

of complaint, go complaine hym self to the vniuersall church that Barns describeth vs, and telleth vs that we cā neuer know her nor any member of her.

The thyrde point is very subtil, and a thing that if frere Barns had not said it, I would neuer haue thought it possible, that is that the perticuler church, if shee bee of God and a true member of the vniuersal church that Barns assigneth, that is to wit of onely men pure & cleane without spot or wrinkle of sinne, shee wyl iudge & rightrouelye after the woorde of Godde and after the probacions broughte afoze her, whose would haue went that good mē would haue iudged well, and true men truely.

The fourth pointe is, that thys perticuler church may all wholly erre.

This is loe so little mercayle, & ouer that so little to the purpose, that I wyl graūt it frere Barns scely, and a great deale moze to. For I wil graūt him also the thing that him selfe sayeth nayth, and yet is it true, that is to wit, that so may the whole vniuersal church doe to, in suche wise as the lawe meaneth, by which Barns proueth that the perticuler church may erre. And I speake here of hys owne vniuersal church of al holy verteuouse men, cleane without spot or wrinkle, if they were all sodainly known by reuelacion, and were as manye of them as euer was at any time people good and hadde both liuing together in thys world, and al assembled together, yet myght they in iudgement erre and be deceiued all the meyny at ones, beleuing many false recordes & many false likelithodes, in a private matter against a secreete and an vnproued truth, which is the errour that the lawe meaneth, which law frere Barns alledgeth.

And therfore ye may see good reders where about Barns goeth, whā he putteth you here a differēce betwene h̄ perticuler church and h̄ vniuersal church, in that the one may erre and the tother cannot, and than bringeth vs in those lawes for the prooze, which lawes doe speake of that kinde of errour, in which kinde of errour they maye erre perticuler and vniuersal both.

We may playnely perceiue here that Barns doth but trifle in thys great earnest matter, and goeth aboute to blesse h̄ readers eye, with errour happening in the examinacion of an outward acte, wherein is to him that erreth no peryll of soule, where him self knoweth well, h̄

the errour where vpon all this matter goeth, is damnable & rouse in doctrine of thinges pertainyng to the necessarye pointes of sayth, or verteuouse liuing.

Powe where Christ did bidde him that was offended by his brother, complaine to the church, frere Barns sayeth, that was a perticuler church, who woulde haue went that loe? If Barns had not tolde vs so, we woulde haue went that Christ had bode hym complaine to no perticuler church, but go seeke that vniuersal church which he could not know though he found her, or els tarpe till he coulde geate all the knowne catholike church together vpon a greene.

But I aske frere Barns whyther Christ did there bid the mā so offended, complaine to an vnknowne perticuler church, or to any other perticuler church, thā vnto such a perticuler church as were a parte of the whole knowē catholike church, let frere Barns aunswere this. Christ neither bode him seeke an vnknowne church, nor an vnknowne parte of a church, nor a knowne part of an vnknowne church, but bode hym well and playnely go complayne to the church, as a thing that was ethe to perceiue without any sophisme or sotlety, for eueri man might well knowe that he might nother complaine to a church vnknowne, nor to al the whole church at ones. But because Christ would prouide that all the whole church should haue one sayth & one truth of doctrine, in rules of liuing and necessarye vnderstanding of the scripture concernyng all such pointes, therfore our sauour bode hym go to the church, wher of eueri knowne part that he should so complayne vnto, he should not sayle to fynd in the necessarye truth of doctrine, to agre with the whole vniuersal church, both the knowne church of good & bad, and with the secreete vnknowne church of onely good men, for in the one be all the tother, and therfore that church that he should goe to, should be able after the facte, and the dedde truely knowne, to iudge, repzoone, & redresse that wrong, & that offence, with which the complaynaut was wronged or offended. And if one were of good zeale offended wyth him that did exhozte him to here, telling him it wer true faith and doctrine that fornicacion, aduoltry, running oute of religion in apostacy, breakyng of bowes, and freres wedding nunnis, and perjury were no synne at all, a mā

coulde

A could not faile in any particuler church part of the knowen catholike church to haue al this doctrine iudged and condēned for heresy. Howbeit if he should cōplayn to some of those knowen particuler churches that are in some part of Almain, sectes disseuered and departed frō þ knowen catholike church: there sholde he haue some of these heresies iudged for true catholike fayth. And therefore is it playn that Chzist sending him so plainly to cōplayne to the church, & meaning no false church, but his own true church & than making no doubt of the finding therof: intended to make his true particuler churches, þ is to wit, the partes of his true catholike church, well & openly knowen & perceiued, awei from all the churches of heretikes, as from al þ churches of Paynims. For Chzist wold not send him where he should be beguyled in doctrine to the damnacion of hys soule.

B And than if Chzistes particuler churches to whiche he sendeth the man to cōplayn that is offended by false doctrine, bee churches knowen, than it foloweth that Chzistes whole church whereof all þ knowē particuler churches of Chziste be knowen partes, is and must nedes be knowen church to, but if Barnes be so made as to saye, that of an whole tree growing together, that all the pieces of it as it standeth maye be seene and knowen, but the whole tree standeth it self inuisible for al þ, & can in no wise be knowen.

C And thus good chzisten readers, it is moze than shame to see how Barnes auereth these wordes of Chzist, whiche plainly proue the very church of Chzist to bee a knowen church. In auoyding whereof, Barnes tryeth in such fashion so boldly and so carelesse, that he semeth to rekon all that euer shall reade it, no wiser almost then euen very wild geese.

H For if euer he thought that any manne shoulde reade it that shoulde haue anye witte at al in his head, the man wold wene haue ben ful soze ashamed to handle this matter of Chzistes owne holye wordes, in such a trypling maner as he doth. Yet saith Barnes that this knowen catholike church cannot be the very church, because it is not persecuted. For the very church (saith Barnes) inuēteth none other way to heaue but foloweth Chzist only, in suffering oppressions and persecucions, blaspheminges, & all other thinges þ may bee layde vnto her, whiche as saynt Austine sayth, the learned of our matter Chzist. Our holy mo-

ther the church thozowout all the world scattered farre and long, in her true head Chzist Jesus taught, hath lerned not to feare the contumelies of the crosse, nor yet of deeth, but moze & moze is the strengthed, nor in resisting but in suffering.

These wordes euerpe man seeth well, touch not þ cleargie only, & yet maketh Barnes as he meante no moe but them, but he meaneth that himself and his holly felowes be the church because they be rüne away for feare of persecuciō. But saint Austine saith not that the church is strengthed in suffering of persecucion for holding false heresy, for teachyng that menne be not bounden to faste the lente, but may eate flesh on godd fryday, and that the people be no moze bounden to come to goddes seruice on Whitsunday than vpon thzoue tuesday, on which daye, though they be bounden to leaue vndone some thinges that many menne be to doe, yet are they not so speciallly boundē to spend þ day in the diuine seruice as they be the tocher, for all Barnes babbling vpon his abiuration. For the church dis not suffer persecuciō, for teaching that freres may wedde nunnes, & breake their volwes, & runne in apostasy, & set naught by periurie, and rayle agaynst all orders of holye religious liuing. For in all these thinges is saynte Austine whom he byngeth for hym, very full and whole agaynst them.

And as for persecucion to be suffered by the catholike church, it suffiseth that men be of the mind gladly to suffer, whā necessitie of sufferance shall happen by Paynims and infideles, & not that they ceace to be Chzistes church, but if they suffer heretikes arise & remayne among themself, first with false doctrine to contend and inquite them, and after with rebellion to beate, robbe, spoyle, and kill them. For saint Paule saith. Put away the euill mā from among your self. For saynt Austine whō he byngeth for him, didde after god and long deliberacion, plainly write in this point agaynst him, as appeareth expressely in many of hys epistles writtē both vnto þ secular powes whō he exhorted agaynst heretikes to repress them & amend them by force, and also to diuers of those heretikes the self wher in he declareth wherfore.

And yet beside al this, the church doth in dede abyde and endure the shamefull contumelies of these wretched heretikes, nor is not ashamed of the contumelies of the crosse, though these blasphemous
C. j. wretches

A wretches rable againſte the croſſe & call it ydolatrie to crepe and kiſſe the croſſe, and in ſome place ſozbeare not to caſſe the very filthy myze vpon the croſſe.

And yet farther in ſome partes of Al-
mapn thys knowen church of Chyſte
hath manye times ſuffered and yet ſuf-
fereth no little perfecucion & very mar-
tirdom, both in theyꝝ goddes and landes,
and in theyꝝ bodics to.

Wat yet ſaith Barnes that this knowe
church can in no wiſe be the veri church
of Chriſt, becauſe it perſecuteth herety-
kes, & ſoz the profe thereof he allegeth y
woꝝdes of ſaynt Hilary wꝝiten againſt
the Arrians, which are theſe.

¶ Barnes.

The church doeth threaten with ba-
niſhmentes and pꝛieſonmentes, and ſhe
compelleth menne to believe her whiche
was exiled and caſt in pꝛeſon, now han-
geth ſhe on the dignitie of her ſelowſhip
the which was conſecrated by the thꝛet-
ninges of perſecutours, ſhe cauſeth pꝛe-
ſtes to fle that was increaced by the cha-
ſing awaye of pꝛieſtes, ſhe glorieth that
ſhe is loued of y woꝝlde, the which could
neuer be Chyꝛtes except the woꝝlde dyd
hate her. &c.

Howe thinke you my lordes: doe not
you all theſe thinges that be layde to the
Arrians charge, your own frendes, yea
your own conſcience muſt needs ac-
cuſe you of all theſe thyngeſ, and yet
will you be called Chyꝛtes childꝛen, I
laye nothing to you but that holye doc-
tours laye vnto you.

¶ More.

Who ſo conſider well ſaynt Hilaries
woꝝdes, ſhal find therin the ſozett thynge
that lightly coulde haue been brought
forth againſt ſcꝛere Barnes. For in theſe
woꝝdes appeareth that the catholyque
church didde neuer perſecute heretikes
by any tempoꝝall payne oz any ſecular
powꝛ, vntill the heretikes began ſuche
violence themſelſe. For yet in ſaynt Hi-
laries dayes the true catholyke church
bydde it not. But the Arrians that wer
heretikes as ye perceiue here by ſaynt
Hilaries woꝝdes, when they hadde coz-
rupted and gotten into their ſecte great
Pꝛinces, bleſed their authoritie agaynſte
the catholykes in baniſhmentes & pꝛieſo-
ment, and much other cruel handeling,
all which the god catholyk people ſuffe-
red, and bleſed none other defence, ſauing
the ſweoꝝde of the woꝝlde of God, and
the cenſures of the church, whiche that

holye cleargie pꝛonounced and declarid
againſte Arrius and all his adherentes
in that holye counſayle holden at Arce.

But afterwarde when that ſecte was
by the goodneſſe of God abated, and the
right ſayth well and fully reſtoꝛed, and
in concord, reſt, and quiete, growen amog
chyꝛſten people, and that yet agayne af-
ter that ſome heretikes began to raiſe
a newe bzabelynge, good Pꝛinces re-
membꝛyngc the greates harms and bn-
reſtfulneſſe that hadde growen by ſuch
heretikes, as hadde broughte by ſectes
and ſcꝛyines in the church of Chyꝛte
befoze, bidde of theyꝝ owne god mindes
ſoz the pꝛeſeruacion of the peace, pꝛohi-
biſte and ſozbydde thoſe herelyes vpon
certayne paynes, and in likewyſe com-
maunded the bokes of thoſe heretikes to
be burned. And all be it that ſome ber ye
god menne and holy doctours, woulde
haue been very gladde to treat and ble
thoſe heretikes ſo tenderly, y they ſholde
haue had no bodely harme, in ſo muche
that holy ſaynt Auſtine was ſpꝛyſt of the
ſame mynde hymſelſe, yet afterwarde
conſiderynge the matter better, he per-
ceiued the contrarpe to be ſo muche bet-
ter, and ſo much harme growing to god
menne, and dyſpleaſure to God if it
ſhoulde continue, that he letted not in
wꝛyting to confeſſe his own ouerſight,
and reuoke hys firſte opynion, and was
not onely contente that ſuche obſtinate
heretikes as to the trouble of god quiete
people, and diſturbing of the catholyke
ſayth, with the perſyl of many poꝛe ſim-
ple ſoules, woulde ſpꝛe ſuche ſcꝛyines
and herelies, ſhoulde bee by feare refray-
ned, and by foꝛce reſſeſſed, and by payn
punyſhed, but alſo required by his own
wꝛyting the ſecular powꝛs therto. And
he thought it a benefite to the heretikes
themſelues, to be reduced from their er-
rors into the ryghte ſaythe, rather ſoz
feare and payne here tempoꝝall, then to
perceuer in theyꝝ herelies, and fall into
the ſpꝛe perpetuall. For many whiche,
by feare and foꝛce begynne a god thynge
in trouble and aduerſitie, falle after by
grace increaced, into the loue of y god-
nes which in their wanton wealth they
hated, ſoz veractio geueth vnderſtāding,
& the beginning of wiſedome is the feare
of god: ſoz whiche he bode hys apoſtles
feare him y might not onely kyl the bo-
dy, but caſt alſo the ſoule into hell.

Saynt Auſtine in this poynthe declar-
eth hys minde playnly concerning the
repreſſynge of heretikes by tempoꝝalle
punyſh.

¶ Booke 1.
¶ Chap. 17.

¶ Auſtine.

A punishment, both by his epistles addres-
sed vnto suche noble seculare men as he
required therto, & also by his writings,
wherein he plainly declareth vnto her
rettkes themselues, the causes wherfoze
it is wel done: which saue for the length
I woulde here set you in.

But Saynte Austine was not in this
minde alone, but so was saynt Hierome
and many other holy men also. And vnto
thesame, haue by the spirite of god for
the weale of christendome, al christen naci-
ons full & whole agreed; & haue ben by
the impoꝛtune malice of heretikes ray-
sing rebellions in diuers regions, diuent
of necessitie to set in sundry tymes, sozet
& sozet punishment therinto. And yet as
ye see so strong is the demyll in their ob-
stinate hertes, & scantly can all suffice.

C But yet sayth Barnes another reason;
to proue that the very church of Christe
cannot be a known church in no wise.
For he sayeth that we beliene the very
church of Christe by sayth, and it is an
article of our sayth, and therefore it is
no known church, no; can be no known
church. But that it must nedes be
a church vnknewen of onely holy peo-
ple, pure and cleane withoute spotte or
wincle. And that the very church must
nedes be such an holy companye so pure
and so cleane without spotte or wincle
he proueth thus.

¶ Barnes

Marke saynt Pauls woꝛdes. Christe
hath geuen himself for her, that he might
make her glorious. So that the cleannes
of this holy church is, the mercy of god
toward her choꝛowe Christe, for whose
sake he layeth nothyng to her charge.
Yea and if any other persone would, he
is ready to geue her hys cleannes, and to
let her by faith clayme of right his pure-
nes for her owne, for betwene them al is
common as betwene man and wife. So
that if the church loke on her owne me-
rites of her owne woꝛkes, she is full of
sinne, and must nedes say, *Dimitte mihi debi-
ta*, the whiche she neded not to saye if she
hadde none. But if she referre her selfe
vnto the merites of her blessed husbände
Christe Iesu, and to the cleanes that she
hath in his bloude, then is she withoute
spot. For by the reason that she sticketh
by sayth so fast vnto her husband Christe
and doth abide in cōfession of her sinne,
and requireth mercy for them, therefore
is ther nothing layde to her charge but
all thyng is for geuen her. And therfoze

sayth saynt Paule, there is no damnaci-
on vnto them that be in Christe Iesu.

¶ More.

I haue, god readers, somewhat tou-
ched the woꝛdes befoze. But now ye se
that he sayth that this church hath ad-
waye sinned in her, and so alwaye spottes
and wincles. But yet becaule she stic-
keth faste vnto her husbände Christe in
sayth, and abydeth in confession of her
synne, and requireth mercy for them,
therefoze is there nothyng layde vnto
her charge; but all that thing is for geue
her, and that therefore she hath neither
spotte no; wincle left in her. And thys
he proueth as ye see by saynt Paule say-
ing: There is no damnacion vnto them
that be in Christe Iesu.

I haue sayde vnto Barnes befoze, & yet
I say agayne, that though Christe hath
as saynt Paule sayth vnto the Ephelies,
geue himself for her, that he might make
her glorious: yet intent not saynt Paule
that euery man for whom Christe hath
geue himself to make him glorious, shal
indeede be glorious: for some will fro-
wardly refuse to be made glorious. And
that companye shal be glorious: shal yet
not be glorious here in thys woꝛld, but
shal be here in this woꝛld gracious, &
they may in another woꝛld be glorious.
And yet not at euerye tyme gracious in
this woꝛld neither, but soe tyme fall fro-
wardly or negligently from grace, and
so stand long in such vngacious state,
and yet thozow goddes calling on them
tourne agayne willinglye by grace vnto
grace, and so passe at the last thozowe
grace into gloꝛye. But he maye bee of
Christes church here manye yeares in
earth, and happily neither gracious no;
glorious, & yet he maye knowledg hys
sinnes and aske mercye, & beliene euery
article of the right sayth, and trust to be
saued to, & yet by wilful purpose of con-
tinuing in some horrible sinnes, stande
still in a damnable state. And as it may
be that some shal amend and be saued, so
may it be that some will neuer amend,
but shal therefore bee finallye damned.
And yet though he was not one of Chri-
stes electes, yet was he a member of his
mistical body, his catholike church here
in earth, and may beliene in him, & trust
in him, and knowledg his sinne, & aske
mercy, and for lack of god purpose may
misse of mercy to.

But Barnes, to make men wene that
only sayth wer sufficient for saluacion,

According to his pestilent heresse, which he did once forswear, & now forswearing himself, holdeth & defendeth again: telleth vs a gai tale of a glorious church that hath al her sinnes forgeuen her, by striking to her spouse by onely saythe, with knowledging her sinnes & asking mercy for them, & that a mā may be bold if he thus doe, sinne he neuer so fast, noz purpose he neuer so little to amend. He layeth vs falsely furth saynt Paule, and telleth vs y saynt Paule saith ther is no damnacion to them that bee in Chryste Jesu. But by holpe S. Paule and holpe Chryst Jesu too, it is god chryste readers a right heaupe hearing, that euer such a man as this is, shoulde bee heard speake among chrysten people, when he so holly bringeth in the wordes of the blessed apostle, as though he meant to make me loue Chryst Jesu, & then maliciously pulleth away the very wordes wherin all the weight hangeth, to make men wene that to sticke to god by sayth alone with a false hope of saluacion, for onely knowledging of their sinne & asking of mercy were sufficient to saue their soules, so y so doing, they coulde neuer bee damned though they did no more, howsoeuer they purpose to perseuer in their sinne beside.

C But saynt Paule to reprove Barnes false doctrine, saith not as he rehearseth him, that ther is no damnacion to them that are in Chryst Jesu, but he saith ther is no damnacion to them y are in Chryste Jesu, that walke not after the flesh, declaring playnely that though they be in Chryst Jesu, after such a maner of being in him as Barnes descrybeth vs, yet if he walke after the flesh, he shal be damned. For saynt Paule sayeth playnely, if ye liue after the flesh, ye shal dye. And after the flesh may a man walke, and after the flesh may he liue, and yet doe all that scere Barnes here sayeth in these wordes that the churche dweth. For he speaketh in all these holy wordes of his, nothing of leauynge the synnefull wayes of the flesh, or of anye suche purpose eyther, but to make menne wene that noe suche thing needed, but only beleue, and trust, and knowledginge our sinne, and aske mercy, and beleue onely, and trust surely, and liue styll as we list. For by sayth alone we sticke to Chryst, as Barnes wold haue it seme. And then howe sinneful so euer we be, yet be we without sin cleane and pure, for then Chrystes purenesse is oures he sayth, as all thinges be commō he sayeth among frendes, and therefore

no damnacion can there be to them that are in suche wyse in Chryste Jesu, howsoeuer they lyue, or what so euer they dooe. And thus may ye see god chrysten people how shamefully thys euil chryste man falsely saynt Paules wordes, to the deceit of vblearned folke, and damnacion of god simple soules.

But now is it a world to se how he labourereth to cary the reader awaye from the perceiuing therof. And yet hath god made Barnes himselfe so blind, that the more blinde he goeth about to make the reader, y more he stumblereth vntwate vpon y trouth, & taketh it by & byngeth it so furth, and also sheweth it to hys own shame, the most foolishly y I neuer sawe the like in all my lyfe. For loe, these are his wordes furthwith vpon the tother.

¶ Barnes.

And that this maye bee the playner, I withbynge you Saynt Austines wordes, the whiche was vered of the Donatistes with this same reason y is layd agaynst me. His wordes be these. The whole churche saith: forgeue vs our sinnes, wherfore she hath spottes and wincles. But by knowledginge, her spottes are washed away. The churche abideth in prayer, that she myght be cleansed by knowledginge of her sinnes. As long as we liue here, so standeth it, and whē we shal departe out of thys body, all suche thinges bee forgeuen to euerpe manne. Wherfore by this meane, the churche of god is in the treasurers of god without spotte and wincles, and therefore here doe we not liue withoute sinne, but we shal passe from hence without sinne, &c.

¶ More.

How god chrysten readers, here haue you hearde scere Barnes saye, that he woulde rehearse you Saynt Austines wordes, to thentent that he wold make you the matter the more playne for hys purpose. But of trouth he hath playd in the rehearsing of them, as he playd in the rehearsing of Saynt Paules wordes, that is as ye haue hearde, rehearsed them falsely with pulling the chief part awaye, to make them seme the playner for hys purpose. And therefore to the entent that I may make his false hādeling of saynt Austine, & his false entent therein appeare, as playnelve vnto you as I haue alreadye made appeare vnto you, his like handling & his like entent in hādeling of S. Paule: I shal rehearse you saynt Austines wordes a litle more fullye and

A lye and truelye than frere Barnes hath done, begynning where Barnes begynneth, but not endynge where he endeth. For he endeth 3 worde nere where, but maketh two lyns of hys own, and than endeth with &c. as though his own wordes wer saynt Austines. But thus saith saynt Austine loe.

August. de
bis appstol.
serm. 29.

The whole church loe sayth. For geue us our synnes, ergo she hath spottes and wrynckles: but by confession of them the wrynckle is stretched out, and by confession the spot is washed out. The church continueth in prayer to be cleansed thro-

B row confession, and as long as we here lye so she continueth dryll, and euerye man when he departeth out of his body; is forgeuen of his synnes, euerye man I say of luche maner of synnes as he than had that wer veniall. For they be forge-

Wentall syn-
nes are for-
geuen by day-
ly prayer,

uen also by daily prayers, and he departeth hence cleaned, and the church is layde by pure golde into the treasurers of our lord. And by this meane y church is in the treasurers of our lord without spotte & wrynckle. And than if the place where she is withoute spotte or wrynckle be there, what thyng shall we praye for

C whole we be here? What we may obtain pardon of our synnes. What god doeth she pardon: if taketh out the spot, and he that forgeueth stretcheth out the wrynckle. And where is our wrynckle stretched out as it wer in the presse or teter hokes of a stryg fullar: vpon y crosse of chryst. For euen vpon y crosse, that is to witte, vpon that stretcher or teter hokes, he shed out his blod for vs. And ye o faithful people, know what witness ye beare vnto the blod which ye haue receiued. For of a truelye ye saye Amen. We know

D what thing the blod is which was shed out for many in remission of synnes.

Marke loe howe the church is made without spot or wrynckle. She is stretched out in the stretcher or teter hokes of the crosse, as a church well washed and cleaned. Nowe here may euerye thys thyng be in doing. But our Lord doth exhibite and present vnto hymself a glorious church without spotte or wrynckle there. He goeth about this thing, and is in doyng of it euen here, but he exhibi- teth her luche there. For man saythe, let vs haue neither spot nor wrynckle. Great is he that goeth about it, and he goeth about it well, & is the cunningest worke- man that can be. He stretcheth vs out vpon the crosse, and maketh vs smothe without any wrynckle, whō he had wash-

ed and made cleane withoute spotte. He came withoute spot and wrynckle, was stretched out vpon the stretcher or teter hokes. But that was for oure sake not for himself, but to make vs without any spotte or wrynckle. Lette vs therfore pray him to make vs such, & whē he hath so done, than to byng vs to the hopyes & there lay vs vpon where shall be no presting nor stretchyng. Now thou that spakest thus, art thou without spot or wrynckle? What dooest thou then here in the church, whiche sayth: For geue us our synnes. She confesseth that she hath still synnes to be forgeuen. They that confesse not the same, it foloweth not therfore that they haue no synnes. But because they confesse them not, they synnes therfore that nor be forgeuen them. Confession healeth vs, and a well ware liuing, and an humble lyfe, and prayer also with sayth and contricion of heart, and vnsayned teares flowing out of the hearte beyne, that the synnes withoute whiche we cannot be, may be forgeuen vs. Confession I say maketh vs whole, as the apostle John sayth: if we confesse oure synnes, God is saythfull and iust, and will pardone vs oure synnes, and cleanse vs from all wyckednesse. But nowe though I saye we cannot here be without sinne, we maye not comynge mannaughten or dwe adultery therfore, or luche other deaddelye synnes as at one stroke slea the soule. For such dedes doeth not a chrysten man that hath a god sayth & a god hope, but those synnes onely whiche are with the pencell of daily prayer ouerwpped.

Confession.

John. 1.

Nowe god chrysten readers, ye shall fynde vnderstande, that wher as frere Barnes maketh as though saynt Austine hadde spoken those wordes agaynst the Donatistes, whiche bered (sayth he) S. Austine with y same reason that is now layde agaynst hym: he maketh vs two lyes at once. For neither dydde the Donatistes here saynt Austine with that reason that is layde agaynst hym, nor saynte Austine made not that sermon agaynst them. fynde as for them, they bered saynt Austine with hys heresie, that they affyrmed the very church to be onely in Affrique, and none to be of the very church, but if he were of the secte of the Donatistes. And nowe ye wote well no man bereth frere Barnes with that heresie. For we saye that the church is the whole number of all chrysten naciōs not being by new heresies diuyded from

The heresie
of the Donat-
istes.

A the old stocke, in what places of þe woꝛld soeuer those people be, & be they neuer so many countreys, oꝛ be they neuer so fewe þe remain in the same knowne church, þe hath ben by a well knowen successyon preserved and continued from Christes dayes vnto our owne, & in the professio of the same faith which is called the catholike sayth, because it is the sayth of the same whole catholike church. And therefore this thyng with which frere Barnes is vered now, is not the same with which the Donatistes dyd vere saynt Austine.

Now if Barnes will saye, that though it be not the same, it is yet lyke the same, because we assigne the church to be in these only countreys in which it now remaineth, what can we other say then þe foꝛ the time in which it stretcheth no farther, it is but in these countreys. But we denye not, but if ther be dwelling among Turkes oꝛ Sarasens any christe, oꝛ me that long to be christe, which agre with the knowne church of these christe continued nations in sayth, all those folke are of this knowne church also.

And over that, whansoever the same countreys þe are chrystened nowe, shall hereafter as I truste once they shall, become chrystened agayn, and be belevers of the common catholike saythe, and so become members of the comon knowne catholike church, than say we that there shall the church be two. But the Donatistes said & would haue semed to proue it by the verpe scripture too, þe the church should not remain but in Affrike. And therefore the Donatistes vered not saynt Austine with the same thyng with which we vere frere Barnes.

But if frere Barnes will saye that it is like, in that that like as those heretikes were called Donatistes, so these heretikes call the catholike chrystened people papistes: yet ca it not be lyke foꝛ þe. Foꝛ S. Austine called the successour of Saynte Peter the chief head in earth of þe whole catholike church, aswel as any mā doth nowe. And also frere Barnes cannot alledge that popnte agaynst vs. Foꝛ hymselfe ye wote well confelleth that þe pope is the bicare of Christ here vpon earth.

Finally the question that is betwene frere Barnes and vs, is not the same that was betwene the Donatistes and saynt Austine. Foꝛ betwene Barnes and vs. þe question is, whether the very church be a knowe church of chrystened people god & bad both, oꝛ an vknowne church of onely god holy vertuous people, pure and

cleane withoute eyther spot oꝛ wrinkle. **C** And in this point wer both saynt Austine and the Donatistes agreed, that the very church was a church knowne.

And thus good readers ye may see that frere Barnes saith vntue in thys point, where he sayth that saynte Austine was vered by the Donatistes, with the selfe same reason that hymselfe is now vered with vs. But this he sayneth to make it seme that the knowne catholike church were now of the same opinion that those heretikes the Donatistes wer then, and that Saynte Austine were of the mynde that hymselfe is nowe, that the verpe catholique church were an vknowne church, of onely god folke pure and cleane withoute eyther spotte oꝛ wrinkle of anye maner synne. And he would make vs wene, that saynt Austine therefore wꝛote those woꝛdes agaynst the Donatistes, to proue agaynst them, that the very church here in earth, wer an vknowne church of onely such holy sayntes as wer without any synne.

But now to proue you that frere Barnes maketh vs a lye in that popnte, ye shall vnderstand good readers, that saynt Austine spake those woꝛdes not agaynst the Donatistes, but agaynst other sectes of heretikes called the Pelagians, and the Celestians.

And to proue you farther, that frere Barnes maketh you therein, not onely a lye, but also a very foolish lye, ye shall see him conuicted in this popnt, by the very woꝛdes of S. Austine himselfe in the selfe same sermon. Foꝛ in all that whole sermon is ther not only no woꝛd spoken of Donatistes, but that also he declareth hymselfe by playne and open woꝛdes, to speake those woꝛdes agaynst the Pelagians & the Celestians, as I said before. Foꝛ loe in the very woꝛdes next before those, with whiche frere Barnes beginneth, saynt Austine saith thus. *vbius tu des retice pelagiane vel Celestiane*, Where art thou heretike Pelagiane oꝛ Celestiane?

And thus ye see clearly, that Saynte Austine wꝛote not those woꝛdes agaynst the Donatistes as Barnes belveth him, but agaynst the Pelagians and the Celestians, as hys owne expresse woꝛdes doe declare you.

But nowe ye will peradventure marvelle, foꝛ what entent frere Barnes hath made this false foolish change, in which he may be so playnly reppoued. We shall vnderstande good readers, that he dydde it not foꝛ naughte, but of a greates will-

The Pope
Chyres be-
sar in earth.

A nesse with a verye little wpytte. For ye shall vnderstande that those two sectes, betwene them broughte vppes and helde the same heresye that Barnes byngeth for the nowe, that is to saye, that the churche in thys woꝛlde is a companye of onely god folke, and so god that none of them haue eyther spotte or wzyngle of synne. For Pelagians sayd, that euery manne myght by hys onely naturall strength make hym selfe suche one if he will. And then Celestius added vnto it, that there is no manne a good manne, but he that so dweth in dede, and that the very churche hath none but onely suche god menne in it, whiche must nedes, ye wot well, be an vnknowen church. And that they heresye was thys, appeareth playn both in the beginning of thys sermon, and also in the ende of Saynt Austines woꝛke written to, *Quod vult deus*. And therefore agaynste that heresye of theys, whiche heresye nowe frere Barnes holdeth stiffly for a very truth, doth saint Austine wryte those woꝛdes whiche Barnes himselfe here byngeth for hymselfe, laboring to proue hys heresie true by the authoritie of saynt Austine, with self same woꝛdes by which S. Austine playnly proueth it false. I cannot in god sayth well deuise whether thys pageant be played by frere Barnes, moze falsly or moze folishly.

For where as those heretykes sayde, that the very churche had none in it but suche as were so cleane and so pure, that they neither had spotte nor wzyngle, S. Austine saith as ye haue heard, that not onely the meane soꝛte of the very churche but also all the whole churche, no number therof except, no not the very beste, prayeth in the Water noster God, to forgive them their synnes. And therefore saith he that those heretykes lye, that say the whole very churche here in earth hath none therof, but onely such as haue neither spot nor wzyngle of synne.

And then goeth saynt Austine farther and sayth, that such as be in the church, and therefore lyue not withoute synne, geatte forgiveness by knowledging of their synne, and asking mercede, and by prayer, and with sayth and contricion of hearte, and vnfeined teares flowyng from the veyne of the hearte, and with a ware liuynge, with all these wayes he sayth that the synnes be forgiven, to him that vseth these wayes to great forgiveness with. For then he sayth that as god hath washed away our spots with hys

water of baptyisme, so he stretcheth oute our wzyngles vpon his own crosse.

And yet he sayth for all thys, that no manne liueth here so cleane, but that as long as he liueth here, he so spotteth himselfe agayne, and so catcheth euer some wzyngles, that he liueth neuer without, nor long cannot, not for necessitie of our nature peradventure, but choꝛow oure wilfull frailtie and negligence. And then sheweth he farther yet, that in those synnes without which no man liueth, he meaneth not abominable deadly synnes as manslaughter, or aduoutry, or suche other horrible deadly synnes, as sea the soule at one stroke. For such synnes chysten men, he saith, that haue a god sayth and a god hope, will not comitte. wherby saynt Austine teacheth vs agaynste the doctrine of those heretykes and these to, that a manne maye bee a chrysten manne, and of the verye same churche to, whiche Chryste hath geuen hymself for to make her saye and glorious, and maye haue also a true saythe, that is to witte a full beliefe of euerye necessarye trowth and a full hope, that is to witte, a great strong trust in Chyrist to be saued by Chyrist, and yet not a god sayth able to make the man god, because it is but Barnes sayth, that is to wit, onely faith withoute well woꝛkyng charitie, nor a god hope, because it is a presumptuous hope, loking to be saued with damnable deuelythe liuynge. And for these causes may the member of the very churche here when he dyeth in such minde, for all hys knowledging and asking mercy to, go from Chyristes very churche in earth, to the deuilles very churche in helle.

For Saynt Austine saythe here as ye haue heard, that they whiche haue such synnes as at the time of death should be remytted, that is to saye, that haue not then suche as be at hys dyng deaddely, both for they own nature and for lacke of true repentaunce, with purpose of amendement and well vsing of the sacramentes, shall be fullye forgiven, y is to wit, if he haue so attaining therof, vset himself sufficiently in such wise as saint Austine here declareth, that is to say, in confession & knowledging of his synnes, with contricion & prayer, with god faith and god hope, and a ware liuynge, vsing diligence to wythstande synne, then he shall be (sayth saynt Austine) forgiven. And when he is so at hys deathe fullye forgiven, then shall he be layde vppes for pure golde in the treasures of god.

Celestius.

B

C

D

whiche synnes are forgiven.

A But saynt Austine meaneth not, that every man that is of the verpe churche, noz that every manne that dyeth oute of deaddelye synne, and knowledgeth hys synne when he dyeth, and asketh mercy, shalbe forthwith so fully forgeuen, that he shall goe hence so cleane and so pure without spotte or wyncle, that he shall be by and by layde vp for pure golde in the treasures of God, but if he long befoze with suche other circumstaunces as I haue befoze of Saynte Austines owne wordes rehearsed you, well and dewelye been accusfomed long tyme to pray befoze, that God would make him withoute spotte or wyncle, by washing his spottes with the blessed sacramentes and stretchyng oute hys wyncles with the stretchyng them bypon the stretcher or tenter hookes of the crosse. And then when god hath in such wyse washed out hys spottes, and in suche wyse washed out his wyncles at the verpe last ende, after to which he can neither gather spotte nor wyncle moze, that then it may please God to bring hym into the shoppes, and there lay him where shall neuer be pressing nor stretchyng moze. **B** But if he by long tyme befoze hys death pray duelye thus, elles shall he not at hys death be by and by layde vp for pure gold in goddes treasures, as frere Barnes maketh it here seme, by misse rehearsing of saint Austines wordes, but he shall fynde be well purged, and all the spottes & wyncles that the remainn, shalbe cleane burned out by the hote fyze of purgatory, or by other mens prayers and almes dedes, and other suffrages of the churche done for hym, be depured and censed befoze that he shall be layde vp for pure golde in the treasures of God. **C** And that S. Austine meaneth here none other wyse then I doe declare him: ye may wel perceiue if ye wel aduise his wordes which I haue truely translated. And yet because ye shall the lesse doute therof, S. Austine shall himselfe declare yf I truely declare you thys place, by his own very playne wordes in another place. For in y. xxxij. sermon of the wordes of the apostle, loe thus he sayth. As man ought to doubt, but that with prayers of the church and with the holisom sacrifice, and with almes that is genen for the soules of them that are departed, they are holpen to be moze mercifully dealt with of our lord, the theyr synnes haue defered. For this thing by the tradicion of the old fathers the whole catholike churche obserueth,

that is to wit, that what tyme they that deceased in the communion and bloude of Chyriste, at the tyme of the sacrifice in their place and order, remembrance made of them, prayer should be made for them and not that onely, but also that special rehearsall should then be made, that the same sacrifice is offered by for them too. Now when workes of mercy are done in commendacion and fauour of them, who can doubt, but that they are holpen therewith, sith prayer made for them vnto god is not fruitlesse. It is not in any wyse to be doubted, but that these thynges succoure and relieue them that are deceased. Howbeit, only such men I say as haue so liued befoze theyr death, that these chinges maye dooe them good after their death. For in relief of them that be departed out of the bodye without fayth working with charitie, and without the sacramentes of the same, suche dedes of deuocion are in bayn bled, the pledge or earnest peny of which deuocion they lacked while they liued here, either because they would not receiue the grace of god, or because they receiued it in vain, trespassing and laying bype for themselves, not mercy but wrath. **D** Wherefoze, when any god worke is done for the that are deceased by their louers & frendes, they merit not of new, but these thynges are geuen in rewarde, as thynges consequēt and well following bypon their merites whiche they deserued befoze whyle they liued. For it is not sayd that these thynges should helpe them onely whyle they here liue, and not when they are dead.

And therfoze euery man when he enydeh this lyfe, can nothing recue, but yf onely whiche he hath deserued beyng here alyue.

And in another place he sayeth thus. What thing soeuer of ventall synnes is not redemed of vs, it must bee purged with that fyze, of which thapostle saith, that the worke shall appeare by the fyze, and if any mans worke burne, he shall suffer the losse. For either while we liue in this worlde, we labour our selfe with penaunce, or elles truely because god so will or suffreth it, we are punished with manye tribulacions for these synnes. And then if we geue thanks vnto God, we be deliuered. Which thing is in this wise, if our husband, or our wyfe, or our sonne dye, or if our subsaunce whiche we loue moze then we should doe, be taken fro vs. For though we loue Chyrist about that substance, so yf nede were, we would

Note.

August. de xxx. apostolo. ser. 32.

How the soules be deliuered oute of purgatory.

August. serm. 41. de animabus defunctorum.

A we woulde rather leefe that substance than denie Ch�ist: yet because as I haue afoze sayde, if we loue that substance moze then we should, and cannot while we liue oꝝ when we dye lese it withoute great sorow, and yet foꝝ al that, if when we lese it, we geue thankes as god children vnto god, which as a mercifull father, suffereth our substance to be taken from vs, and if we with verpe humilitie confesse that we suffer lesse punishmente than we haue deserued: the sinnes bee in suche wyse purged in this woꝝlde, & in the woꝝlde to come, the fyre of purgatoꝝy can finde either nothing oꝝ right litle to burne. But then if we neither thanke god in our tribulacion, noꝝ bye oute our sinnes with god woꝝkes, we shal so long abide in y^e fyre of purgatoꝝy, till the venial sinnes aboue named be consumed by as wood, hey, and stubbles. But some man will saye, I foꝝce not how long I there abyde, so y^e I maye at the last goe to y^e euerlasting lyfe. Let no man saye thus my moſte welbeloued bꝛethꝛen, foꝝ y^e fyre of purgatoꝝy is moze sharpe then any payn that in this woꝝlde can be seyn, oꝝ thought, oꝝ felt. &c.

The sharpenes of the fyre of purgatoꝝy.

Loe god chꝛyſten readers, ye maye clearely see by saynt Austines woꝝdes here, that he meant not to denye purgatoꝝy there, but affirmeth it plainely, sith he sayth, there is no doute but y^e prayer and almofse dede, and the oblacyon of that holy sacrifice offred foꝝ them in the masse, maketh the soules that are departed to be the moze mercifully dealt with all, and their paynes to be relieued. In which fewe woꝝdes, saynt Austine witnesseth against moe of their heresies thā one. Foꝝ he not onely affirmeth purgatoꝝy agaynst young father Frith, and affirmeth also that almofse dede & prayer maye relieue the soules therein, but oꝝner that he teacheth vs agaynst all these netwe sectes, y^e god woꝝkes be meritorious, not only foꝝ himſelfe y^e doth them, but also to other folk. And yet ouer that he teacheth vs, that we maye here merite and deserue in this life that other folkes god dedes maye merite foꝝ vs and serue vs whan we be dead. It foloweth also, that sith we maye praye foꝝ the soules that haue nede, they maye also praye foꝝ vs which haue yet moze nede than they, not foꝝ our present payne tempoꝝal, but foꝝ auoyding of perpetuall, sith S. James sayth: *Orate pro inuicem et saluemini.*

A number of saynt Austines godly lessons.

Jacob. 5.

Saynt Austine affirmeth here also, that the blessed body and blood of Ch�ist

in the masse, is a sacrifice and an oblacyon to God agaynst Luther and al hys adherentes.

Finally he teacheth vs here, y^e the tradition of the fathers, and the common obseruance and custome of the catholike church, is foꝝ the certification of a tꝛouth a sure vndoubted authoritie.

Howe god chꝛyſten readers, if ye like to take so much labour, as to rede saynt Austines woꝝdes againe, in suche wyse as Barns rehearseth them in his boke, and than to compare them with hys beſt woꝝdes in dede as I haue truely translated them: ye shal meruayle much to see what wilnesse he hath vsed therein, and yet what lacke of witte therewith.

Foꝝ Barns hath as ye maye see, taken pieces of saynt Austine, and patched them together with a woꝝd oꝝ twayne of hys owne some where betwene, as though the woꝝdes laye so together in the terte as he rehearseth them, where as he leaueh oute by the waye, the verpe chiefe poynte of all, by whiche saynte Austine excepteth them from foꝝgeuenes at their deathe that, than haue deaddelye synne, that is to saye, them that dye therein. And Barns leueth of befoze he come to the poynt, lest we should see that they which bee foꝝgeuen so cleane at theyꝝ death, must vse suche wayes thereto, as not euery man so sufficiently vseth to be so soone so cleane foꝝgeuen, y^e yet dyeth in the state of grace, and shal be layd vp at last foꝝ pure gold in the treasures of god but he shall in the furnace of the fyre of purgatoꝝy be purely fined fyꝛst.

Also whereas Saynt Austine hauing his whole woꝝdes well vnderstanden, saith no moze but that euerye such man of the church as dyeth out of deaddelye sinne, and with helpe of God in the vertue of Ch�istes passiō, by saythful prayer, contricion, and great heauinesse of heart, with diligence vsed in auoyding sinne, and doing god verteous woꝝkes in his life befoze, shall at hys deathe be fully foꝝgeuen and layde by pure golde in the treasures of God: Frere Barns rehearseth his woꝝdes in suche wise, as though saynt Austine had said that euery man of the very church without any excepcion, shoulde passe hence pure and cleane, and soozthewith goe to God, as though no man of this church could dye in deadlye sinne, wherof S. Austine in these woꝝdes, *que talia habebat et dimitterentur*, declareth plainly the contrary.

Barns also concludeth, wherfoze by this

A this meane the church of God is in the treasures of God without spot or wrinkle. Whiche wordes whan I read, I found vnto mine vnderstanding, & so haue they to many that I knowe haue readde them, that the church is in the treasures of Goddes foreknowledge & predestination, alway pure and cleane, whereas Saynt Austine sayeth noz meaneth no more, but that as many of the church as be forgeuen, though many be not forgeuen because they be the let of theyz forgeuenesse themself for lacke of due desyring, yet they that be, shall when they be, be sayd by pure gold in goddes treasury in one or other of those good thoppes, where shall neuer bee more tryall, pzeling, noz stretchyng put vnto them.

W Barnes leaueth out also these wordes of saint Austine, that god is the most cunning workman, & goeth about the cleansing of our spottes, & stretchyng oute of our workes diligently, but yet in thys worlde in the course of our lyfe, he is alwaye in doyng of it, and hath not fullpe done it till we parte hence by death.

These wordes of S. Austine whiche Barnes here leaueth out, or purposefully leaueth of, ere he come at them, do plain and full agre with that exposition that I gaue you here in thys booke agaynst Barnes of S. Paules wordes y Barnes brought in for him: you men loue youre wifues as Chyriste loued the church, and hath geuen himself for her y he myght sanctifye her & cleanse her in the fountayn of water thow y word of life, to make her to himself without spot or wrinkle, or any such thing but that she might be holy and without blame. Upon whiche wordes Barnes there sayth: Here haue

D you loe, the very true church of Chyrist that is so pure and cleane that she neuer hath spotte noz wrinkle. Whiche wordes of Saynt Paule, as I partelye tolde hym there, proue nothing his purpose. For saynt Paule saythe there, but that Chyriste gaue himselfe to make her such, and saythe not that he shall make euery parte of her such, noz saue in heauen all that he hath sanctified in baptysme. But likewise as though god wold euery man wer saued, whiche is to wit, if euery man so woulde himselfe: yet because many men of their owne frowardnes will walke to damnacyon, whome God will not wrestle with to saue them spyght of theyz teeth, because he considereth y he is of himselfe able to liue without them, so though he haue geuen him-

self for hys church to make her glorious withoute spotte or wrinkle, and woulde haue euery man come and be parte of hys church and in her to bee saued, and of her by him to learne the trouthe, for he woulde (sayth the Apostle) euery manne shoulde be saued and come to the knowledge of the trouthe, yet as manye men wil neuer come into her, as Iewes Turkes, and Saracens, and many that haue comen into her haue agayn gone from her, as haue Luther, Huskin, and Zwinglius, Lamberte, Huchyn, and Barnes, and many great heretikes moe, so manye a man that abydeth in her tyll his dving day, and beleueth her true doctrine, yet because he will but beleue it, and not in well working folowe it, but will withoute due repentaunce, dye in deaddelye synne, he departeth from her at his death, as an incurable rotten member cast out in conclusion vpon the deuilles donghyll in hell. And those members of the church that will worke well and not remaine with frere Barnes in saythe alone, God shall make them glorious withoute spotte or wrinkle. But as Saynt Austine sayth here, though at theyz instaunte prayer he goeth about it here, and alway when they pray therefoze, he is in doyng of it, alwaye washinge and alwaye stretchyng: yet parte for intermission of theyz praying, part for theyz continuall newe byspotting and wrinclyng, he neuer endeth it here befoze theyz dving daye, so that the very church is here in earth, not euen in the very best menne therof pure & cleane alway withoute eyther spotte or wrinkle, as agaynst saynt Austines wordes here Barnes boasteth hymselfe, to proue by those wordes of the Apostle, and as though he had clearly proued it, sayth, Here haue you loe the very true church of Chyriste, that is so pure and so cleane, that it neither hath spot noz wrinkle.

But nowe is it a worlde to see howe Barnes after thys boaste in that place, endeth nowe S. Austines wordes with the cleane contrarye sentence, agaynst hys owne parte, and concludeth all the whole matter quite agaynst hymselfe, & beteryly destroyeth his owne church, and wening that pulling down wer setting vp, boasteth as much therof too.

For in the end loe thus he sayth. And therefoze here doe we not liue withoute sinne, but we shall passe from hence without sinne &c. Loe, these wordes are Barnes owne, so wyppen as though they

A they wer saynt Austines owne with &c. And then he byngeth in upon them after his owne &c. these woordes folowing.

Here haue you clerely that the church of god is cleansed & purifyed by Christ for knowledgeing of her synnes.

But letting passe that Saynt Austine saythe not, that the whole church of Christ here passeth hence withoute sinne, noz y euerie man that once is of hys church here, shall after be of his church in heauen: let vs take frere Barnes owne woordes, as thoughe they were as he woulde haue them seme, the very woordes of S.

B Austine himself, and that they wer none other wise meant neither by Saynt Austine, then Barnes wold haue them take let vs now see then fyrt, what saith here frere Barnes, and then what sayth S. frere Austine Barnes.

First frere Barnes boasteth and saith. Here haue you clearly that the church of god is clenled and purifyed by Christ for knowledgeing of hys synnes. But then aske we frere Barnes, of whiche church is our queston? Of the church of Christ here in earth, or of the church of Christ in heauen. To this frere Barnes must nedes graunt, that all our matter of the church betwene him and vs, is of the church of Christ here in earth.

C Then will we aske hym, whether our matter be of men liuing or of me dying. And sith we speake of the church for the doctrine of the church, I suppose y frere Barnes will graunt y he speaketh of the church as the men be liuing, quicke and quething, while they may speake & talke and confesse what they beleue, and meane not to speake of them, onely whyle they lye a dying spechelesse, and geuyng by the ghost. Wel then ye perceiue now what frere Barnes sayth, and of whiche church he boasteth when he sayth: Here you see clearly that God cleanseth and purifyeth his church for knowledgeing of her synnes. And whiche church it is that he sayeth is cleane and pure without spot or wrinkle: you see that he meane the verie church here in earth liuing and in god health, of whiche, men haue the true doctrine, because that the very church is it he sayth, that cannot erre. Nowe sith we see what sayth frere Barnes: let vs nowe see what saith frere saynt Austine Barnes. He sayth ye wote well, y the church shal passe hence withoute synne, and that it is in the treasours of god without spot or wrinkle, but he saith that it liueth not here withoute sinne.

D Nowe god christen readers, where sawe you euer any man gene himself so foule a fall as frere Barnes hath here doone, which going about to proue vs that the church of Christ liuing here in earth, is a company all holy, pure, & cleane without spot or wrinkle of sinne, bringeth in for hym saynt Austine, whose woordes altered and framed by frere Barnes after his owne fashion, playnely declare and shewe that the church of Christ while it liueth in earth, liueth not withoute sinne and therefore is neuer pure and cleane withoute spot or wrinkle of synne.

E And thus wheras Barnes sayd in the beginning, y he would bying in Saynt Austine to proue his purpose playne: he semeth rather to bring saint Austine in, with playn woordes to proue frere Barnes a foole, specially sith he saith not yet, what a foule fall he hath, but whyle he lyeth in the myze all to tumbled in byt, holdeth vp hys foule sleue and boasteth what a clenly coate he hath, so pure & so cleane withoute spot or wrinkle, that S. Peter could not fynd one droppe of byt thereon. But nowe that he hath so shamefully lost his owne church of only god holy people vnknotwen, cleane and pure withoute spotte or wrinkle: yet that the verie church must nedes be an vnknotwen church of only god holpe men at the least, though somewhat wrinkled and not all bitterly spotles, & that it can in no wise be any knowen church, thys wil frere Barnes as he weneth well and substantiually proue, so that though he proue not hys owne that he promiseth, yet will he proue that it cannot be ours, but some other that neither he noz we be ware of. And therfoze he sayth.

F Barnes.

Such a church must there nedes be, though that the carnal eye cannot see her, noz the fleshely reason can iudge of her. wherfoze we beleue this article by faith, that holy church is a communion of felowship of holy men. And we knowe it not by seeing or feeling, as we doe the felowship of dyapers or mercers, for then wer it none article of the sayth.

G More.

Nowe lette vs argue like. A false Jew might haue said in Christes daies while he preached in Hierusalem: To beliene Christe must be a article of the faith, ergo Christe must be a person vnknotwen, & not be perceiued by the carnal eye, but only belened by sayth, & not by seeing or feeling, as menne knowe a dyaper or a mercer.

A mercer. Thus myghte in those dayes a false Jewe haue argued, that Christ had not been very Christe, because he was a known persone.

John. 7.

And this argument in a maner made the false Jewes in dede, when they said: we know this manne whence he is; but when Christ cometh no man shall know whence he is.

But as it might haue been answered them, that as Christ was both by sayth believed, and yet was also by sight and feeling known, as well as was in such wise known anye by aper or mercer eyther, for the false Jewes knewe hym by the tone meane only, and his true disciples knewe hym by both, and saynt Thomas of Aude after he had both seen hym and felt him, diode by sighte and feeling knowe hys manhod; and therewith by saythe helieued hys godheadde: euen so we knowe the church by syghte, hearinge, and feeling, as we knowe by aper and mercers. And we helieue the spirite of god abyding therewith and leading it into al truth, and Christ the chief head thereof aduising it & preseruyng it from sayplyng agaynste all the gates of helle.

John. 20.

John. 16
Math. 16,

And we beleue that it is but one church by profession of baptisme, holily dedicated vnto God, and seuered and openly knowne from all the manyfolde open sectes of heretikes, as the commen crede sayth that is dailye songen at the masse, we beleue one holy & apostolike church. Which worde apostolike, wherefoze it was put in, scere Baris will hymselfe as it seemeth, not lette to confesse, though Lindall will not agree it.

And we beleue that the communyon and feloweshyppe of all suche folke, so halowed and dedicated vnto god, wher soeuer they be in the world, agreeing together in the knowne catholike heliefe, is the bothe knowne and beleueued holye catholike church of Christ.

The communyon of sayn-

Also we beleue the communyon of sayntes in another maner besides that, that is to witte, we beleue y such as liue here in thys church & in this church also dye in the catholik faith, & in the state of grace, shall after this life haue the communyon & felowship of the saintes that are before departed into heauen, & that liued sometime in thys same knowne catholike church, and dyed in the same knowne catholike sayth.

Now if scere Baris aske me howe I pprove that these wordes of the crede *sanc- tam celestiam catholicam*, be vnderstanden of the

knowne catholike church: I will pprove it by the wordes of saynt Austine hymselfe, because scere Baris being professed frere of saint Austines order, would seme to sette much by him. Doe, these be therefoze the wordes of saynt Austine.

We must knowe that we oughte to be- *August. sermo. 181. in vigilia. pentecostes.*

lieue the church, and not belieue in the church, for the church is not god, but the house of god. The catholike church he calleth the church that is spred abrod theowoute the whole world. For the churches of heretikes whiche be diuers, are not called catholike or vniuersalle churches. For they be conteyned euerye sect in some pper place, & in hys owne pronunce. But this catholike church is spred abrode with y thinging light of one sayth, from the ryfing by of the sunne to the goyng downe. There is no greater riches, no greater treasures, no greater honoures, nor no greater substance of thys world, than is the catholike saythe, whiche saueth synnerfull menne, and geueth to the blynde theyr sighte agayne, and healeth the sycke, whypche also chryffeneth those that are newe come to chryffen religion and iustifyeth the saythfull, repayreth penytentes, increa-

The catho-
like sayth,

seth the righteous folke, crowneth martirs, geueth orders to the cleargye, consecrateth priestes, prepareth vs to the kyngdome of heauen, and maketh vs felowes and copartners with the holpe aungels in the euerlasting inheritance. Who so euer he be, and what maner of man soeuer he be, he is no chryffen man that is not in the church of Christ. For trulye the is that onely church, of which our lord gladdely receiueth sacrifice, and which onely maye without any distrust to be heard, make intercession for those that are wandered out of the way.

For whiche cause also our lord commaunded the sacrifice of the paschalle lambe, sayinge: ye shall eate it in one house onelye, and ye shall beare no part of that flesch forth a dores. The lambe is eaten in one howse, because the berpe true hosse of our redemer, is offered by in the one catholike church onelye. Of whose flesch god commaunded and forbade y no part should be bozne out of y dores. For he forbiddeth vs to geue any holpe thing to dogges. In this church only is a god worke fruitfully done, & therfoze none receiued the reward of y peny, but they only that laboured with in the vine yarde. It is the onelye that kepeth them with a strong bonde of charitie, y kepe *Math. 7.*

Math. 7.

A themselfe within her. And for this cause truely the water of Moses shoulde caried the arke vp to the higher places, but she destroyed as many as she found without the arke. She is only y^e church, in which we may verely behold the heavenly mysteries. And therefore sayth our lord to Moyses, I haue a place and thou shalt stande bypon a rocke. And soone after I shall take away my hand, and then thou shalt see me on the backe halfe. For because the trueth is perceiued and seene onely out of the catholike church, therefore saith our lord that he hath a place from whiche he may be seene. Moyses is set vpon a rock to behold goddes figure. For except a mā hold & kepe the sure fast ground of the sayth, he cannot dyscerne and know the diuine presence.

Dy^{sc}uer sayth saynt Cypriane, the sunne beame from the whole body of the sunne, the vnitie of the lychte receiueh no diuision. Breake of a bzaunche from a tree, and as soone as it is once broken of, it cannot any moze budde. Cut away a riuer from the headde and anon it dryeth vp.

E By these wordes of Cypriane we perceine, that the light receiueh no diuision in the holy men that are predestinate vnto the kingdome of god, which can in no maner wyse bee deuyded from the church. And that the bzaunche broken of from the tree can no lenger budde, we vnderstand it of the budding of the euerlasting life. And the drying vp of the riuer that is cut of from the cundyt head, in this wyse vnderstande we, that they are voyde and emptie of the holy ghoste that are deuided from the vnitie.

D The feloweshyppe of the sayntes, that is to saye, lette vs holde oure selfe in the communion and feloweshyppe of hope, with those sayntes whiche are deceased in this sayth whiche we haue receiued. Therefore if we will haue feloweshyppe with the sayntes in the euerlasting life, let vs thinke vpon the folowing of them. For they must recognisse and fynd in vs somewhat of they^r vertues, to thentent they may bouchsafe to praye for vs vnto our lord. For if we cannot beare the tormentes whiche the sayntes suffered euē to the death, yet at the leaste wyse, lette vs by they^r prayer and intercessyons fyghte agaynst concupiscences. For neither Abraham, nor Isaac, nor Jacob wer put to death, and yet by the merites of sayth and iustice, they deserued to be chiefly honoured among the patriarches.

To whose feast is gathered euerye man **E** y^e is found saythfull, righteous & laudable. And therefore my dearest b^reth^re, although we suffer no such thing, no bondes, no stripes, no prisonment, none other bodely tormentes, nor no persecucion of men for righteousnes sake: yet we may be able to obtain the felowship of y^e sayntes, if we labour to chastice our bodye & make it subiecte, if we accustome our selves to pray vnto our lord with an humble spirit & a cōtrite soule, if we ex^{er}deuour our self to take with a peaceable mind the spightes that are done vnto vs by our neighbour, if we contend & strue with our selfe to loue those that hate vs and doe vs wronge, & to doe them good & to pray gladdely for they^r lyfe and welfare, and to be with the vertue of patience, and the fruites of god woorkes, garnysed and made gay. For if our cōuersacion be suche, and if we also accordyng to the saying of thapostle, exhibite our bodies a liuely host, holy & pleasant vnto god, we shall be gyfted with the heavenly honour that we may be in one glory rewarded with them, that for our lordes sake gaue their members to the death. For likelywys as their death is precious in the sight of our lord, so let our life be **E** to, and than shall we be woorthy also to enter into the place of the citie aboue, & amōg the companies of the blessed martyrs, to reder vnto our redemer^y howes of thankes.

Loe here haue ye hearde god ch^ristens readers, how saynt Austine vnderstandeth and expowⁿeth bothe *sanctam ecclesiam catholicam* the holy catholike church, and also *sanctorum communionem*, the communion or feloweshyp of sayntes. Wherby frere Barnes may see, that if he belieue saynt Austine as he woulde seme to doe, than is his own fond ymaginacion quayed, by which he diuineh after his diuinitie that these wordes *sanctorum communionem*, do tharpely prycke the cleargte, as he sayth after in another place in this maner.

¶ Barnes.

That church that cannot erre, is s^olonely the vniuersall church, whiche is called the communion and felowship of sayntes, the which addicpon was made by holys fathers (for in saynt Cyprianes tyme was there no mencion of it) by al likelihod to declare the presumption of certain men & of certayn cōgregacions, y^e rekened the self to be holy church. Wherfore my lordes se wel to, lest y^e holy ghoste

A gholfe haue pitched you with this addi-
cion. For you haue alwayes made your
selfe the holy church, yea and that with-
out any holines.

More.

If there hath neuer been anye holy-
nes at all in al þ whole spiritualtie, than
were those holpe fathers that Barnes
saith added in the crede *sanctorum communio-
nem*, some holpe carnall fathers. Well,
be it so than for Barnes sake. But I dare
say they were none suche fathers as fa-
ther frere Luther is, and as father frere
Huskin is, that begett children by nam-
nes. But this suffileth here against frere
Barnes, that ye perceiue by saynte Au-
stine here, that frere Barnes sond inuen-
cion is sayled.

By these wordes of saynt Austine, ye
se also that frere Barnes in his gaydab-
ble, wherewith he woulde make men be-
leue that the church canot be the church
but if it suffer persecucion, & that no mā
might come to heaue nor be a true chris-
ten man, but if he wer persecuted: here
loe god readers, besides that it is a gret
persecutio vnto the church, and a roge
greate grieke and heauynesse, to see so

manye of her members ware so rotten
and fall away from her bodye by the in-
curable canker of these false fettered he-
retikes, and that it is also soye persecuted
both in body and goddes by these false he-
retikes, in dyuers partes of Almayne,
yet see you farther here in the soye reher-
sed wordes, the thyng that I tolde you
before, that as for persecucion, it suffy-
leth to suffer it whan it is of necessitie
put vnto them, and men neither bound-
den to goe seke it, nor so to suffer euill
folke among themself, that the contagi-
on of a few may corrupt a great mainy,

which growen once in a great number,
may fall vnto rebellion and persecute al
the contrey. For saynt Austine sheweth
here well and clerely, that without per-
secutio, if we haue as wold god we had,
so plentifully as our part wer to haue,
such good charitable woorkes with the
catholike sayth, as himselfe reherseth,
we may be good christen men and mem-
bers, not onely of the very church here
in earth (which we may be by cōmunion
of sayth though god woorkes wane) but
also of the very church in heauen.

Howeouer god christen readers, ye see
that saynt Austine in these wordes doth
plainly shew that the saintes which are
already in heauen, doe praye for vs that

are here in earth, whiche thyng these he-
retikes wil in no wise agree.

Here see you also þ these wordes *sanctā
ecclesiā catholicā*, by which frere Barnes wold
make vs wene þ þ holy catholike church
wer a secret vnknowe church scattred a-
bout the world, S. Austine wel & playn-
ly declareth if we consider wel his wo-
des, that it must nedes be thys common
known catholike church.

But now þ I haue plainly confuted
frere Barnes by saynt Austine himselfe,
whose order & rule frere Barnes profes-
sed, & whose wordes he so ofte alledge
for his purpose alway prouing agaynst
his purpose: I wil now for frere Barnes
farther woorkip, confute hym by the self
same place of S. Austine, which himself
bringeth here furth for his special p-
pose of his vnknowen holy church, to proue
it a cōpany of vnknowen saythfull folke
being holy by their only sayth, whereof
these are frere Barnes wordes.

Barnes.

This is well p-
ued by your own law
De con. di. 4. C. *prima scriptur* whose wordes
be these. Therfore is the church holy, be-
cause she beleueth righteouslye in God.
And then frere Barnes goeth furth with
hys owne glose vpon these wordes and
saith: Heare you not the cause wherfore
the church is holy: because she beleueth
righteously in God, that is, she beleueth
nothing but in hym, & she beleueth nor
heareth no word but his, as our maister
Christ beareth witnes: For thepe heare
my voyce, and another mans voyce doe
they not knowe.

More.

Barnes here holdeth on his olde craft,
in furnishing his own gloses with false-
fying the scripture of God. For ye shall
vnderstand good christen readers, that
saynt John the euangelist, out of whose
ghospell Barnes hath taken the wordes
of our saviour Christe, reherseth them
not in such wyse as Barnes doth, that is
to wit, that the shepe of Christ dooe not
know the voyce of any other man. But
he sayth that the shepe of Christ doe not
folow any stranger, but doe the frō hym
because they know not þ voyce of stran-
gers. And nowe cummeth Barnes & tel-
leth vs þ Christ said þ his shepe doe not
know þ voyce of any other mā: as though
the church shoulde refuse all other wo-
des then onely those that Christ spake
in his owne persone. But Christ sayde
not they shoulde heare none other, but
that

At that they should not heare straungers.

For by other menne whom he sendeth, his flocke heareth his own woordes. And therfore he sayth hymselfe to hys true catholike preachers, he that heareth you heareth me. But by straungers, that is to wit, by heretikes, whiche bee straungers from the housholdes of Christs catholike church, and whiche doe strangely rehearse and strangely declare Christs catholike scripture, agaynste the knowne catholike doctrine of Christs knowne catholike church, by the voyce of such straungers, that is to wit, by the voyce of suche heretikes, Christs thepe can not heare theyr owne thepehearde Chryst. And therfore they flee from euery such stranger, according as S. Paule whose voyce Christs thepe doo heare, because he was another & not a stranger, saith vnto Christs flocke. That man is an heretike after the first or seconde warning assewe and flee from.

And thus ye see god readers, how frere Barnes here falsifieth and wrong interpreteth the woordes of Chryst in the gospel of saynt John.

But nowe let vs retourne to consider the woordes of that law that Barnes hath here rehearsed you, from whiche I haue been as ye see a little letted by this other false poynte of hys in false rehearsing the scripture.

But now concerning y^e law god readers, you shall vnderstand that the woordes of that law be taken out of a sermon of S. Austine, which he made vnto certain persons furthwith vpon theyr baptism. In which sermon among manye other thynges y^e he preached vnto them, both in the same and other two sermons that he had made the before, he saith vnto them thus: wheras we haue asked ech of you. Belieuest thou in holye church, remission of synnes, & resurreccion of y^e fleshy: we asked you not after that maner that you should euen in the same maner as you beleue in god, beleue in the catholike holye church, which church is therefore holye & catholike, because it beleueth right in god. And therfore we said it not to thintent that ye should beleue in the church as ye should beleue in God, but vnderstand you y^e we byd you & byd byd you, y^e being conuersant in the holye catholike church, you should beleue in god, & that you should beleue also the resurreccion of the fleshy that is to come.

Loe god chrysten readers, here haue you heard that in the selfe place where

as saint Austine saith that the church is holy and catholike, because it beleueth right in God, because none of the sectes of heretikes can bee holpe nor catholike, that is to say, vniuersall, with berye holynesse can none bee oute of the righte church, nor god shall suffer no fear of heresy to spreade ouer al the world so as he spreadd the vniuersall church: in the selfe same place I say, S. Austine declareth that by these woordes, I beleue in the holye catholike church, is not meant y^e we shall beleue therein as we beleue in God, but that that we must beleue one holye catholike church, abyde and be conuersante in the same one holye catholike church, and beleueing in god, continue in that one holye catholike church, & not goe out thereof into any of so manifolde diuers sectes of heretikes. By whiche ye may playnly perceiue y^e S. Austine there declareth the holye catholike church of y^e right belief, to be y^e comen one vniuersal knowne church distinct & diuyled from all the knowne churches of heretikes.

For if it wer vnknewen, how should he bid them by that exposition of that article, abide and be conuersante in it? And how could he as he saith a little also be soze in the same sermon, as is also rehearsed in the same lawe, saye that the ceremonies vled in the baptisme were instituted by the same catholike church: For if it wer vnknewen, howe could it any thing institute or ordaine?

And finally to put out of al doubt and question, that saint Austine abhorreth from frere Barnes heretic, that argueth vpon that article of y^e crede, y^e the church should be an vnknewen church, saynt Austine sayeth playnely as I shewed you before agaynste Tyndall, that likewise as he wer accursed that would say that Chryst was not a man knowen, so accursed be he that sayth the church of Chryste is not a church knowen.

Lo thus are we now god chrysten readers, comen vnto an end of frere Barnes church, in which ye plainly see that he can neither agree with Tyndales vnknewen church of repētant sinners, nor impugn the comen knowne catholike church of Chryst, nor proue his own secret church of onely sayntes vnknewen. For he hath not alledged as ye see well also, neither any one texte of holye scripture, nor any sentence of holye doctour, but falsifying them & framing them a frely after hys owne fashyon, yet haue they not onely nothing proued for hym, but

in con-

L. 11,

Retum;

In conclusion clearely proued agaynst the hym. And therfore wil I (to end where Barnes endeth himself) let you somewhat see how he handleth saynt Bernard, and therewithal finishe this booke.

¶ Barnes

But let vs see what saynt Bernard saith on you. They call themselves the ministers of Christe, but they serue Antichrist, they go goygedously arayed of our lordes goddes, vnto who they geue none honour. And of these goddes cometh the harlottes decking that thou saist dayly, the game players dysguyfing, and knynges apparell. Of thys cometh golde in their byddles, in their saddles, & in theyr spures, so that theyr spures be hvygher then h aulters. Of this cometh theyr plentifulous wyne pressed & their full sellers, blotking from thys vnto that. Of this cometh their tynes of swete wines. Of this be their bagges so filled, soz such thinges as these be, will they bee rulers of the church, as deacons, archdeacons, bishoppes, and archbishoppes. &c.

My lordes, I hadde thoughte to haue added cardinales and legates, abbottes and prouers; to haue made the companye moze holpe. But I durst not. Howe thinke you? Of whome dweth he speake when he saith bishops and archbishops? What holnesse dweth he repproue, when he speaketh of gorgeous aray of harlots decking, of game players dysguyfing, of golden spures, saddles and byddles: if ther wer an hundred that did vse it moze then you, yett must you nedes graunte h he speaketh of you. He passeth me soze in condemning of your holy ornaments. For he calleth you the seruantes of Antichrist, & your holy ornaments harlots decking, & game players dysguyfing. & he saith that you are neither h church nor of the church, but the seruantes of Antichrist, howe thinke you by saynt Bernard, it is time to condemne hym, soz he speaketh agaynst holy church, & al holpe ornaments. This dare I well say, y if the best christen man within the realme should preache these wordes of S. Bernard, you would not sticke to condemne him soz an heretike. But you wer wont to cal him swete Bernard. But me thinke he is soure ynough in thys thinge. Therfore dispute the matter with him that you may come into the church, and not with me.

Finis.

¶ More.

Howe god readers, here is an end of frere Barnes processe concernynge the church, whiche processe he hath ended with saynt Bernard. By whose wordes Barnes woulde it shoulde seme, that saynt Bernard were of hys opinion, that is to wit, that suche as are euil are not of the church. And then were the church an vnknown church of onely god folke alone, howbeit not yett precisely his church, soz his church is ye wote wel a church of folke, not menely god, but of folke so god, so pure, & so cleane, that ther be not among them al so much as either spot or wrinkle.

Howe be it, though saynt Bernard shoulde not prouue Barnes church, yett would frere Barnes that saynt Bernard shoulde seme to prouue the church to be at the least an vnknown church of onely god folke, & so to prouue that the known catholike church wer not h church. For as soz Barnes of trouth & al his felowes to, so they might dispoze and destroye this church that is, they care not greatly soz the making of another.

Yett would frere Barnes farther, that saynt Bernard shoulde seme to despyse and set at naught all holy ornaments, and call them harlottes decking, & then by the same meanes despyse all other holpe ceremonies of the church.

But I shall shewe you god readers, first y S. Bernard proueth nothing soz frere Barnes, nor agaynst the knowe catholike church, though his wordes wer but as frere Barnes rehearseth them.

Secondly shal I shewe you that frere Barnes plaith with saynt Bernard here as ye haue sen him befoze play with S. Austine, & with S. Waule, & with Saint John the euangelist. y is to wit rehearse him false & change some wordes, & kepe some wordes away to make his matter seme swete. Finally shal I shew you y saynt Bernard, not in this heresy only concernynge the question whiche is the church, but also in all frere Barnes other heresses, was his very speciall enemye, and than wil I make an ende.

For the lastt poynt, if saynt Bernard sayde here all as frere Barnes rehearseth hym, yett what had he sayd soz frere Barnes concerning the church: doe all those wordes amount to any moze, then that ther are in every kynd of ministers of h church, some that are noight: And who denyeth that: And than sayth also, that

A that al such as so be, do serue Antichrist and not Christ. And who saith nat: who saith that euil folke serue god wel, doch not cuery man agree, that euil christen people do by theyr deadlye synnes serue the diuel: If frere Barns wyl ani thing proue vs by saith Barnard, he must shew vs wher saint Bernard saith, that suche as are euyl are not of the church.

He sheweth vs no such woꝝd. And yet might saint Bernard, and manye an othre holy man say such a woꝝde, and yet meane no such thing therbi. For he that would sai in a sermon, that a monke that breaketh his obedience or anye of hys othre bowes, is neyther monke nor christen man, but much wurse then a Jew, meane: he not thereby that he is no leger a monke in dede, nor a member of hys owne monastery. For he that would sai that a woman y breaketh her obedience to her husband wer not a wife, meane: not that her husband were therfore dyscharged of her & mai take an other wife. For he y saith a broken wife is no woman but a sow, meane: not thereby perds that all her childre therfore shalbe pigs.

Psalm. 21. The prophet speaketh in the person of our sauour hymselfe: I am a wurme & not a man, and yet ment not thereby to deny that he was a verie man in dede, but that he shoulde bee in so vyle maner handled at his passio, as though he wer no man, but a very vyle wurme. **C** A man maye haue a seruaunt whom he geneth meate, drinke & wages, that shall yet by selfe do to some other moze seruise than to his owne mayster, yea and secretelye sometime against his owne mayster to.

Job. 16. And therfore our sauour said not, no man can haue two maisters, but he said no man can serue two maisters, for if he haue twaine, while he serueth the one, he shal leaue the tother vnserued. And therfore though saint Bernard say that thei serue Antichrist, and that thei serue the diuel if he had said also, and therfore they be no seruantes of Christ, nor be no christen men but Christes enemyes and veri antichristes: yet had he not ment in al this, that they were for al thys out of the church, and none of it whyle they were suche, and than of it againe whan they were amended, and out of it againe as soone as they synned againe, & thus playe in and out, like, in docke out netle that no man shoulde wyrtte whan they were in, and whan they were oute, nor know which were the church.

Thus haue I shewed you good rea-

ders, that although saint Bernard had said in dede as Barns falselye rehersech him, yea and somewhat moze to, yet had it not proued for Barns.

Now for the second point, ye shal vnderstande that Barns hathe vntruelye translated you saint Bernardes woꝝdes. For lettynge passe some pcces y he hathe left out in the myddes, for no cause that I can see but if it were for lacke of learning, and lettynge passe some suche also as he hath myse translated of ignoraunce: I wil shew you but one place or twaine which he hath with one woꝝd or twaine so chaunged of malice, that he hath turned the sentence for his purpose clene against the mynde of saint Bernard that wrote it. For euen in the very firste beginning, where saynte Bernard saythe thus: *Ministri Christi sunt et seruiunt Antichristo*, y is: They be the ministers of Christ, and they serue Antichrist. Barns hath translated it thus: They cal them selfe the ministers of Christ, but they serue Antichrist. So that wher saint Bernard saith, that though they serue Antichrist, yet they be the ministers of Christ in his church here, frere Barns turneth that another waye, and maketh as though saint Bernard saide not that they be so, but said onely that they cal them selfe so. And in like wise after in the ende, where as saint Bernard saith, *pro huiusmodi volunt esse, et sunt ecclesiaru prepositi*, that is: for such things as these be wil they be rulers of churches, and so they be, as deanes, archdeacons, &c. Barns hathe translated it thus: for such things as these be, will they be rulers of the church, deacons, archdeacons, &c. And these woꝝdes (so they be) he leaureth out, as though sainte Bernard sayde not that they were anye rulers in the church, but onely sayde that they would be so.

And than whan he hath in such wyse falselye translated saint Bernard to make him seme to saye so, than he lyeth out aloud, and saith vnto them hymselfe: Lo saint Bernard saith that you be neither the church nor of the church. Whereof as ye see saint Bernard, saith by playne woꝝdes the contrary, which plain woꝝdes of saint Bernard frere Barns hath as ye plainelye see, of playne & pure malice manifestly and falselye chaunged. And who so euer y is lerned & rede y sam sermon of saint Bernard, shal ther evidentlye see, that saint Bernard calleth the very church of Christ, the comone knownen catholike church, & none vnknewen church.

A church. For he lamenteth there the state of the church, whych he calleth also ther the body of Christ, whereby ye maye see that he speaketh of the verye church of Christ in earth.

Now than sheweth he there that thys church hath ben in diuers times diuersly vered, first by Painims that were neuer of it, secondly by heretikes whiche were of it, and went out of it, and thirdly by noughty folke and euil rulers that be of it still and go not out, of whom he saith those woꝝds that Werns hath falsly translated, and fourthly by verye good men therof also, whiche abiding therein and being also still thereof, be yet some tyme beggled by the subtyle slaight of the

B most wply diuel, vnder colour of goyng about some farre better thyng. And this pꝛocesse of those. liii. veraciōs of h church, saint Bernard ther byingeth in vpon these woꝝds of the pꝛophet. *A timore nos*

Psalm. 19.

sturno, a sagitte volantis in die, a negocio perambulantis in tenebris, ab incurso et demonio meridiano, assignung to euery one of those. liii. veraciōs one of those foure kynde of dyuels. Wp al. whiche whole pꝛocesse together, who so be learned and rede it, shal see Werns heresy concerning the verye church, veri fal and plaine ouerthrowen. For there shal he playnely se, that saint Bernarde whom Werns here byingeth in to pꝛoue that euill folke be none of the verye church of Christ, but onely good holy folke, declare ther expꝛessely, y the veri church of Christ which he calleth ther the bodye of Christ, is the whole number of bothe good & bad, diuers of liuing & yet one in belife, out of which one church all the churches of heretikes be departed.

Now wher as Werns also saith, that saint Bernard calleth al the holpe ornaments harlattos deckyng, & game players disguising, as thoughe saynte Bernard byd as hym selfe dothe, mocke and scoꝛne all halotwing of copes, bestimēts and chalices, and such other ornaments as are vsed in the church about h diuine seruice, which kynde of halowed things frere Werns in mockage and scoꝛne accompteth among other prophane thynges, and toyneth together in the leafe of his booke next befoze, bookes, belles, candles, chalices, oyle, crisme, and holy water, with hoyses, hoūdes, and such other goodli geare: to heare him now make as though saint Bernard said the same, it is a thing to abhominable. For whyche cause to thentēt ye may the moze clerely know how farre said Bernard was frō

the fauoring of frere Werns herelles; I shal giue you a plaine sample or twain.

Sainte Bernard likeneth apostatas vnto the traitour Judas. I would frere Werns had spied and brought vs soozth that, for in that place he lykeneth vnto Judas, not onely those apostatas that cast of their habites and rñe out at rovers, as frere Werns dothe, & as Judas did after the maunp, but also those religious folke that are apostatas in their mynde, and yet by de still in theyr habyte and in theyr cloyster, because they can not runne out of theyr cloyster and caste of theyr habyte for feare of woꝝldye shame. Wp which woꝝdes of sainte Bernard ye may good reders perceiue, that

Bernardus serm. 3. super verbum tertium psalmi. 90.

suche apostasye as is in oure wretched dayes wyth muche people litle esteemed, was had in saint Bernardes time amog all chyzisten people for a thing so shamefull, and abhominable, that those whiche would faine haue runne out of religion, & thought the selfe in h fire almost al y while they wer therein, yet durst not for al y runne out, for the verye shame y ther should haue had to lōke any man in the face. Saint Bernard also detestinge such apostasy, & the pestilent heresy in to which such apostatas comonli do fal,

Wern. Ep. 141.

writeth vnto Hildebolus the erle of Tolouse against one Henrye an apostata, rñe out of religion, and coꝛruptyng the countrey with many such poysoned heresies as these apostatas do now. And to thentent that ye maye the better & the moze fulli perceiue the goodnes of saint Bernard in this matter, and hys fruitful labour and paine taken to the honoz of God and pꝛofit of chyzistē people, and by God againe warde with many great open myꝛacles alowed and apꝛoued against the sayd Henry frere Werns double brother, that is to wytte as wel in herelle as in apostasye: I shal reherse you somewhat of the matter out of the scoꝛy, that was bi a vertuous holy man, in the same time that the thing was done, wꝛiten in the lyfe of saint Bernard. In the parts of Tolouse, one whose name was Henry, sometyne a monke, and after y a leude apostata, of a verye vngacious liuing, and pernicious doctrine, by hys persuasible woꝝdes had turned the waninge people of that countrey, and as thapostel so: sayde of certayne folke, he liued in hypocryse, and lyed, and made merchaundise of theym by false sayned woꝝdes. For he was a manyfesse enemye of the church, derogating vnrerrently

Recently both the holy sacramentes & mynisters of y^e same. And he had now preuailed very much in hys malice. For as our reuerent father saint Bernard writing of him to the p^rince of Tolouse, amonges other thynges saythe: euerye where almost where he went, me might fynde the churches wythoute people, people wythout p^riestes, p^riestes wythout dewe reuence, and finallye ch^ristē men wythout Ch^rist.

The lyfe of Ch^rist was thyt from the babes of ch^ristē folke, whyle the grace of bap^tisme was denyed. P^raiers were mooste at, and the oblations for mens soules, p^raieng to sapntes; the sentence of excommunication, the pilgrymage of faithful folke, the building of churches, the sp^riting from bodely woozke on the holy daies, the consecrating of the holy creame and oyle, and finallye al maner ordinaunces of the church, were sette at nought. In this necessity this holy man ofte therunto instantly requyred by the ch^ristē folke of that countrey, at y^e last tookē his iourney, perswaded & brought therunto, by the most reuerent father in God Albericus bishop of Hostiens, and legate of the see apostolyke. And whē he came thither, he was receyued of y^e people there with an incredible deuocio, as though an angell had comen downe vnto thym frō heauen. For long myght he not tary with them, for that no mā was able to kepe backe the throng of the people frō him, so great was the multitude of them that came to him daily & nyghtly, calling vpon him for his blessing and his helpe. Yet p^reached he certain daies in the cite of Tolouse, and in all suche other places as that wretch most hadde haunted and most greuouly had infected many a simple soule in the sayth, in those places saint Bernard instructed & strenghtened them that were waueringe, reuoking them that erred, setting by agayne those that were ouerthrowen, ouerthrowing and keepyng vnder by his authoritie, the subuerters, and all those that were obstinate, all whom he ouerthrewe and repressed in suche wise, that they neyther durst resist, nor so much as appeare and shew them selfe. How be it thoughte that heretyke was then fledde, & had hid hym selfe, yet were his wayes in suche wise stopped, and hys patthes so beset, that scant he coulde after lurke fare in anye piacc, and was at the last taken and fatte bounde and brought to the byshoppe.

In this iourney of sainte Bernarde, God was in his said seruauit glorified by many miracles, while he called back the hartes of some from their wicked ecrouers, and soine also cured from diuers diseases of their bodies.

There is a place in the same country, called Sarlate, where after hys sermon finished, they broughte manye loues of bread to the seruauit of God (as the custome was euery where) to be halowed, which loues of bread he lift by his hand, & in the name of God blessed them wyth the signe of the crosse, and saide vnto the people: by thys shall ye knowe that the thynges which wee tell you be true, and the thyngs which these heretikes tel you be false, if ye se that your sick folke after that they haue tasted of this bread be cured. Then the reuerent father the byshoppe of Carnotenes, that greate famous manne byshoppe Galfride (for he was there presente and nerte the manne of God) somewhat fearing lesse that miracle of curing should not fal vpon euery sicke man that should eate of y^e bread, saide vnto the people: Those sycke folke shal fynde helpe that eate of thys breade with a good faith. But then saint Bernarde nothyng douting of the power of our Lorde, answered: That is not the thing that I would haue saide, but that verely who so euer take thereof shal be cured, to thentent they mai therby knowe that wee be true, and the very true messengers of God.

So greate a number of sycke people, by the taking of that same breade recovered, that the tidings thereof was published througout al y^e prouince, so that that holymen returning by the places nere there about, was for the intollerable concourse of people sayne to tourne out of his way, and feared to go thither.

How good ch^ristē readers, here may ye perceiue that holy saint Bernard, whose woordes frere Barns as thoughte saint Bernard were hys speciall patrone so proude maketh an ends of all hys peup^rthe procelle, is so fullpe, so open, and so playne agaynste hym in all hys whole heresies, that a man woulde meruaile where frere Barns wyt was whē he broughte hym in. For firste we haue sene that the very woordes of sainte Bernard which Barns bringeth, netwe framed by hym selfe, and falselye forged for hys owne auantage, do plainely make agaynst his purpose that he bringeth the for. And now ye see farther here, y^e saynt