not but perceiue fuch folly and fuch falshed, and fuch repugnance and contradiccion in itfelfe, that he fhoulde neuer after nede any man elles to aunfwer him but himfelf. But then if the reader be learned &

**A** looke well farther vpon the authorities that this manne layeth vs farth for hys purpose: he shall finde them handeled in suche wyse, that he shall thynke it moze then pittie that either holpe scripture or any good boke elles should euer come in such a false folcs handes.

For letting the authorities stand for the while, what hath he told vs in al this long tale: Hys purpose was ye worde well, to proue vs that here in earth ther is and must nedes be a church and a congregacion of people, so cleane & so pure withoute any spot or wyncle of sinne, & saynt Peter may find no fault in any of them. And howe hath he now proued it?

**T**ake fyrst out of his tale hys pleasaunt scoffing vpo mysters, & crosse staves, pillers, pollares, and red gloues, auches & ringes, and then his rapling vpo the holy oymment vled in the consecracion of annoynted persones, & vpon vestmentes and chalices, & mockyng of saynt Thomas with testyng vpon his thooe, whose thoe was I am sure neuer half so black as is frere Barns soule in sinne, but if it be by penance washed any whyter since he made his boke: take out I save of hys

**T**ale al this goodly garnishyng, and howe he hath proued vs belide that ther is and must nedes be in earth a church and congregacion of people, so pure & so cleane without spotte or wyncle of sinne, that saynt Peter may fynd no fault in anye of them, doeth he proue it by anye other then by riddels that he hadde readde in Tyndales boke, of synnyng and yet not synning, and erryng and yet not erryng. And yet hath he not the witte when he sawe the matter in the tother mannes boke before him, yet hadde he not I save

**H**e witte well to perceiue it, and to doe so much as to putte some distinccon betwene deaddelye synne and veniall as Tyndall doeth, and betwene damnable errour and errour that letteth not from saluacion as Tyndalle dooeth also. In wyriche thynges though Tyndalle hath shamefully ouerseen himself, and deadely sinned and damnably erred, albeit he so sacre misseth the marke, that he murthereth all hys matter: yet at the leasse wise he shewed himselfe that he sawe it, where as Barns had not as it seemeth so much witte as to perceiue it, when Tyndalle had in his boke shewed it hym.

Howbeit peradventure I blame hys wit causeles. For I wene the man perceiued those poyntes well ynough. But for because he sawe that Tyndall when

he brought them in, did therby so intrike himself in the matter, and meshed hymself in the nette of hys own folp, that he coulde neuer well wynd out: frere Barnes thought it best therfoze to take a surer way, and ridde himselfe with onely Tyndalles riddels of synnyng and yet not synnyng, and erryng and yet not erryng, & leaue oute those other poyntes, & walke so muche moze in the darke then Tyndall doeth, though Tyndall kepe himself in the darke moze then metely well.

For nowe to proue vs all hys whole purpose, & ther is here in earth a church and a company that be cleane withoute any spotte or wyncle of sinne, and that so cleane that saynt Peter may fynd no faulte, obiectyng agaynst hymselfe the thyng that he seeth well euer ye manne woulde, that is to witte, that both by common experyence of the people, and by the playn word of god, the contrarpe of hys exposicion and purpose, appeareth evidently true: he aunswereth in conclusio theruto, the congregacion which he calleth the church euer hath spottes, & wyncles of synne, & that yet it is for all that very pure & cleane, because that for her abiding in the knowledgyng of her spottes & wyncles of her sinnes, and askyng mercy for them, God layeth nothyng of them to her charge.

Consider nowe for goddes sake good readers, howe perfittly frere Barns hath aunswered you, & howe perfittly he hath proued his purpose. He promised vs you wot well to proue vs a church pure and cleane without spot or wyncle, & nowe he bringeth vs a church pure and cleane as he saythe, with spottes and wyncles both. As there anve man so bare witted, that can so be satisfiued and thinke hymselfe sufficiently aunswered thus?

I had as lyue he tolde vs that if there were a woman with a crooked nose, as long as no manne tell her of it, so long her nose stode right. For by him, though god lay neuer her spottes nor her wyncles to her charge, but is alwaye washing her spottes, and alway stretchyng oute her wyncle: yet he confelleth that for al the washing and al the stretchyng, as long as she liueth she is neuer without them. And hys promise ye wot well was, to proue vs a church not pure and cleane with them, but pure and cleane without them.

Howe where he sayd the church is so without spotte, that saynt Peter might fynde no faulte in her, he beguyled me.

For