

**A** For I had went she shoulde haue hadde none for saint Peter to spe. And I meruaile what he meant by y word, it shall not be lawfull for saynt Peter to fynde any faulte in her. For I thought that it would alway be lawfull for saynt Peter to say true, and to call a spot a spot, and a wrinkle a wrinkle in her all the whyle she had any, and that is as Barnes now confesseth in conuision, all the whyle she is here. But nowe meant Barnes all this while as it appeareth, farre of another fashio, that is to wit, that she sholde euer haue spottes and wrincles whyle she liueth in earth, but that saynt Peter may not be suffered to tell her so, for if any man would laye her spottes and her wrincles to her charge, then is Christe (sayth frere Barnes) readye to geue her hys clenness, & to let her by sayth claime of ryght hys purenes for her owne, and which sayth meaneth he sayth alone of likelphod, for alonelye sayth iustifyeth he sayth.

**B** But yet god readers ye wot well for all this till she come there as she shalbe glorious, which is in heauen & not here, & vnto which though the church shall in conclusio come, yet shall not every man come that is at any tyme parcel or member of the church, no more then though the childzen of Israell came in conclusio to the land of behett, and wer diuers times deliuered agayn out of thraldom, that it therefore folowed that all came thither, but many dyed in desert: yet in the meane whyle I say, till God hath so fully geuen her his clenness and his purenes, that he hath fully washed out all her spottes and stretched oute all her wrincles, and made her glorious in heauen, where, as saynt Paule saith, who shall accuse the chosen of god, as who say, no man can, elles whyle she is yet here in earth, not glorified, nor her spottes fully washed oute, but be in washing, nor her wrincles fully stretched out but be in stretching, and whyle as false as her husband washeth she spotteth, and as fast as he stretcheth she wrincleth: I cannot in god sayth see why saynt Peter should be afraid or by what law it wer vnlawfull for him to say for the time the thing that for the time is truth, that is to wit that she is not yet pure and cleane without spot or wrinkle.

And thus god readers, yet ye see once agayne that frere Barnes proueth nothing the church that he promised, but when in stede of one pure and cleane,

without spot or wrinkle, he bringeth one not so cleane but that she is spotted and wrincled, he wolde winne the field with a face, and make saint Peter afeard to call her spottes spottes, or her wrincles wrincles. But it will not be Barnes, it will not be. For though S. Peter while himself was of that very church here in earth, and therefore yet wrincled & spotted, and so soze feared reprove, that at the word of a woman he was afeard to loke a gyle in h face, yet nowe that he is glorified in the church in heauen, & all hys spottes washed cleane oute, and all hys wrincles cleane stretched out, he is now so farre out of al feare of reprove, that h thunder of your great worde cannot let him to say true, for anye feare of youre gargyle face, ye came disguised with, at your last resorting hither.

But nowe let vs consider somewhat of frere Barnes holpe preaching by the waye, whether it be so holy as he would haue it seme.

The cause he saith why this church is here so holpe, pure, and cleane, without spot or wrinkle, and yet hath he saith euer spottes and wrincles, whyle it is in this worlde, is he saith, because God hath chosen it withoute anye merites of her, & because she knowledgeth her faults. Here must we consider alway (god readers) that he putteth the church to be all of god folke and none euil, nor deadly sinners therein, for that is ye remember wel the difference betwene the common knowne catholike church and his, that the catholike church of Christ here in earth, hath in it bothe god & bad, and frere Barnes church hath none in it, but so god, so cleane, & so pure, that there is not an euil man therein, but though they neuer lacke spottes nor wrincles, yet their spottes be no spots, nor their wrincles be no wrincles, or at the least wyse though they be, yet saint Peter may not be so bolde to call them so, because themselves knowledg them to be so.

Now as for that he speaketh of electio and merites, we will not much meddle with him. For we agre that god chooseth by preuencion of grace, every man that he taketh to him befoze the man may any thing merite, whiche can withoute grace nothing merite. But after maye man by free will worke with grace and helpe, to merite rewarde in heauen by god workes wrought in sayth and charitie, and not in sayth alone, whatsoever frere Barnes agaynste free will and

A good woꝝkes babbie to the contrary.

But nowe concernynge that he spea-  
keth of satisfaccion, and that Chyſte is  
oure ſatysfaccion, the woꝝdes are god  
and true: for Chyſtes death is able and  
ſufficente, and ſo is the leaſte droppe of  
his bloude for the ſatysfaccion of the ſin-  
nes of all the whole woꝝlde, and manye  
be without any other ſatysfaccion ſaued  
as be al the chyldꝛen that after baptiſme  
dye in their cradles. But God hath not  
ſo ordered yet, that euery manne which  
hath age and diſcretion, ſhould ſo truſt  
vnto that ſatysfaccion by which Chyſte  
with his paſſion ſatysfyed for al mennes

Of ſatysfaccion.

ſynnes at once, that he ſhoulde for hys  
owne ſynnes by the fruitfull woꝝkes of  
penaunce make no ſatysfaccion himſelf,  
no moꝛe then he woulde though Chyſt  
be oure aduocate and praye for vs that  
we ſhoulde therefoꝛe be the moꝛe ſlacke  
and remiſſe in praying alſo diligentlꝛe  
for our ſelf. For he biddeth and teacheth  
vs alſo to praye, and that without cea-  
ſyng and faynting. For he taketh it not  
for ſoly nor for ſinne that for the honour  
we beare to god, we honour and pray to  
the ſayntes alſo that are his frendes, to  
be interceſſours for vs, againſt whiche,  
frere Barns hath made as very a ſolliſh  
proceſſe as euer byd heretyke that ſpake  
on that parte, ſyth that heresye firſte be-  
ganne, and no leſſe ſolliſhly ſpeaketh he  
in manye places agaynſte ſatysfaccion  
and agaynſte all the ſacramente of pe-  
naunce.

How to pray to ſayntes.

And therefoꝛe where he ſaith that the  
churche is made cleane and pure, by  
knowledging her ſynnes: it appeareth  
well, that though he ſpeake ſlame woꝝ-  
des that ſaynt Auſtine ſpake, yet he me-  
neth not as ſaynt Auſtine meant. For  
ſaynte Auſtine in diuers other places  
declareth, that a ſynner ſhoulde know-  
ledge hys deaddely ſynnes by thꝛyft and  
confellion, and doe ſatysfaccion and pe-  
naunce appoynted him by hꝛyſte, as he  
doeth both in diuers other places, & alſo

Auguſt. de vera & falſa penitencia. ca. 10, & 15

at great length in hys booke de vera & falſa  
penitencia, where he ſaythe in thys wyſe.  
Therefore he that repenteth, lette hym  
utterly repent, lette hym ſhew his ſozow  
with teares, lette hym repreſente and de-  
clare hys lyfe vnto God, by the pꝛieſte,  
let him pꝛeuent the iudgemente of God  
by thꝛyft. For our Lorde commaunded  
thoſe that were made cleane of theꝛ le-  
pꝛoſye, that they ſhould ſhewe themſelſe  
to the pꝛieſtes, therby teachyng that the  
ſynnes muſte bee confelſed by bodelye

preſence, and not be ſhewd by a meſſen-  
ger, nor by wyꝛtyng. And after in the.  
Chapter: Let euery man putte him-  
ſelf utterly in the power of the iudge in  
the iudgement of the pꝛieſte, let hym re-  
ſerue vnto hymſelf no power of hymſelf,  
but that he be ready at the pꝛieſtes com-  
maundement, to doe for the repayꝛyng  
of the life of his ſoule all thynges that e-  
uer he woulde doe for to ſce the deathe  
of his body, and that with deſyre tw, for  
becauſe he gearteth agayne infinite life.

Our ſynnes muſt bee con-  
feſſed by bo-  
dely preſence,

And thus it appeareth as ye ſee, god  
readers, in what wyſe ſaynte Auſtine  
woulde a ſinner ſhould know ledge hys  
deaddely ſynnes, that is to wit, by thꝛyft  
contricion, and ſatysfaccion, not onely  
voluntarꝛe beſyde, but alſo ſuche as  
ſhoulde bee inioyned by the pꝛieſte. And  
while frere Barns doeth but mocke the  
ſacramente of penaunce, and becauſe  
Chyſt is our ſatysfaccion, will that me  
ſhall doe none for themſelſ: it appeareth  
well I ſay therfoꝛe, that though he ſpeke  
in this place as ſaynt Auſtine doth in  
one place, yet meaneth he not as ſaynt  
Auſtine meante in that place.

How a man  
ſhould know-  
ledge his de-  
dely ſynnes.

And therfoꝛe by frere Barns meaning  
a man nedeth no moꝛe but know ledge  
himſelf a ſinner and al is ſafe. And then  
may hꝛ church be ſone a gret ſtocke. For  
there be folke ynough hable to make a  
great flock that wylbe content to know-  
ledge their ſinne if y may ſerue alone, &  
they without perill ſuffred to ſin on ſtill.

How a man should know ledge his de dely synnes.

And yet though ther wer no moꝛe re-  
quired but euen a bare know ledge  
of theꝛ ſinne, yet woulde neither Bar-  
nes, nor Lindal, nor Luther, nor Lam-  
bert, nor Huſkin, doe ſo much for gods  
ſake as to know ledge their ſynne, but  
they wyl rather runne to the douyll in  
hell, then winne heauen with the bare  
know ledgeing that theyꝛ popſoned be-  
reſies and the abominable ſacriledge of  
freers & nūnes marriage, is any ſin at al.

How a man should know ledge his de dely synnes.

And marke well this by the way (god  
reader) that by Barns in ſuch tymes as  
menute haue betwene the beginnyng of  
their deadly ſynnes, & the know ledgeing  
of their ſynnes, whiche tymes be in ma-  
ny one manne many tymes in his dayes  
in al thoſe tymes they be not of hꝛ church,  
and agayne in all the tymes in whiche  
they know ledge, they be furthwith of  
the churche. So that by Barns one ſelf  
manne is of the churche and not of the  
churche, not onely many tymes in hys  
life, but alſo ſome one is peraduenture  
of the churche and not of the churche,  
dyuers

**A** dyuers times in one daye.

And this is playn agaynst Tindalles churche. For he putteth the church to be a company of only suche as neuer sinne deaddely, and therefore be neuer oute of the churche, howe be it he calleth them alwaye repentauntes, and yet sheweth that sometime they repente not, but be caried furth in theyr sinne long ere they repente, and so neyther agreeth he with Barnes no: with himself neither.

**B**ut therein doeth Barnes quitte hym as well agayn, for no more doeth he neither. For sometime he sayth that it must nedes be that ther must be such a church, that by the sayth and the knowledging of her sinnes, and the hear yng of Christs voyce, and cleauing to hys worde, and because he hath chosen her, is cleansed pure and cleane, and cannot erre. And then agayne he speaketh in some place of that fashion, as though it might be that there were some tyme no suche church at all. For he saith she is cleane so long as she abideth in hym & no lenger, signifying that she might peradventure depart out of him, & then be no church of his. And therefore he sayth y she cannot erre, because she heareth y voyce of her shepheard, and because she hath the inward oymnt of god, as Saynt John saythe, that teacheth her all maner of trouthe, so that she cannot erre.

But then to shewe vs that we should not reken our selfe sure of her doctrine, wening that she should be at al times in such case and so taught of god with hys inward oymntment y we might be sure that she woulde teache vs nothing but suche as God inwardlye taught her: he telleth vs how long we may trust her, & saith she is but a woman, & must be ruled by her husband, & she is but a shepe, & must heare the voyce of her shepheard. And so long as she so doeth, so long can she not erre: as though he would say, soe time peradventure she doeth not, & then doeth she erre, and therfoze then belieue her not.

And to proue that she maye sometime leaue her husband & goe from him, & not be ruled by him, and so be full of sinne & erreure: he byngeth in the parable of Christ, where he said: I am y very vine, and ye be the bzaunches. And like as the bzaunches can bying furth no fruit but if it abide in the vine, no more sayd our sauour can ye doe but if ye abide in me. And in this meneth Barnes metely wel in part, and better then Tindal. For by

these woordes it wel appereth, that those which are god folke in dede, and at one time very bzaunches of that very vyne, maye by the deuilles meanes and theyr owne foolish negligence and frowardnesse, fall of fro the vyne and so bynge soo: the no god fruite, but wither away and secue but for the fyze, as didde that scyfmaticke traytour Judas, which was at the tyme of these woordes spoken, one of the bzaunches of that vine.

And thus meaneth Barnes, that he which is at one time god and of it, may be another time naughte and fall from it, and ther is soule and vnclane, and full of erreours. But in this is Tyndall agaynst Barnes. For Tindall sayth, he which is once god, and a bzaunche of that vyne, can neuer sinne deaddelye after, because he cannot come into it to be a liuely bzaunche of that very vine, but by Goddes eleccion and a feeling sayth, that can as Tyndall saith, neuer sayle, no: departe oute or fall of. But therein doeth Barnes not erre so farre out as Tindall doeth, but taketh it acco: dyng to Chrisses meaning, that by this parable geueth euery manne warning that they maye falle of, and biddeth them beware they doe not.

But then in another poynt Barnes seemeth to runne out at rouers as farre beyonde Tindalle. For whereas Tindalle falsly telleth vs, y neuer one member of the churche may fall fro Christe at anye tyme: freere Barnes telleth vs here, y the whole church may fall from him diuers times, and that therfoze she may diuers times erre, & that therefore her doctrine is not alwaye sure, no: maye not alwaye be leanevnto no: surely be beleued, but that euery man must nedes bypon perill of his own soule examine and iudge her doctrine, and so receiue or reiect her doctrine by the word of god. And this must euery man doe bypon the payne of damnacion, whether he haue writte and learning mete therfoze or not.

And now sith it is so that Barnes putteth in this case not euery singular member of the churche, of whome some may fall of at one time, some at another, and some come in agayne, and some peradventure neuer, and yet all the while the body neuer gone, no: the head left without members, no: the vine left without bzaunches: sith Barnes (I say) repugnant, not only to Tyndalles tale, but also to soe other partes of his owne, telleth vs y she, that is to say, the whole entiere church, may so

**A** maye so departe and fall of from God, that we can haue no suretie of her perseuerance, but that she maye leaue hym and so fall in errour, which he sayeth to make vs thinke that we maye therfore mistrust her doctrine, and truisse it no longer then as longe as she abyde in god, and because we cannot well know when she is with hym, and when from hym, therfore he would þ we should alway mistrust her, & euer make an assaye and a tryall of her, euerye man for hys owne parte vpon the perill of hys owne soule, Examining hymselfe her doctryne by the scripture, aswel man as woman, whether he or she can skill thereof or no:

**S**ith frere Barnes I say telleth vs in effecte thys tale contrarpe to some other partes of his own tale, I wel may & will cutte of all his bybell babbell that he maketh in telling vs that the general counsailes maye erre, because it maye be (he sayeth) that they haue not the spirite of God with them. For what woulde it auaile for me to defende the credence of þ generall counsailes vnto frere Barnes, when he so handeleth the matter that he would make vs wene þ not only the generall counsailes whiche represent the whols church may erre, but also that the whole church which he patteth himself, of people so cleane & pure withouts spot or wrinkle, that saynt Peter may fynde no fault in them, though she cannot erre whyle she cleaueth to God and heareth hys woꝝd, and therfore therby is such, yet she may fall fro god he sayth, & leaue the leaning vnto his woꝝd, and so ware soule and filthie, and so fall in errours. I will therfore peraduenture at some other conuenient tyme, entreate the matter of the general counsailes with frere Barnes, in which treatie I trust to make almost euery childe perceiue, that frere Barnes al þ he babbleth here of the counsailes, if he had asked and folowed any wise mannes counsaile, but if he could haue treated it moze wyselye, shoulde wyselye haue leste it oute. And so doeth appeare alreadye. For he hath not in all that he sayth, proued no generall counsaile fallen in any damnable errour, which kinde of errour is the errour that we speake of.

But nowe sith he sayeth (as ye haue hearde, and for as muche also as whether a Pope or general counsaile either may damnable be deceined and erre, is not now our matter, but whether the catholyke knownen church be the verpe

church, and then whether the whole church may erre, and sith the poyntes of the catholyke faith wherin frere Barnes and we vary, and wherin William Tyndall and we vary, and wherin frere Luther and we varye, and wherin frere Huskin and we varye, and whereln we vary with al the other hundred sectes of heretikes, and whereln eche of them varieth with other as well as with vs, excepte onely one thyng, the wedding of freeres and nunnes, for in that these new heretikes be almost all agreed, which til within this twety yere neuer one of the olde heretikes woulde for verpe shame haue graunted, but now sith as I say, þ poyntes of the faith that they & we vary for, be for our part not only determined by counsailes, but also receiued and aproued as part of the common catholyke faith, by the faithfull consent & belief of all chrysten nacjons, and the contrary parte not onely condemned and abhorred by holy generall counsailes, but also by the sentence of all old holy sayntes writtinges, and by the catholyke consent of all chrysten people, befoze that these heretikes that now receiue them, departed out of the catholyke church for them, some secte of whiche, both Tyndall and Barnes would wer taken for þ church, and neither of both can tell whiche, and therfore dare not name whiche, but saith it is vnknowen which: I shall therfore passe ouer as I sayde for this tyme frere Barnes biblebabbell agaynst the generall counsailes, and shall yet also tyl I come farther in thys matter, deferre the touchyng of the textes that he byngeth furth of saynte Austine and other holpe doctours for the profe of his purpose, & I wil first touche þ poynt by which Barnes wil make vs to know his vnknowen church, if we happen to come where it is. For where we shoulde seke her þ he telleth vs not as though it made no matter though we neuer founde her, so that we knowe her if we hap to fynd her. And yet it appeareth þ he thinketh it necessary to seke her & fynd her, for elles wherfore geueth he any tokens at al. But this poynt Barnes learned of Luther, & yet fyndeth he Luther so folish, that he is ashamed to tell all hys tale, as I shall after shew you. But first let vs heare what a wyse tale Barnes will in this matter tell vs.

¶ Barnes.

Now must we declare by what signes & tokens that we may know, that in this place

**A** place or that place ther be certayn members of thys holye church. For though she be in her selfe spirituall, and cannot be perfectly knowe by our exteriour senses: yet neuertheless we maye haue certayne tokens of her spirituall presence, wherby we may reken that in this place and in y place be certayn of her members. As by a naturall example, though the soule of man in her selfe be spiritual, and inuisible, yet may we haue sure tokens of her presence, as hearing, mouing, speaking, smelling, with such other. So like wise where the woorde of god is truly & perfectly preached, without y damnable dreames of men, and where it is well of the hearers receiued, and also where we see good woordes that doe openly agree with the doctrine of the gospell, thes be good and sure tokens wherby that we may iudge that there be some men of holye church. As to the first, whereas the gospell is truly preached, it must nedes lighte in some mens heartes, as the prophete witnesseth: My word shall not returne agayn to me frustrate, but it shall doe all thing that I wil, and it shall prosper in those thynges vnto whiche I dyd sende it.

**C** Also saynt Paule sayth, sayth cometh by hearpng, and hearpng cummeth by the woode of god, and therfore it is open in holy scripture, that whā Peter spake the woordes of God, the holye ghoſte fell downe on them all. Wherfore it is open that Goddes woode can neuer be preached in bayne, but some men must nedes receiue it, and thereby be made of holy church, though that menne doe not knowe them neither by their names nor yet by their faces, for this woord is receiued into their heartes. The seconde token is, y the receiuers of this woord doe worke well thereafter, as S. Paule declareth of his hearers, whā you receiued of vs the woord wherwith god was preached, you receiued it not as y woord of men, but euē

**D** (as it was in dede) y woord of god whiche worketh in you that belieue. So that if men doe worke after the woord of god, it is a good token that there be menne of the church, though that we (hypocrisie is so subtille and so secreete) may be oftentimes deceiued by these outward woordes. But neuertheless charitie iudgeth well of all thynges, that haue a good outward sygne, and be not openly agaynst the woord of god. But it is no leopardie though charitie be dysceyued, for he is open to all isopardies, but faith

is neuer deceiued.

**P**owe to our purpose, that where the woode of god is preached trulye, it is a good and a perfite token that there be some men of Chyſtes church, thys may be proued by Chyſostomes woordes. They that be in Judea, lette them flee vp into the mountayns, that is to saye, they that be in chyſtendome, lette them geue themselfe to scriptures. Wherfore commaundeth he that all chyſtensed men in that tyme, shoulde flie vnto scriptures? For in that tyme in the whiche heretics haue obtayned into the church, there can be no trewe probacion of chyſtendome, nor no nother refuge vnto chyſtē menne, wplyng to knowe the veritie of faith, but the scriptures of God. Also by manye wayes was it shewed whiche was the church of Chyſte, and whiche was the congregacion of gentiles. But nowe there is none other way to knowe vnto them that will knowe which is the very true church of Chyſte, but alonely by scripture. By woordes fyrste was the church of Chyſte knowen whan the conuocacion of chyſtē men other of all or of manye were holpe, the whiche holynesse hadde not the wicked men, but nowe chyſtē men be as euill or woorse then heretikes or gentiles, yea & greater continencie is found among the than among chyſtē men. Wherfore he that will know which is the very church of Chyſte, how shall he know but by scriptures only? Wherfore our lord considering that so great confusion of thynges shoulde come in this latter dayes, therfore commaundeth he that chyſtē men whiche be in chyſtendome, willing to reserue the stedfastnesse of true saythe, shoulde flie vnto none other thyng but vnto scriptures, for if they haue respect vnto other thynges, they shall be flaundered and shall perishe, not vnderstanding which is the true church. &c.

These woordes nedes no exposition they be playne ynough, they doe also exclude al maner of learning sauing holy scripture, wherfore see how you can with honestie saue your holy lawes, and defend them agaynst Chyſostome. Moreover, if Chyſostome complayne of the incontinnencie y was in hys dayes, how woulde he complayne if he now liued, and sawe the haudy and fornicatio that is in the church. Also he sendeth me to scriptures that will know the holy church, and not vnto the holy church, for in the church were heresies but not in scripture.

Also

**A** Also saint Paule witnesseth the same, saying: you are builde upon the foundation of the apostles and prophetes, here haue you playnelpe that the verve true church is grounded yea and founded of holy scripture, and therfore whersoever the woꝛde of God is preached, that is a good token that ther be some menne of Chyffes church. But nowe as to the frutes & woꝛkes of his church, the doth alonely setch oute her maner of liuing, and al her good woꝛkes out of the holve woꝛd of god, & she sayneth not noꝛ dreameth any other newe holinesse, oꝛ newe inuented woꝛkes that bee not in scripture, but she is content with Chyffes learning, & belieueth that Chyff hath sufficiently taughte her all maner of good woꝛkes that be to the honour of our heauenly father. Therfore inuēteth she none other way to heaue, but soloweth chyff only, in suffering oppressions & persecutions, blaspheminges, & al other things that may be layd vnto her, which as S. Austine saith, she learned of our master Chyff. Our holve mother the church thozowout all the woꝛld scattered farre and long, in her true head Chyff Iesus taught, hath learned not to feare the contumelies of the crosse, noꝛ yet of deathe, but moꝛe and moꝛe is she strengthened, not in resisting but in suffering.

### ¶ Motte.

Here haue ye hearde good readers, a fayre tale, with a proper ensample of the soule, and then two tokens after, by which ye may know in which company there bee some of the church, though ye cannot knowe whiche the persons bee that be of the church.

**D** And in bothe these poyntes ye haue hearde hys whole tale, no woꝛde in the way left out, noꝛ one woꝛde hath he not after for any farther prose, but spending a lease and an halfe in rayling vpon the cleargie, and ceremonies and sacramentes of the church, therewith he finisheth and endeth all hys procelle.

And therfore as touching the matter, ye haue hearde all his whole tale garnished and made fayre with the sample of the soule, & the two tokens of h church. But nowe is this tale fayre as long as it is in tellpng, & goeth fayre and smothe by a mannes eare, as the water goeth ouer the golles backe, for elles if it tarpe spyll till it wete well to the skynne, and be well felt and considered, then it leseth all the grace and will appeare so colly,

that the reader wol thinke that this tale hath the moꝛe tokens then twayne to make him knowe that the wypter had almoste no moꝛe witte in his head then one that had no soule in hys bodie.

I lette passe that he noteth in the margin these woꝛdes how a manne maye knowe the church, and then he telleth vs in his terme, not howe a man may knowe it, noꝛ any piere of it, but howe a manne may knowe in what place it is, and yet not so muche neither: for he telleth vs not, goe to suche a place, and there thou shalt fynde it, oꝛ some members of it, but he biddeth vs goe, and telleth vs not whither, and sendeth vs to seke and telleth vs not where, but telleth vs onely by what token we shall knowe whether in the place where we happen to seeke, there be any suche persone oꝛ no.

But nowe lette vs suppose that he told vs the fyrste tale, whiche were yet moꝛe to the purpose then the tale that he telleth vs now. And yet because he maketh vs hys tale so playne by the saumple of the soule, lette vs putte hym agayne for our parte some saumple of some symple soule, some good marchaunte that wer fallen in companye with frere Barnes in the house of hys secrete hostes at the signe of the bo. tell at Botolfes wharfe, and fyndyng him walkyng in a marchauntes gowne with a redde spyllayn bonet, and not knowyng that he were runne out of religion, but wenyng that he were an honest manne, told hym that he were goyng towarde Creccher, and for as muche as he muste carpe moneye with hym, he woulde sayne fynde some good companye that wer going thither, by whome he myghte be bothe conuayned the rgghte waye, and also goe the moꝛe sure: for he hadde heard that ther were in many innes many loytering felowes, that wer false shywes and yet seemed as honest and as true as he, whiche false shywes woulde sayne themselfe to be marchantes and say they wer going thitherward too, but when they wer gotten in credence & taken into companye then vsed to leade menne out of the way and robbe them and kill them too.

Nowe if frere Barnes woulde saye to this man, ye be happy that ye haue met with me, for I will sende you to an inne where ye shall be sure and neuer sayle to fynd some honest true marchauntes that are thitherward, and than woulde send him to a certain place whiche he woulde name him.

¶ This

**A** If this merchant whan he had heartely thanked Barnes, and wer going (very glad of his chaunce) in meting with this good man, by whose sending he shoulde now be sure of good companye in hys tourneye, shoulde happen yet to remember himselfe a little farther as soone as he came oute at dooze, and thereupon steepe in a gayne and save. But maister marchant, I praye you tell me yet one thyng, that I had lyke a sole forgotten before to aske you: In the inne that ye send me to, wher I shalbe sure to fynde these honest true me y are going toward Excester, are there not also sometyng some suche false shrewes as I tolde you of, that make as though they wer honest true marchantes, and goyng thither, tyll they maye make men believe them, and whan they be once gotten in company, than leade them wong and robbe them and kille them? To thys question if Barnes tolde hym there as he telleth us here, and sayde, yes marpe syz that there be, not only sometime but alway, not a fewe suche loyterynge in the same inne, that lye in a wayte to trayne men to them, and after betraye them and destroye them, than woulde the man saye, marpe syz than I praye you tell me how I maye knowe the tone sozte fro the other. Whereunto if Barnes shoulde tell hym as he nowe telleth us: Nay brother I canne tell thee no farther, but thys I will warraunt thee, that though there are as alway there are in the place that I sende thee to, many such false theues, and but verve fewe of those true menne that I tolde thee of, yet some suche true men are ther alway there, but how thou shalt knowe which they be, and discern them fro the theues, that can I not telle thee, but that thou mayest aswel be there deceived in the misse taking of them, as thou hast nowe been deceived in the misse taking of me, whome thou takest for a marchant, and yet am I a frere. When Barnes had once told the man this tale, would not the manne tell hym agayne, maye thā god amercy for right nought. For now am I neuer the nere, but thou leauest me as wise as thou foundest me, and so shall I thee too. And thereupon woulde he take hys leaue honestlye and bydde Barnes fare well soole.

Now the tale that he telleth us, is yet much moze false and much moze vncertaine. For he telleth not us so much as the name of the place, wherein we shalbe sure to fynde any of the church, but

bidde us goe take the scripyture with us, & therewith wander about and adventure, till we happen vpon some place in which we fynde some man y doth preache us the woord of God, y is to say, declare us that same scripture truly, for well ye wot he wil agree none other thing to be the woord of god, sauing y scripture onely, and then wheresoever we happen to fynde any man that expowneith it & declareth it truly without any damnable drames of men, and where we see y it is wel of y hearers receued, & also where we see good woorkes y doe openlye agree with the doctrine of the gospel: these be good and sure tokens, wherby that we may iudge that there be some men of holy church there.

For it would I wit what he meanceth by sure tokens, whether he meane cnelly tokens and signes wherby we may conjecture that some of the church be there, though we know not whiche they be, as we may by a signe of a grene garlande, perceiue that there is wyne in the house, though we knowe not wherabout the celler is: or elles that we may so surely know it, that we canot be deceived therein, as we be sure by the smoke & the sparkes that there is fyre in the chymneye. If he meane of the fyre the fashion of sure tokenyng, then is it no sure sygne and token, but an aunswere, geste, and conjecture, for ther is peradventure no wyne in that house at all, but the wyne drunken by, and the garlande hang still, and thā had the wyne or the ale by the grene garland or an ale pole, haue been for frere Barnes a better sauple and moze mete for his matter, then the sauple of y soule knowen to be in the bodye by the signes and tokens of hearing, speaking, sight, and smelling, & such thinges as the body cannot doe but when the soule is in it. And also what am I then the nere if I may wene ther be in y company some of the church, & yet peradventure there be none nor much y nere neither by Barnes church, though ther be some of the there in dede as ye shall see sone after.

Nowe if he meane on the second manner, that by these tokens that we heare the woord of god well and truly taught by the preacher, and see it well receiued of the hearers, and good ghospell woorkes wrought among people, we may be very sure that there be some of y church in that companye, why shoulde Barnes saye as he sayeth here, that we cannot be sure whiche they be. For if it maye be surely

**A** be surely knownen by those tokens, that some of them be there, then must of reason those tokens make vs moſte ſure of thoſe perſones, in whome we ſee them. And if they cannot make vs ſure of the, in whom we ſee them, they cannot make vs ſure as it ſemeth of them in whome we ſee them not.

**Q**uæſt. 7.

**F**oꝛ when our ſauour ſayde of hypocrite heretikes: ye ſhall knowe them by theyꝛ fruites, he meant that ye ſhoulde perceiue theſame perſones foꝛ heretikes and hypocrytes by the euill fruites of theyꝛ falſe doctrine, that vnder a cloke of vertuous liuynge and clenneſſe they ſhould ſecretly ſowe & ſet furth falſe heresies, contrary to the knowne doctrine that himſelfe had taughte his catholike church, and that they ſhould alſo be perceiued by the fruit of euill woꝛkes, with which he would, if menne toke hede and watched them well (as he bode them do) canſe them to be deprehended and take, and their maſkers taken of and theyꝛ hypocriſie to be diſcouered. But Chꝛiſte meant not that the tokens ſounde in one perſone ſhould leaue vs vnſure of him, & only make vs ſure ꝑ ſome heretyke & hypocrite wer there, as Barnes here ſayth,

**Q**uæſt. 7.

**C** by his tokens we ſhall be ſure ꝑ ſome of the church be there, but I cannot be ſure which perſone is any of them.

**N**owe if he ſaide thys onely in whole greate regions, his reaſon myghte haue ſome place, foꝛ of a greate multitude ſeming good men, I may well reken that though ſome be hypocrites, al be not ſo. But whyle Barnes ſayth, whereſoeuer I find theſe tokens, there I may be ſure that ſome of his church without ſpot or wrinkle are among them, the place may be ſo ſmalle, and the companye ſo ſewe, that I could not be ſure, but might well feare that though I ſee ſuch good tokens in ſome of them, yet of that cleane and pure church of frere Barnes, ther were neuer one among them.

**Y**et aſke I frere Barnes farther, howe proueth he that whereſoeuer we ſpnde theſe tokẽs, we ſhall be ſure that though we cannot tell which they bee, yet ſure we may be that of his holy church ſome in that companie ther be.

**I**n the aunſwer vnto this, he putteth a difference in dede betwene the token of the god woꝛkes, and the token of the true preachynge. foꝛ as foꝛ the woꝛkes, though they be very true goſpel woꝛkes, they be he ſaith, no perſite ſure ſygnis, but onely tokens whereby we may con-

ſectute and deme well but not be ſure, because they may be ſayned by hypocriſie, but the tother tokẽ of the preachynge, that token is he ſayth a perſite token, ſo that in that companie wherſoeuer we ſe that happen, we haue a perſite token ꝑ there be in that companie ſome men of Chꝛiſtes holy church.

**A**nd this he proueth as ye haue heard by thauozitie of the prophete Eſay, and of ſaynte Paule, and by the ſample of ſaint Peter in the, r. of the Actes, where at the preachynge of ſaynt Peter, the holy ghoſte fell downe on them all.

**B**ut as foꝛ that enſauple proueth not Barnes purpoſe. foꝛ it proueth no farther, but that ſometime it doth ſo, where ꝑ hearers be ſuch as ſo doe receiue it, but Barnes muſt proue vs that it is euer ſo.

**B**ut this is frere Barnes logique and Cindales, and Luthers alſo, and ſo is it of them all, vpon a particular they boldly conclude an vniuerſall.

**The togyphes of heretiques.**

**N**ow as touching the woꝛdes ſpoken of God by the mouth of ꝑ prophete Eſay: **H**is woꝛd ſhall not returne agayn to me fruſtrats, but it ſhall doe all thynge that I will, and ꝑt ſhal proſper in thoſe thinges vnto the which I did ſend it.

**W**hat doe the woꝛdes proue foꝛ Barnes purpoſe? If he proue vs his purpoſe by theſe woꝛdes, he muſt proue vs by theſe that the woꝛd of god, wher of the prophete Eſay there ſpeaketh, is none other woꝛd but onely the preachynge of the ſcripture.

**F**oꝛ that is the woꝛd whiche frere Barnes here ſpeaketh of. And therfoꝛe in the Prophete Eſay the woꝛd maye ſignifye that woꝛde of God, of which woꝛd ſaint Iohn ſayeth. In the beginning was the woꝛd, that is to wit, the onely begotten ſone of god, as it there ſignifieth in dede & not ꝑ woꝛd writte in ſcripture, though that of ꝑ woꝛd be much written in ſcripture. Then ſeeth euery learned mā that thoſe woꝛdes of Eſay nothing proue the purpoſe of frere Barnes, though it might there ſignifye alſo the woꝛde written in ſcripture. foꝛ it proueth ye worthe well not foꝛ the preachynge of the woꝛd of god written in ſcripture, if it be doubtful and not euidẽt, whether the prophete ſpake of the ſcripture oꝛ not.

**B**ut nowe who ſo euer looke vppon the place in the Wyble, he ſhall ſee that Lire, and the ordinarpe gloſe, and the interlyniare gloſe alſo, doe declare that though the woꝛdes maye be erpowned of the ſcripture: the Prophete ſpeaketh theſe woꝛdes properly of ꝑ woꝛd of god,

that



That is Goddes onely begotten sonne, And the very terte plapnely sheweth vppon all the circumstances, that the Propete there propheryth in the person of the father after this maner: As though he would saye. My woozde, that is to wit, my sonne whom I haue sente into the world for the redempcion of man, shall not returne againe to me voyde or emptye. For he shall bring with him the fathers out of Limbus. But he shall doe all thing that I will. For he shall teache both by woozdes, ensample, & miracles, both the Jewes & the Payntins, & make one church of both. & that in fulfilling of my will humble himself vnto the death, even the death of the crosse. And he shall prosper in those thinges vnto the which I sent him. For himself shall gloriously ryse agayn fro death, & ascend vp to me, and here sitte in eternall glozpe on my right hand, one egall god with the holy goff and me, and shall all bring hither also a glorious church out of earth, to reigne with vs here in heauen.

Of thys woꝝd therfore spake the prophete, that is to say, of the sonne of god, and of hys returnyng agayne to hys father, of whose going furth fro the father and returnyng agayn to the father, writeth the Propete Dauid: Hys goyng furth is from the hygge heauen, and his meetyng is vnto the heygth therof, and is not properly meant by the preaching of the wooꝝd wꝛitten in scripyture. And therefore as I tolde you, it nothing pꝛoueth the purpose of frere Wꝛns.

And yet ouer all this, if the Propete spake there of the wooꝝd wꝛitten in scripyture, and of none other: yet would it not pꝛoue y in euery place where it wer pꝛeached, it shoulde nedes take such hold, in some folke, y it shoulde of necessitie make in euery such place some very mēbers of the church pure & cleane without spot or wrinkle. For God hath none other will for any thing by Wꝛns pꝛoued yet that his wooꝝd shoulde take such hold in euery place then in euery man, but like as hys wooꝝd doth his will & returned not again to god void, if it take hold in some men y heare it, though it take not holde in euery man y heareth it, so doeth it his will & returneth not to him void, if it take hold in the place where it is pꝛeached, though it take not hold in euery place.

And that it shoulde not in euery place take holde, appeareth by the wooꝝdes of our sauour, where he sayth to hys disciples whome he sente to pꝛeache. In to

what house soeuer ye entre, first say ye, Peace bee to thys house. And then if the sonne of peace be there, your peace shall rest vppon him, or elles your peace shall returne agayn vnto your self. In which our sauoure sheweth vs, that if a good manne pꝛeache well, though there were not one in all his audience that would be the better for it, yet shoulde it not be voyde for the merite shoulde at the least rebound backe vppon hymselfe, but not of necessitie take holde in euery audieñce so farre furth that it myght be pꝛeached vnto an whole cite, and take none hold but be rejected. For which cause our sauour saye also to those whom he sente to pꝛeache: if anye cite refuse you, and will not receiue your doctrine, wype of the duste of your fete at your parting in witnesse agaynst them, and I tell you trouth, the cities Sodome & Gomozre, shall in the day of dome, be moze easelye handeled then they.

And thus god readers, ye see y these wooꝝdes of the Propete Esay will in no wyse auayle frere Wꝛns, but betterlye they leaue his purpose all vnꝛoued.

Now hath he thā but one anker moze vnto that shyppe, and that is the wooꝝdes of saynt Paule where he sayth: sayth cummeth by hearing, and hearing cummeth by the wooꝝde of God. But surely this anker lyeth to farre aloofe fro thys shyppe, and hath neuer a cable to fasten her to it. For neuer hearde I yet two thinges so losely knitte together.

What maner an argumēt doth frere Wꝛns call this? sayth cometh by hearing, & hearing cometh by y wooꝝd of god ergo in euery place where y wooꝝd of god is hearde, must nedes be some saythfull menne.

Though ther wer neuer man faithfull without hearing of the wooꝝde of god, as in dede there is not ordinarilye in actual sayth, may it not be for al y, that there maye be many that heare it together in one place, of all whom neuer one wilbe saythfull, but haue the sayth in derision. Thys argumēt is so foolyshe, that I meruaile frere Wꝛns would be so fond to bring it furth.

And thus good chꝛyſten reade, here ye see nowe to what poynt frere Wꝛns is brought, with his sygnes and tokens wherewith he promysed vs to make vs know where wer some mēbers of his holy pure cleane church, wherein he cofeseth himselfe y some of hys sygnes and tokens be but sayntes and vnſufficiente.

And

Luce. 10.

Luce 10.

Psalm. 18.

**A** And than that one which he saith is per-  
fite, ye see so vnperfitt pꝛoued, that of al  
the scriptures that he byngeth, there is  
not one syllable serueth hym.

And yet haue I shewed you also, that  
if he pꝛoued all that he saith, yet wer all  
hys teachyng of knowledg where some  
of the church be, withoute þ knowledg  
who they be, a very fruitles knowledg,  
whereof the knower coulde neuer take  
spirituall pꝛofite.

**B** But now god chꝛyſten readers, to the  
entent that the folý of frere Barnes in-  
uencion may the moze clerely appeare,  
concerning hys tokens with whiche he  
teacheth vs to know his vnknowe church  
let vs yet a little consider hys lesson bet-  
ter. Let vs suppose that some good ho-  
nest merchant wyfe, a woman honest  
of her conuersacion, being by some shꝛe-  
wed gosseppes of hers, broughte in ac-  
quayntance with some false wply here-  
tyke, had begunne to fall in some dout &  
feare, lest the faith þ she had befoze lear-  
ned of the church, concerning the seuen  
sacramentes, and prayyng to sayntes,  
and prayyng for soules, and many thyn-  
ges moze, were vntꝛue and daungorous  
to lue and dye in, and that she were not  
yet so farre fallen to the wꝛong side, but  
that she stode still in a doubte & in a ma-  
neryng whith way she might take, and  
sayne woulde take the best. And beyng  
thus broughte into thys doute, hadde by  
some pꝛocourer of the euangelicall fra-  
ternitie, secretly brought vnto her frere  
Barnes booke. After whiche secretly  
readde ouer by her selfe in a cozner, for  
manye thynnes that she partely lyked,  
partly misliked in the reading, percei-  
uynge that he was than vpon hys pas-  
sage ouer the sea agayne, longed soze to  
speake with hymselfe ere he wente, and  
there vpon being by some good brother  
and syster brought together where there  
were none pꝛesent, but suche as were to-  
warde the fraternitie, after solemne sa-  
lutacions and goodly greetynges of  
the congregacyon *in osculo caritatis*: she  
woulde bꝛeake her mynde vnto hym and  
shewe hym that by the good gracpous  
mocion of suche a manne oz suche a wo-  
manne, she hadde begunne to entre into  
the consideracyon of her soule healthe,  
and not to be so negligente as she hadde  
befoze been, to belue euery pꝛiestes tale  
that standeth by in a pulpet, but to seeke  
some sure way how she may surely be  
taught the trueth and not deceiued. And  
soz because she had read his boke, wher-

in she found diuers doutes, of whiche she  
woulde sayne if he might haue taried, be  
somewhat satisfied, & also haue bled hys  
gostly couſaile for her farther instructi-  
on & sure setting furth in þ waye of the  
trueth, sith God had so dysposed that he  
shoulde so sone depart: that she could not  
haue that full fruit & comfozt of his per-  
sone, she woulde not for the shꝛote tyme  
of that theyꝝ pꝛesent assemble, cumber  
hym with her questions, which wꝛe like  
to be but frivulous & womannish, noz be  
a let & impediment vnto the seruenta de-  
syzes of the other bꝛethꝛ & sisters of the  
cōgregacyon, whereof euery one longed  
to be couſozted with his gostly cōmuni-  
cactō at that time specially, whiche was  
as it semed, the last in whiche they were  
likely to be fedde with the pleasant con-  
uersacion of his bodily pꝛesence. And  
therfoze she woulde no moze desyre of him  
for the tyme, but that he woulde as our sa-  
uour when himself went his way. Dyd  
send his holy spirit to teche his apostles  
& his apostles to teache the wide wild ig-  
nozant world, so may it please you god  
father Barnes whyle ye depart hence, to  
alpygne some meane and shewe me some  
way, by whiche I may be sure alwaye to  
haue some god gracious spiritual man,  
some tꝛe member of the very church, of  
whom I may be sure to learne the verpe  
true faith, that our sautour first by him-  
self, and after by his holye spirite taught  
his blessed apostles, & by them þ woulde  
that woulde learne, & yet by the same spi-  
rit teacheth his very holy church still, as  
ye shew to my simple mind full well and  
clerkly in your goodly pꝛocesse, wher in  
ye declare whiche is the verp church. I  
beseeche you therfoze doe no moze for me  
for this once, but lest I bee when ye bee  
gone deceiued by some false teacher, let  
me now befoze your going in some way  
wher by I may be sure euer of a true.

To this woulde frere Barnes of like-  
lyhod make her great congratulacion,  
and tell all the congregacyon that they  
haue al great cause to toy and reioyce in  
the lord, whose high mercy hath so good-  
ly begunne to powze in the liuely licour  
of hys grace into the dꝛyng hearte of  
that good sister, and hath thereby so re-  
uyned it with the warme bꝛeth of hys  
holye spirite, that he maketh it begynne  
to quicken and looke by, and to long to  
beholde & see the bꝛight sunne of hys ve-  
ritie wꝛiten in the holy scripture of god,  
and to rubbe her eyen, and shake of the  
falle ymaginacions of all the damnable  
dreames

**A** dreames of men, and that himself is ver-  
ry soze, that he can not accozding to his  
hope that brough him hither, haue hys  
euangelical doctrine accepted of h<sup>e</sup> king  
and openly receiued in the realme, whi-  
che he so soze hath traualled to regender  
again into God in the true faith, but  
is by the meanes of the false Scripbes &  
Pharisses relected and rebuked, and sa-  
uing for the kinges safe conduct, should  
haue standen in peryl to be burned and  
his bookes with him. Whiche safe con-  
ducte, because it was graunted but for  
bi. weekes, nowe moze then almost pas-  
sed, for which cause he chaunged his no-  
table monstrous apparell that he came  
in with, and shoue his beard, and went  
like a marchaunt, that he myghte be the  
lesse marked in carpyng after the saufe  
conduct and bisiting the congregacion,  
**W** without whose liberal ayd and almes,  
he should neither haue bene able to su-  
staine and beare, nor to recouer and get  
again the mony that he spent about his  
p<sup>r</sup>inting of his boke, and his comming  
hither and going ouer agayne. Wher-  
foze sythe he may not safely tarye here,  
but must except he would be burned, go  
get hym ouer againe, both that good ly-  
ster and al the holi congregacion, & him-  
selfe also which is as soze to part from  
them, as they from him, must confirme  
their wylls on al sides vnto the wyll of  
God, and as for the absence bodelye, he  
would recompence vpon hys part, with  
being myndeful of them in hys prayour  
to the Lord, and trusted they woulde in  
lyke wise do, and so would he pray them  
to do, praye to the Lord for him, and so  
should either parte by theyr prayng eche  
for other, accozding to the counsaile of  
Saint James, muche moze eche profyt o-  
ther, then if our Lady and al the saintes  
in heauen if there be anye there, woulde  
pray for them both, because the sayntes  
be al departed hence and dead, and be no  
lenger of our sunccion. And yet would  
he for hys part to theyr farther consolac-  
cion, make and sed them ouer some new  
bookes of the euangelicall doctryne in  
theyr mother tonge, for the better edyfy-  
eng of theyr sely simple soules. And this  
would he say for the comfozt of h<sup>e</sup> whole  
fraternitie and sozoziti in general. And  
**D** then for answer to the good lyster in spe-  
cial, he would peradventure aduyle her  
to take the new testament of Tyndalles  
translacion, and other bookes of hys,  
and of hys owne, and of George Four,  
and therein should he fynde the truth,

Jacob. s.

Wherunto if she saide that she myghte  
not for feare of her husbundes losse, and  
her owne peryl, aduenture to kepe these  
bookes because of the kinges proclama-  
cion, he would tel her and perswade her  
playnelye, that the bookes of the scrip-  
ture she must needes kepe spyght of all  
the p<sup>r</sup>ynces proclamacion to tye there-  
foze. (For that he wyttely playnelye al-  
readye, but as for the tother bookes, he  
lateth not exp<sup>r</sup>essely for soze a charge vpon  
them) wherfoze he woulde entopne  
her at the least wise to kepe the scripture  
in englyshe, and tell her that therein she  
should learne al truth.

But then is it lykely that she myghte  
say, that the scripture is hard for her to  
vnderstande, and therefore shewe hym  
that the thing which she desireth of him  
is, to know of him (sythe himselfe goeth  
away) how she myghte be sure to haue a  
good true teacher, that might in euery  
necessarye point of beliefe, expoune the  
scripture and teache it her truly.

Then would he peradventure assigne  
her some special sped man in the sectes,  
and tel her she may learne of him. But  
then wer she lykely to say that he might  
happely be diuen awat for feare of per-  
secucion, yea or peradventure dye before  
she should be fully learned and instruc-  
ted in the necessary trouthes by the scrip-  
ture: which she coulde not think herselfe  
to be, tyl she dyd in euery such truth vnder-  
stand al the places of scriptures & ei-  
ther made for it or seemed to say agaynt it.  
And therefore would she sayne knowe  
now of him, by what meane she myghte  
alway be sure of a true teacher.

Then would he peradventure tel her  
that who so euer preach truly the worde  
of God, accozdyng to that scripture, she  
myghte be sure that he were a true prea-  
cher, and of him she might surely learn.

But vnto that she were lykely to saye  
Father Warns, thys same scripture is  
very hard, & in the most necessary poin-  
tes diuers preachers expoune it diuersly,  
some for the sacraments, & some agaynt  
them, some for the voide of chastity, and  
some agaynt it, some for good workes,  
and some for faith alone, some for pur-  
gatorye, and some agaynt it, and so in  
such other thinges, so that except I may  
be sure of the true teacher, vnto whose  
credence I may trust in the construccio,  
I shal alwaye remaine styl in like dout,  
and not vnderstande the scripture. And  
therefore shal I not be able by the scrip-  
ture to tye the true preacher, but muste

C. i. by

**A** by the knowledge of þ true preacher try which is the vnderſtanding of the ſcripture. And therfore I would haue þ true preacher to teache me truly to vnderſtand þ ſame ſcripture. And ſo; þ intent wold I knowe hym, to thend that I might by that I knowe hym ſo; a true preacher, be ſure that by hys teachyng I doe not dampnably myſſe vnderſtand the ſcripture, but am truelle taught it. And now you tell me þ who ſo teache me the ſcripture truely is a teacher. And then muſte I by thys tale of yours, byng wyth me to hym, or els I canne not knowe hym, the thyng that I can not gette, but yf I knowe hym fyrſte.

**B** What were ſtrere Barons here lykely to ſay to thys woman that myghte reaſonably ſatifye her. In good faith I cā not ſai, taking an vnknoſen church as he doth. For if he wold ſay; good daughter, the goodnes of God ſhall euer ſatifye euentye prouyde you a true teacher, as he prouyded Saynte Peter ſo; Centurio: thee myghte tell hym that Centurio was warned bi God, that he was a true preacher, & yf I hadde ſuch warnyng of a tye þ ſhal come, then were I ſatifyed.

**C** If ſtrere Barons would ſay, when ſo euer the true preacher commeth, ye ſhal knowe hym and perceyue hys doctrine to be true, bi the inward vncion of the holy ghoſt, that ſhall teach you inwardly, as ſaith ſaynt John, ſo; as our Lord ſaythe: They that are myne heare my voice, and heare not the voice of a ſtraunger, and I know myne, and mine know me, and of thys haue we a ſample of Eunuchus, whyche as he was readyng in the ſcripture and could not vnderſtand it by hymſelfe, God prouyded that ſaint Philip ſhould go bi him and teach him, and anon Eunuchus beleued him and was chriſtened, & howe byd Eunuchus know that Philip was a true preacher, but by the inward vncion and inſpiration of God; and ſo good ſpker ſhal you be moued inwardly to perceiue the true ſcripture: ſurelye me thinketh that vnto thys the woman were wel lykely to anſwer him, that one enſample at one time

**D** of one mans deede, as Eunuchus was, geueth vs not ſo; euer ye man in euer ye tyme a general rule. For though he wer therein not deceyued then, yet ſome other that would ſo; readely nowe take ſo; the true preacher, euer ye manne that came fyrſte to hande myghte be ſo; deceyued therein, and wene that God gaue hym the mocion when it came of the ſugge-

ſion of hys enemye. For at that tyme it was well lykelye, that Eunuchus had heard of Chriſte, and of hys lyuing, and of hys myracles, and of hys deathe, and of hys reſurreccion to lyfe, & ſuche thynges as were then done and paſſed befoze the metyng had ben betwene ſaint Philip and hym. And then was that prophete wyth diuers other, whyche Philip ther expounded vnto hym, ſo; playne and open wyth hys doctrine, hys deathe, hys ryllyng agayne, and hys myracles, and hys other conuerſacion in hys lyfe, ſo; cleare to make it open that Chriſte was he that was comen to ſaue the woꝛlde, and teache the trouthe, and ſhoulde and ought to be beleued that God inwardlye woꝛkyng wyth thoſe good outwardlye occaſyons, he reioyced hyghlye the meetyng wyth Chriſtes dyſciple that had ſo; wel knowne hym, and ben ſo; conuerſant wyth hym.

But nowe hath God eſtabliſhed hys faith and his doctrine by the ſpace of .xx. hundred yere, and ſenderh not lyghtlye any ſuch one man to preache and teach as was ſaint Philip, that cā in teaching make the ſcripture ſo; plain and open to me, as ſait Philip did vnto Eunuchus, not that hath learned it ſo; fullye and ſo; ſurelye, as the apoſtles had of the mouth of the great maſter Chriſte. And therefoze ſhould I not haue ſo; great occaſion to belieue and to take ſo; the true teacher any one man that would conſtre me the ſcripture now, namely conſtruing it in ſuch wyſe, many of hys owne ſelowes, profeſſyng the faythe of Chriſte as he dothe, wyl ſaye that he conſtreweth it falſe, whych happed not in þ conſtructions y; Saynt Philip made Eunuchus.

And therfoze though our ſauour ſai, that ſuch as are hys do heare hys voyce, & not the voyce of ſtraungers: he ſemet h to meane therein to geue vs warnyng to doe ſo, that is to wytte, that we ſhoulde heare and obaye hym, and not other agaynſte hym. For who ſo; lytelle heareth, heareth not him, be none of his.

And that the vncion and inward inſpiration of God, teacheth vs and ma- keth vs perceiue that is verye true. For God inwardly woꝛketh wyth the wyll of man walkyng wyth God, in well by- ſyng and applyng conuenient occaſyons toward it outwardly genē by god. But it meaneth not that by & by vpon euer ye thing that we heare, we ſhould without cōſideracion giue our ſelſe to the cōſent of the tone ſpoe or þ tother, in matter of

eter.

**J**ohn. 4. **1. John. 4.** **Math. 10.** **Math. 7.**  
 A eternall deathe or everlasting lyfe, and thinke that whatsoeuer wee sozth wyth vnadvisedly list to belcue, is y<sup>e</sup> vncio of the spirite and inspiracion of God. For God byddeth vs that we shoulde not be lighte of belicfe, nor by and by belteue euery spirite, but proue the spirites whether they be of God. And then if wee be not onely simple as doves, but also prudent and wise as serpentes, his inward vncion wyl worke with our diligence, but not if we be slouthful, or wyl be willingly begiled, and suffer y<sup>e</sup> dyuell make vs mad fooles. And therfoze he saith not belteue at aduēture, but biddeth vs take hede & be wel ware, that we be not begyled by falsc prophetes, y<sup>e</sup> wyl come to vs in such wise y<sup>e</sup> outwardly they shal seme shepe, & inwardly be rauenous wolues.

**W** To this would freere Barns say. For sothe deare daughter in the Lord, those wolues be these monks, and freres, and prestes that be the comon preachers of this carnal church, that they fall y<sup>e</sup> cal y<sup>e</sup> catholike church, which do teach besyde y<sup>e</sup> scripture dampnable dreames of mē, & make men belicue that dome sacramēts & ceremonies, and good woakes shoulde do good to the soule: whiche falsc preachers with al their carnal church y<sup>e</sup> hath now bene this. viii. hundred yeare ledde out of the right way, we new preachers of the very true church whych is spirituall, doe nowe by the woorde of God wyrtten in holpe scripture conuyct and reprove.

**C** To thys were she well lykely to saye agayne, berelye father Barns here ye bying me nowe enen to the verye poynt. For lithe that the apostles of Christ be gone that learned of hys owne mouthe, and no one mā left now nor neuer synte they<sup>e</sup> tyme, whom men myght so surely take for an bndouted teacher as them: it semeth that God hath lestē the sure credence of doctrine in no one man, but in hys whole church. And therfoze y<sup>e</sup> man whiche agreeth in doctrine with y<sup>e</sup> verye church, I may reken sure that hys doctrine is very true in the necessary exposition of scripture, not for his owne authoritie or suretye of his person, nor for the surety that I can haue that hys doctrine agreeth well wyth scripture, for I

**D** can not know that but by that I knowe hym for a true teacher: but for the surety y<sup>e</sup> I haue y<sup>e</sup> the doctrine of the whole catholik veri true church, with which his teaching agreeth, cā not be falsc. For if it myghte, then were there no sure true

church at al, and that must there needes be as al soztes of sectes agree as I heare say. And therfoze thys true church being knowen, if you thew me how I may get a teacher whose teaching agreeth w<sup>th</sup> that, then dare I belicue hym well, and els it wyl be hard for any such as I am, to thyncke with reason that she shoulde giue sure credence to anye man, or that she cā be by the scripture iure of so many sectes of contrarpe construers, whych one construeth truly, when al the other say nay, and be al readye to sweare that he construeth falsc. And therfoze good father Barns wil she say, I like it well that ye declare so well at length whiche is the very church, because we shoulde not be deceyved with the falsc prophetes of the falsc church, of whom Christ bode vs take hede and beware. For the very true church ones knowen, we shall as our sauour saith if we take good hede, knowe these falsc prophets by their frutes. For looke they neuer so simply and speake they neuer so faintly, yet if they<sup>e</sup> living or they<sup>e</sup> teaching be contrary to the doctrine of the very true holy church, it is thā very true that they<sup>e</sup> fruit is rotten & falsc, and them self falsc prophetes of some falsc church, and for al their shepithse semblance outwardly, righte rauenous wolues are they within.

And therfoze good father Barns, I woulde haue wished that ye had taken a litle moze payne in declaringe and making open bi what meanes the very true holy church whiche ye do assigne, myght be perceiued and knowen, to the entent that by the knowledge of her, and of her preachers whiche must needes haue credence and be knowen for true teachers, because they be members of her that is true, and they<sup>e</sup> doctrine agreeth wyth hers, whom God wyl not suffer to saye dampnably falsc, we maye perceiue and reprove the falsc preachers of all other churches. For I am sure good father Barns, that whē ye went about to giue vs tokens wherby we might haue some knowledge of thys church, ye perceiued wel that of necessitie it is a thing y<sup>e</sup> nede wer to be kuowen for the good that maye folow if it be knowen, & the harme that would ensue if it remained vnknowen. For els ye would haue taken no labour about it, to seeke vs out suche tokens by which we might haue knowledge of it.

And surely me thinketh that y<sup>e</sup> chiefe comodity y<sup>e</sup> I cā haue of the knowledge of it is this, that I maye when I knowe

Our mother  
the hoig church  
etc.

**A** her, be learned & instructed by her, & be  
surely nourished by her in the spiritual  
foode. For holy church is our mother, as  
ye call her your self, and therfore is it she  
which engendzeth vs to God, & whyche  
both with milke & stronger meate, must  
fede vs & foster vs vp, & none other nurse  
is ther by whō we can be truely & sayth-  
fullye brought vp. And therfore if wee  
might not know her, we wer in daunger  
either to be hūger strouen, oz els in stede  
of holefome foode to be fed with popson.

**B**ut now peradventure frere Barns  
would answer to this, that it maketh no  
matter though we know not her. It is i-  
nough that she knowe vs, and come and  
giue vs good & faithfull foode, & preache  
truely to vs, though we knowe not that  
it is she. But vnto this y woman would  
I wene neuer sticke for an answer, but  
woulde shoztelpe tell hym that he sayde  
sothe, if every man were as a pong babe  
that lyeth swadled in a cradle, to whō  
onelye the mother myght haue recourse  
to fede her owne chyld.

**B**ut now be we (would she say) suche  
as be thus farre well warned, that not  
onely our mother holy church is onelye  
she that can and wil fede vs wel, & wyl  
gladye offer to gyue vs good holefome  
foode, but that also ther be a great ma-  
ny of other wicked women which go a-  
bout to popson vs, and whyche because  
they knowe that we be wel aduertised y  
they soentend, & that onelye our mother  
wyl fede vs wel, ech of them labouryth  
by al the meanes that they wyl malice  
can deuise, to make vs mylke take oure  
mother, and eche of them calleth her self  
our mother, and labozeth to be beleued,  
and out of one self good ground of holy  
scripture, both our very mother bygeth  
and offreth vs holefome frute, and these  
falle fained mothers out of the self same  
ground of scripture, bi theyr false hand-  
lyng bying vs & offer vs poisoned fruit,  
& yet so subtilly handeled that it is hard  
for vs to perceiue, eyther by syghte oz  
taste which is the good foode and which  
is the poisoned, til he that taketh it come  
to his death by the infection.

**B**ut now if we may ones know whi-  
che of al these is our very mother, then  
are we saufe and sure. For then are we  
sure that as al the remanāt wyl giue vs  
no meate but nought, so wil she giue vs  
none but good. And therfor who so loue  
his lyfe, will take all that she offreth vs,  
although it be bitter and soure in taste &  
not verye semelpe in syghte, and refuse

all that the tother offer vs, be it neuer so  
pleasaut to the eye, noz neuer so delici-  
ous to the mouth.

And I verely thinke that the thing stā-  
ding in such case, our father in heauē  
so mighty, so merciful, and so wise as he is  
and so tenderlye louing his children as  
he doth, perceiuing the peryl that might  
and must nedes fall vpon them bi h mis-  
taking of som such false malicious wo-  
man in stede of our verye mother, wyl  
not leaue vs in such case, but that he wil  
cause oure verye mother to be well kno-  
wen from all the false counterfetes, to  
suche as lyffe to looke and attende well  
thereto, both by tokens of her, and also  
tokens of them.

And verely good father Barns, it see-  
meth that ye saw this your self ful wel.  
For it appereth vpon your wordes, that  
there is no true preacher, but there as is  
the very church. For ye shewe for a par-  
fit token of the true church, that ther as  
is the true preaching, there bee alwaye  
some of the true church. And ye wypte  
that this token is perfit. Howe than, yf  
where so euer is true preaching, ther is  
alway some of the very church, it muste  
nedes solow to my pooze witte that am  
but a woman, that wher soeuer be none  
of the very church, there is no true prea-  
ching. And then if there be no true prea-  
ching, but wher there are som of the ve-  
ry church, ye see what nede it is that the  
very church be knowen, to thentent we  
may be sure wher to haue the true prea-  
ching, without which we can neuer (ye  
wote wel) learne the true faith, noz true-  
ly to be taught to vnderstand the scrip-  
ture. Which til we do, we be neuer able  
to iudge whyche preacher of so manye  
contrarious, expoweneth and declareth  
it ryght.

How would frere Barns peraduen-  
ture answer her and sai: Therfore haue  
I shewed you lo by what tokens ye may  
perceiue wher some of h veri church be.

But vnto that were she lykely to sai a-  
gaine: yea verely father Barns wel sa-  
nozedly, for so far as ye go. But I wold  
as I sayde haue wyshed you to haue  
gone therin somewhat further, which I  
thinke verely ye wold haue done if your  
laisour wold haue serued you. For now  
of your twoo tokens, the one your selfe  
confelleth to be but faint and insufficy-  
ent, that is to wit good woorkes that are  
commended in scripture, because that  
though it be wel done in every doute to  
deme the best, yet hipocrisy may deceiue  
vs,

Barns firste  
tokē to know  
the church

**A**s, and make vs take for a good man & a member of the very holye church, some false saynyng hypocrite that is a verye dead member of some false church, and a lymme of the very diuel in dede.

And yet ouer this as wel that same vnperfyte token whereby I shoulde haue knowledge of the very church, that is to wyt woordes accoꝝding to scripture, as also the tocher token that ye call the perfyte token, that is to wytte that in what companye so euer I heare the woorde of God truly preached, that is to wyt, the scripture truly declared withoute any dampnable dreames of men, ther I mai be sure that in that cōgregacion be some of the very holy church; both these tokens serue but for cunning folke that are sufficiently learned in the vnderstandinge of the scripture alredy, and these be they that haue least nede to knowe the verye church. But none of these tokens canne serue such beginners as I am, that haue nede to knowe the very church, to learne of her the right vnderstanding of h scripture, because she is our very mother, as your selfe calleth her. And therefore we haue the nede to knowe her, that we may be bolde to take the foode of doctrine at her hand, because we wot wel our verye mother wil giue vs but good, where we stand els in peril of poisoning, if bi miste taking our mother, wee take the meate of doctrine at the hand of any of those venenous harlots, that counterfete they; couētaunce and would we should take one of them for our mother.

And also thoughte the tokens boche twaine were sure and perfit for so farre as they go, that is to wyt though that I were sure in dede that in suche a companye be some of the verye true church; yet sith I can not knowe by them which persons of that companye they be as ye confesse I can not, what shoulde this knowledge auaille me: It maye peradventure hinder and hurt me. For if I doubted lest there were happely no suche true members of the very church in that companye, I woulde be the moze ware of anye thing that they shoulde teache me. But now while though I knowe not who, yet I wene my selfe that I knowe well some of them be true, I maye percase the moze boldly and with the lesse feare, take that the false shal offer me for the hope I mai haue, that I haue peradventure by hap fortunēd vpon that person that is one of the true. For why to vse dyligence and forbeare haste, and be ware and beliens

not tyl I surely fynde and knowe h true, that were by your woordes vtterly vain. For ye saye I shall neuer knowe them, nor neuer knowe further, but that there be some of them.

How good reders what hath Barns holding his heresy of his vnknewe church, what hath he to sai moze to this woman: In good faith nothing that wyll be worthe a shee. But the woman maye soone fynde moze yet to say to hym. For she mai say to him farther: yet I remember me nowe father Barns a nother thing. We wil that I shal knowe h church by the true declaraciō of scripture. But howe shal I be sure whiche be the verye bookes of scripture: For you say plainly that the pistle of sainte James is not holy scripture, and other men saye yes. And ye say that ye can proue that pistle false by woordes of saint Paule, and the were ye lykelye to make me to doute as wel of saint Paule as of sainte James. For why shoulde I better beleue the one then the tother, while they were bothe Christs approued apostles. For though ye say that it was of old doubted by some folke whither that pistle wer written of saint James or not: yet after that doute moued, the whole church hath fzymelye beleued it to be his, without any doute of any man in a thousand yere together tyl within this .xx. yere.

And then as ye saye now by that peece so maye ther a nother come and saye by a nother peece, and so go aboute to proue every peece false by ocher, where so euer any seme to saye anye thyng whiche the woordes of some other part seemeth contrary. And then when they shall in thys wyse contende and stryue thereuppon, where as ye saye I shall by the true construcciō of the scripture perceiue where be some of the veri true church; how wil ye first make me knowe which of them all assigneth me the very true scripture.

To this whē frere Barns would answer and falsly beare her in hand, that the pistle of sainte James hath bene alway doubted of. And that suche bookes as haue bene alway by the whole church taken and accepted for holi scripture, of those maye the be sure h thei be holi scripture, for God giueth his church h gyfte, that it can truly discernē the woordes of God, from the woordes of men: this wyl I wote well frere Barns saye. For this saythe not onely hys olde mapster saint Austyne, out of whose rule and relligyon frere Barns is runne a way, but hys

A newe mayster also frere Luther, after whom he ranneth oute of relyggon and out of rule nowe.

But when Warns would answer her so: then would she sone bring hym to the bay, and tel him that the church by whiche she knoweth which is the scripture, is not anye vnknowne church, but the knowen catholyke church of all Christen nacions remaining in the common well knowne sayth.

The first lesson of faith.

And then saythe she may boldly beleue that church in the great point, and learneth that lesse of none other church but that whiche is the firste lesson of all the faith, and wherupon as frere Warns agreeth all the whole remanaunt. Dependeth, lithe that by hym there is nothyng anye sure trueth, but if it bee wozitten in scripture: she may therefore (would she sai) take that church for the teacher of al the remanaunt, and hym for a true teacher, whose faith agreeth w that church and those folke whose faith is contrarie to that church, which shal soone be knowne, for they be forthwyth accused and reproued vpon theyr false preachynges heard, then she may and wyl take for her false teachers & false expouners of scripture, tyl father Warns can glue her better knowledge of hys holy true church vnknowne wher of she is neuer y nere yet.

So thus might a wisse woman y could no moze but reade englyshe, rebuke and confounde frere Warns vpon the syght of his owne rpal processe, in whiche he woulde nowe teach vs to knowe whych is the very church.

How be it to confounds hym, we shal not greatlye neede to seeke one that can reade. For what hath he to saye to a ysoze woman that coulde not read.

If hys owne secrete hostesse the good wyse of the bottell of Botolphs warfe, that but if she be better ameded haltech both in body and soule, were in the congregacion present at this communynge, and then would hympe forth among the and say, by saint Malin father Warns al your tokens of the verpe true church wil not stand me in the stede of a tauern token nor of a mustarde token neyther.

For I may for the tone be sure of a newbaken bñne, and for the tother I may be sure of a potte of mustarde, but for your two tokens of your holy church, I can not be sure of one farthig wort of true doctrine for them both. For how shall I perceiue that any true members of your holy church, in onely whom ye saye is

the true faith, be present in companye, when your tokens be the true preaching of scripture, and the good iuyng after the scripture, how can I get any good by those two tokens when I can not reade at al: what could frere Warns sai to his hostesse here: Durlye nothing hath he but shoulde in the ende be faine to fal to the defeny of Gods eleccion, and say as he signifyeth and somewhat muttereth in his booke, but then should he be faine to speake it out and saye, that when they come to the preaching, all those that are elect of God shal be secretly moued and taught inwardly, and shall by the instincte of the spirite of God though they know not whither the person be good or no that preacheth, perceiue yet the true word of God vpon the hearing, and shal vnderstand it as Tindal saythe that the eggle perceiued her praye. And the tother sorte whom God hath not chose, though they heare it shall not vnderstand it, but whether the preacher be good or badde, that shal be neuer the better, nor shal not dyscerne the true preacher fro the false, but bee deceyued by the false, and not perceiue the true for any thing that they can do. And therefore every mā wil Warns say that shal be saued, shall attayne the saluacion by the onely eleccion of the Lord, without any part of their own deuoye anye thing doinge thereto, lyue they neuer so long. For though that all be called, yet onely those that God hath elected shal be saued, and shall as our sauour sayth be but a very fewe. And any thing that the tone sort or the tother shal or can woike, shal neither helpe toward nor forward, but eleccion and defenys shal do al together. And here this ancre in conclusion shall he bee sayne to cast out, with which when he woulde wene to say the shepe, he draweth it quite vnder the water. For I wene hys hostesse would sone haue said somewhat thereto. For I wot wel she is not tounge tyed, I haue heard her talke my selfe. She wold I weene therefore haue sayde vnto hym thus much at the least wisse: why father Warns, when God calleth vpon vs all, and we come together at hys calling, & my neighbour and I come both to church with one purpose to learne the right way to heaue, would ye make me wene that God were so parcial, that wpythout any difference of cause betwene her and me, I being as wel willing to learne to please him as she, y when I haue at hys calling folowed him so far as wel as she

and



**A**nd with somewhat moze paine to, for I halt ye wore wel, he wyl for all that I halt make her perceiue þe truoth, and go forth farther with him, till he bring her to heauen, & leaue me stil in darknesse & ignoraunce, and let me fal into hell, for none other cause but onely for he lyst to chose her, and leaue me vncholen.

If he gaue her moze then me for hys onely pleasure, I coulde finde no faute. But mary syz that he woulde geue her al and me not onely nothing, but also condempne me to perpetuall fyre, because himselfe woulde not cause me to perceiue the trouth, and no cause why he woulde not, but because he would not chose me, and no cause whi he wold not chose me, **B**ut onely because he would not: in good faith I take God for so good that I can neuer belieue you therein.

**1. Timothe. 2.** **1. Cor. 15. 33.** **P**ret me thynketh that these commune preachers whom you dyspraise, saye better. For they tel vs that it is in scripture that God wouid that all folke shoulde be saued and come to the knowledge of the truth if they wyl the selie, and that therfoze by one meane or other he calleth al. But he choseth only those that wil come and heare & learn, and do thereafter, and who would so do, he law ere he made the and therfoze euen then chose them.

**1. Cor. 15. 33.** **P**ut for because they bee but fewe in respect of the that wyl not, therfoze they are fewe cholen though many be called, and not because God wil call al, and the of those that come & are willing to learn, will cause some to be taughte, and some not, without other cause or dyfference, but because himselfe list to chose the tone and refuse the tother, as though it were an euyl maister that would call manye children to scole, and when he had them there, the set diuers hys thers vnder him to teache them, and woulde make some whom he fauored causeles to be taught right, and suffer som whom he hated as causeles to be taught wronge, and after come and heare al they lessons hymself and those that haue bene taught ryght, make much of them and cheryshe them, because they say right, and those y haue ben wronge taught, al to chide them and beate them because they say wronge. **I**n good faith father Barns I take god for so good, that I canne not beleue that he wyl so doe, but rather as these common preachers saye that God hath prouyded sufficient learning for al soztes, of whyche they maye be sure yf they wyl come to it, and also that of suche as come and

learne well in dede, yet al do not well in dede, but by the true teaching belieue & perceiue the thinges that they shoulde do and yet do it not, but so manye thynges euen cleane the contrary. And therfoze I haue herd the preach, that it is in scripture that the bond seruant whiche knoweth not the wyl of hys Lord and doe it not, shalbe beaten because of his negligence, but ercept he wyl not knowe it of purpose, els he shalbe beaten but a litle. But he whiche knoweth þe wyl of his lord and than do it not, shal be soze beaten. And when I hearde thys preached, me thought it wet soze against the doctrine of our brother Lyncol, that saith as our owne bethzen reposer in his answer to syz Thomas Doze, that whan the witte perceyueth a thing, the wyl ca not chose but folowe. For that is playne false, yf the scripture bee true that saythe that a man may knowe the wyl of hys Lord and yet leaue it vndone. **Luk. 11.**

And me semeth also that y same scripture maketh much againste our brother Lyncol and our brother Fryth, and against the preaching of al our euangelical bethzen concernyng purgatoz. For I dout not but that manye whych haue knowen the wyl of the Lord and leste it vndone, and yet were neuer soze beaten therfoze in thys life, dor yet ere they dye so repent that they scape from hel, & therfoze do receiue the beapng no wher but if ther be a purgatoz.

For it wyl not helpe that I herd ones one of our bethzen answer and sai: that whan he repenteth than he doth the wyl of hys Lord, and therfoze shal not be beaten at all. For if that scripture bee as they preache it, than though he shal not be beaten for that tyme whan he did hys Lordes wyl, he shal yet be beaten for the tother tymes in which he leste hys lordes wyl vndone.

But surelye father Barns as I tolde you, me thinketh that these comon preachers say wel in that point, that they say that God hath prouyded suretye of doctrine, that is to sai of true preaching the word of God, and making it to be so vnderstanden, as menne maye be sure that they maye boyde all dampnable errour if they wyl, or els they wer not to be blamed for failing in therto.

And thei that tel vs y we shalbe dampned but if we beleue right, & than tel vs that we can not know y but by the scripture, & tha the scripture ca not be so learned but of a true teacher, and they tel vs

**A** we can not be sure of a true teacher, and so can not be sure to vnderstand it right and yet say that God wil dampne vs for vnderstanding it wronge, or not vnderstanding at al: they that thus tel vs, put me in mynde of a tale that they tel of **M.** Henry Patenson, a man of knowle wil-  
M. Henry Patenson.

**W**herein he was there soone perceiued vpon the sight for a man of special wpt bi him selfe and onelyke the common sorte, they caught a spozte in angring of him, & out of dyuers coyners hurled at hym suche thinges as angered hym, and hurte hym not.

**Patenson's proclamation**

Thereupon he gathered by good stones, not gunstones, but as harde as they, and those he put a pace into his bosome, & then stoode him vp vpon a bench and made a proclamation aloude that eueri man might heare him, in which he commaunded euery mā vpon their own perils, to depart, except onely those that hurled at him, to the intent that he might knowe them and hurle at them agayne & hurt none other body but hys enemies.

**C** For who so euer taried after his proclamation made, he would take him for one of the hurlers or els for one of their counsaylers, and then haue at theyr heades who so euer they were that would abide. Now was his proclamation in english and the compani that herd him wer such as vnderstoode none, but stoode stil and gaped vpon hym and laughed at hym. And bi and by one hurled at him again. And anone as he saw that, what ho!s (quoth he) ye had stil euerichon I wene, and not one of you wpll remove a foote for al my proclamation, and therby I se wel ye be hurlers or of counsaile with h hurlers al the wole maynye of you, and therfore haue at you al again. And with the woꝛde he hurled a great stone out at aduenture among them, he neither wiff nor rought at whom, but lighted vpon a Burgonions head and brake hys pate & the bloud ranne about his eares, & ma-

**A**fter Henry had him stand to his harmes hardlye, for why woulde he not beware then and get hym thence betyme, when he gaue hym before, so sayze courtesly warning.

Now good father Barns would hys haltyng hostesse saye, ye seeme nowe by youre tale to make as though God almightye woulde ble of a straunge affection the same fashion that mayster Henry bled of foily, that is to wytte to make

as a proclamation in such wise ended, & as we ca not vnderstand it wythout we maye be sure of a true interpretour, and than gyue some of vs suche as hym lyfeth, a secrete pryvye knowledge of suche one, and all the remanaunt that sayne would and can not synde out and knowe the true expowner of hys proclamation, for lacke of that token whyche he kepeth fro the, hurle stones at theyr heades because they fulfil it not. In god faith the father Barns me thynketh therefore that this lesse that ye teach vs herein is a very perillous blasphemy.

And yet abyde I remember me to father Barns vpon an other thing would he say, that if ye bying all to thys point in conclusion, that there is no moꝛe but enery man go where he wpll, and heare whom he list, and alway he that is elect shall by the inward inspiration happen vpon the true preacher, and the true preaching, and the true knowledge of the very woꝛde of God, and the true vnderstandinge thereof, and onely thereby get heauen, and all the remanaunt for the onely lacke of Gods election (to the getting whereof themselfe ye say can nothing do) shall faile of al these thinges and fall in continuall erreure, out of which they ca haue no meane possible to escape, but thereby must needs fall into eternal spere: if it thus be, ye may put by again both your tokens into your purse, for any nede that any man hathe of them. For they that bee sure by the secrete inspiration, that they bee truely taught, and therby knowe them selfe for electes, and so be sure they shalbe saved: what nede they to care whyther anye of the very church be in that congregacion or not: and on y ether syde, those whols deseny shalbe for lacke of election to be dampned, and therefore shall not learne the trowth in the congregacion be there neuer so many of the very church therein, they lo, to knowe whyther there be any therein or no, can stand the in no stede at all. And thus father Barns takynge your secret vnknozen spiritual church, ye might spare all the labour y ye haue hitherto taken in geuyng vs tokens to knowe it by, for any stede y your tokens ca stand vs in. And therfore yf euer any church here in earth shall stand vs in any stede toward any sorety of true doctrine, as in dede it must, if any mā maye tel an other how he may be sorely taught the truth, it must needs be in any wyse some such church as nedes must be knowen

**A** wren for such, that a man may be sure to learn thereof.

**W**hat would frere Barns haue answered vnto his hostesse, if she had tolde him this, & that he then had sene y<sup>e</sup> tother good wife her neyghbour begin to gape again, as she that wer yet redy to bying in some other faute yet founden farther in his tale, as ther might in good saythe me semeth many be founden, not onelye by learned mē, but euē by vnlearned women to, such fautes as neiether frere Barns nor al y<sup>e</sup> learned heretikes of al their hūdrēd sectes should be wel able to void, so strong a thyng is truth, and so seable a thyng is falshede, and so hard to be bozne out and defended.

**B**ut than would frere Barns haue wared a litle warme, and byd them syt styl and hold they<sup>r</sup> bable, and tell them that saynt Paule wyl full well what he did when he would not suffer women to take vpon them to preache and teach in the church, nor so much as aske a questiō among the congregacion, but if they doubted of any thyng y<sup>e</sup> they wold learn, let thē aske it of they<sup>r</sup> own husbandes at hōe. And so wold frere Barns byd those wiues do w<sup>o</sup> sozow. For if they myghte be suffered to begin ones in the cōgregaciō to fal in disputing, those aspe<sup>r</sup> leaues of theirs wold neuer leaue waggyng.

**B**ut then would the wife of the bottel haue answered hym again quickly, and tel hym that she had alwaye taken hym for wiser, and wold haue went he could haue taught better. And some sozowe would she say haue I had for the sauour of the sectes, and so hath my husbād had to. And my lord chauncellour told me y<sup>e</sup> I was litle better then a bawde, because I receiued two nunnes in by night, that John Wyt brought me, other wylfe called Adrian, specially because I kept thē close in an hyge garet in myne house, & suffred. ii. mē to resoꝛt by thether to thē.

**H**owbeit in good faith I had prouped that if they likt to sleepe, y<sup>e</sup> two mē might if they wold lye together by them self, and let the nunnes alone. For ther were two beddes in the garet. But yet as folk be ready to deme the wurst, I was wyth some folke taken for halfe a bawd there, and all for the further aunce of loue betwene the byethzen and the sistren of the euangelycall secte, me thought thei wer in so good awape. Howe be it synce, I se now that you father Barns that were ones a doctour can saye no better for it, by our Ladye I begynne so to mystrust all the matter, that saue for sellpunge of

myne ale, and vsterynge of my chaffer; & to gette a peny by them, I rougt nere though ther came neuer none of them any moze within my dooze.

**H**ow would the with this tother good honest wife of likely good haue resoꝛted again vnto her ensample of her vert mother and of these falle wytyches, of which euery one would be take for her mother to grow first in trust with her, and then after poison her. And then would she conclude: if it be father Barns suche an vnknowne thyng which church is my mother holy churche, and then one there is wyth whom I was chrystend and by therto brought vp, and though I se many thynges in her which I wold wythe were amended: yet for all that she counsaileth me to be good, & she telleth what I must do yf I wyl be good. Howe be it therin of trouth al your other churches vary with her, & tell me she teacheth me wozong. But then so doe you also eche of you wyth other and eche of you telleth me that other teacheth wozonge.

**A**nd she telleth me the scripture proueth for her part, and eche of you saith that y<sup>e</sup> scripture proueth for your owne part, & that she lieth, and eche of you saithe also that other lyeth, and she saith that ye lye euerychone. And whiche of you declare the scripture truely and whiche vntruely, passeth my capacity to perceiue. But then I see that the scripture whiche eche of you would seme to constre truly, and yet eche contrary to other, you do not so much as knowe whiche it is but by the meane of her. And I see also that all you were ones with her, and be fallen at variance with her, and so be comen from her for anger. And I see that though she be not so good as I wold she were, yet for anger and enuye synce ye bee come from her, ye myste resoꝛt her in manye thynges, and woulde make her appere muche wurste. And I see also that suche byces as are wel knowne for byce, whiche ye finde and rebuke in her, be ryfe & wel knowne in your selues. And I se also that many such holpe men haue bene brought by wyth her, as your selfe confesse for saines, & among all your churches I neuer heard of any one. And I se also that some thynges ye teach amonge you, all moſte euerye one, suche as all those holpe sayntes abhozred and hadde in abhomynacion, as for ensample the weddyng of freres and nunnes. And I see also y<sup>e</sup> in our church as bad as we bee, yet God continueth bys myzacles, and

**A**nd amonge all your churches that bee gone from ours, he worketh neuer one. And I se also that ech of your churches would faine seme to be þ true churches, for eche of yours affirmeth that onely it selfe hath the truth, and the true church is it which onely church hath the truth. And then agayne eche of you seerth hys owne part so seable and so farre vnable to be defended in that point, that sith no one church of al yours may be match to our church, out of which ye al came and then that ech church of yours oꝛ al your churches together being eche to other so contrarious and repugnant, shoulde be the true church, wete ye wote wel your selfe a thing moze then impossible: ye be faine for this cause to sende vs to an vnknown church. By whiche sendyng, while ye would withdraw me fro ours, yet ye confesse the contrary of al that ye go about. For ye would seme ech of you to haue the ver ye trouth, and then were you the true church & the sure teachers. But now sith ye say the true church is vnknewen, and ech of your churches is knowen, it appeareth bi your owne tale that none of all your churches is þ true church. And if it be not the true church, then hath it not the true doctrine whych it pretendeth, but is one of the false churches & hath þ false doctrine. And therefore if it so were in dede, that our church were not the true church, noꝛ were not my ryghte mother in dede, but that the very church and my ver ye mother were onely some one such as ye woulde sende me to seeke, that is to sai some vnknewe church: yet father Barns by your own tale it were none of all your churches. And therfoze I were but a foole to leane the knowen catholyke church, whom I haue hitherto taken for my ver ye mother and come from her to yours, whych as your self confelleth is not þ true church and therfoze not my ver ye mother, but þ my ver ye mother were one whom ye neither tel me wher I may fynde her, sauig that ye byd me go seeke her, and ye saye

**D**hee is some where abode in the wyld world, whych world is a place to wyde ye wote wel for a woman to ouer walke well (and at that worde woulde hympe halt his hofes hoppe forth agayne, and say mary þz that it were in dede for me) and also if I would wander all about to looke her, yet if I happed to come in her company, ye tel me no sure mark wher by I myght well knowe her, but onelye that I shoulde perceyue her to be there,

but I shoulde not yet wyt which wer she & and then wer she for me almost as good be thence. And therfoze father Barns, in good faith tyll ye can tell me a wyser tale of my new mother, I might thynck my selfe a foole, if for suche a tale as you tel I would leaue of myne old.

And thus are we nowe good readers wyth thys onelye woman byng no reason but such as a woman myght fynde, and yet such as no man may soyle, come to a pointe of frede Barns vnparfite tokens, by whiche we maye so knowe hys church, as we be neuer the nerer for the knowledge of it, for anye knowledge that he getteth vs of it.

But now if he haue not proued vs hys church at al, the is he ye wote wel much farther of from making vs haue anye knowledge of her. For he must make vs fyrt know that such one there is, befoze he make vs knowe in what companye some of her partes be.

Howe wote ye well that the church whych he toke vpon him to proue, must be a church so cleane and so pure wythout spotte bꝛ zynckle, that saynte Peter may fynde no fault in her. How wher as he goeth about to proue it by twoo meanes, one by the scripture, and a nother by the doctours of the church: I haue al readye proued you that all the places of scripture that he hath broughte in for that purpose, he hath in suche wyse handeled, that whyle he lyueth he maye be a shamed thereof. For they not onely proue nothyng for hym, but also proue cleare agaynst hym.

And all hys places of the doctours of the church that he byngteth in for the prooue of that purpose, I haue purposelye dyffered, because I would aunswer them together laste at al. For syth he taketh in that poynthe a nother waye then Tyndal doth, oꝛ fryth, oꝛ lightlye any other heretike of them al, in lateng forth for hys part holy doctours of the church to make it seme that the old holy saintes say for his part: I haue thought it therfoze good to examyne them oꝛ derlye eche after other, whereby ye shall shortlye perceiue that the wordes of those holye doctours doe no moze proue hys purpose, then do the textes that he broughte of the scriptures, whiche as I haue proued you clerely proue agaynst him.

Hys fyrt authozite be these wordes of saynte Austyne in hys fyfteth sermon, made vpon the wordes of our Lord, sayng: Of Chꝛist is the church made fait.

¶