

A Bernard also was very enemy to Barnes al other heresies, and not onely did preach agaynst the selfe same heresies that Barnes now setteth forth, but did also proue them false, and the faith of the catholyke church true, by manifolde open miracles. And finally wher Barnes reprooeth the church for persecuting of heretikes: ye se that holy saint Bernard whom Barnes so specialllye byngeth in for his parte, did plainely pursue them, & laboured for theyr punishmet himself.

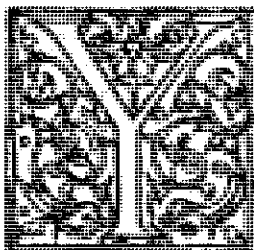
And farther haue I shewed you, that saint Bernarde in the self same processe out of whiche frere Barnes hath pyked and falsified those fewe wordes that he byngeth, both plainely to frere Barnes confusion in his principall purpose of his church, declare and make open that the very true church of Christ his mysticall body here in earthe, is no secreete vnknowen church, as frere Barnes goth about to make it seme, but is out of al questio, this one comon well knowen catholyke church of all christen nations, as I before haue specified, leste together in the flocke of vnitie of the knowen catholyke faith, distinct and deuyded from all the manyfolde wythered bzaunches of so many sundrye scyphes and sectes, as from the beginning vnto these wretched daies haue wyth obtrinate malpce wylfully fallen therfro.

And in this wyse good Christen readers hereende I this boke agaynst frere Barnes euill and vnchristen processe, wherewith agaynst his promise of Christ the diuel and he labour in bayne to pull downe Christes church.

Thus endeth the viii. booke.

The .ix. booke

Which is a recapitulacion & summary profe that the comon knowen catholyke church is the verye true church of Christ.



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ches ye shall if ye consider well the descriptions and the differēces, beside that neither nother of the proueth hys owne church, yet ye shall I say see that neither of their churches can stande and agree wyth other.

Now if I should farther shew you as I gladly would, sauinge that it woulde aske moze tyme and labour then were wel done to leefe: els would I gladly as I sayde haue shewed you both Luthers church, and Husles church, & Huskyns church, and yet some other churches of mo mennes making to, every one of all which hathe buylded theym selfe an vnknowen church, in the deuising wherof they haue gone so farre beyonde theyr owne wyttes, and set by their churches so farre aboue his sunne, that who so rede them and consider them wel, will surely thinke in hym self that when they sat & mused vpon that matter, they were so farre inspired with the spirit of the buttery that the goose was ouer the mone. For besyde al theyr other folies to frantike for anye man, neyther in the people of theyr church, nor in the signes and tokens wherby theyr church should be knowen (for knowen wil eche of them haue his church, and yet they wyl al haue all their churches vnknowen) not one of the agreeth wyth a nother, sauynge that as eche of them would haue his church by some signes and tokens knowen, so wil they al haue al their churches vnknowen. And in conclusion so they be in dede, and to no man moze vnknowen then euerye mans owne to himselfe.

And yet al their owne sygnes and tokens if they wold folow them, wold lead them plaine vnto our owne comon knowen catholyke church. For there is not a signe or token that ought is, that anye of the al haue deuised to know his church by, but it is (as ye shall after se) playnely fouden in this knowen catholyke church.

But while they be not content to know ledge this knowen church for the verye church, not withstanding that they see therein the very markes and tokens of the verye church that they deuyse for sure markes them selfe, but wyl for all that go runne out of this knowen church, in which they finde their markes, to seske a church vnknowen, whiche neither by those markes nor anye other they shall neuer finde while they lyue, nor if there wer any such, and that they should happen on it at aduenture, yet by those markes, nor none other they coulede neuer know

Aknow, and of a very trouth, very church such as any of them al deuise is there no where none: fare they not therfore al the whole mainy like a mad sozt of dzonken sottes, that when they were sytting by the fyze so warme them, were sodaynly fallen in such a frantike folpe, that wening the very fyze were not that they syt by, would runne out rashly in a sodaine rage every man a sondry way to seeke a very fyze somwher without in the frost.

Surely good chzisten readers, ther is a plaine figure of these false foolish brutish beastly folke in holy scripture in the six. chapter of Genesis. For like as ther the beastly Sodomitites were so stryken wth blinde by the stroke of God, that they fumbled about and coulde not fynde the dooze, to enter inso Lath his holi house, which they went about wyth theyz abominable beastlines to polute and defile: so these beastly people these abominable heretikes, whiche nothyng so greedely go about, as to polute the sanctuarie of God, and shame theyz owne mother holly church, where as if they sarped wyth her, thei might by the motherly cure and diligent helpe of her, attaine remedye of their other sicknesse, they runne out in a mad rage, and yet haupngs an imagination of som truth remaining in their mad heades, that is to wytte that out of the church there can none helth be had, they wander about seekyng the church eche a sundry way, and eche alway leauing the church vpon his backe as they went out at seuerall doozes, the farther euer that eche of theym gothe foreward, the farther euer eche of them goth from her.

And they be not onely fallen in thys frantye that they go farther and farther from her to seeke her, but whyche is the most madnesse that can fall in a frantik head, they confesse euerychone that they go seeke her, whom if they might hap to fynde, they coulde not yet tell whyther they had founde her or not. For they confesse al the mainy that the church which they seeke is and alwaye shal be, vnknowen. And yet do they for all that of their farther folpe, deuise eche of them tokens whereby the myght be knowen, and say stil for all that that the can neuer be but secrete in this wo:ld wher thei seke her, and euer moze stil vnknowen.

Wherfore good chzisten readers, lettyng those sonde selowes alone, and leauyng them seekyng the church, whych whyle they go fromwarde, til thei tarne

backe againe they shal neuer fynde: we shal for an ende of all this whole matter nowe in this last booke, shortly gather together and in a bziere summe, ponder & consider the substaunce of such things as haue at length ben sayd in these eight bookes of this whole woorkke befoze. At al which I wyl in thys one booke byyng you forth, but the trutthes touching the prooze of the comon knowen catholyke church to be the very church of Chziste in earth, that in such wyse hath and euer moze shal haue the true doctrine in her, that she shal neuer be suffered of God to fal in any dāpnable errour. These prooves wyl I shortly gather you together, wth very litle reasoning therapō, except the fewer things, for as much as ymoost part shal be suche things as already be debated, argued & proued in mine eght former bookes of this woorkke, where in I haue confuted the contrarpe folies of Lindall and frere Warns, which bookes if they can betwene them bothe well answer and auoyde, than that thing ones done, they shal haue answered the great part of y^e shal shewe you here. How be it some things yet shal I shew you good readers in thys lasse booke belyde, that shal haue such bygour and strenght therein, that though they had (which I wotte well they neuer shal) wel and sufficiently auoyded al that I haue answered the in al my former eghte bookes, yet shal the rest of those reasons and authorities that I shal in thys last boke byyng you, clearely confute al that euer they haue wyrtten in the matter for theyz partes both, and clerely proue you mine.

Fyrste good readers it shal be necessary for the better perceiuing, that we consider by what meane and what wise we come to this question of the church. For when ye see for what cause these heretikes byyng in question and in doute, thys questionelle and cleare vndouted church, than shal ye thereby see a special lyght to put a wate the darknesse wth, in whych they would sayne walke, and to perceiue theyz leygier demaine, wyth which they would iugle forth their fallhood and thist the trouth asyde.

We wotte well fyrste (good readers,) that all the varyaunce betwene theym and vs, ryseth vpon the suretye of suche things as are to be believed vpon the losse of saluacion.

In these things both they and we be wel agreed, that reason hath no ful and perfitte instruction wythout help of re-

Helth cannot
be had out of
the church.

Reuelacion. For not onely in thinges onelye to be believed, but in many thynges also that are to be done or lesse vndone, for anye thing that reason can tell either them o, vs, wee be fayne to seeke the certaintie of reuelacion.

Reuelacion.

Now they and we be bothe I suppose agreed, that reuelacion is in generall, the shewing of a thing by God vnto hys creature, eyther immediatlye or by a meane, in some such wyse that the same creature by his onely naturall powers, should either not at all, or not so fullpe wythout that shewyng haue attayned the perceiuing therof.

But now begynne they and we to varye vpon the meanes of reuelacion. For we saye that God hath made his reuelacions to hys churche, partely by wyrtynge, partely wythout, and that in those twoo maners the reuelacions of God shal abyde and continue in his churche, in scrypture and traditions deliuered by theuangelistes and apostles of Christ vnto the churche, and that ouer that, Christe hymselfe and hys holpe spyryte, do stil by secrete inspiracion, reuele & open vnto his churche, euerye necessarye truth, that he wyl haue his churche farther know and bounden to beleue.

But of thys saye they the contrarye. For they saye that God albeit that vnto the church of Christ he dyd geue all hys reuelacions without wyrtynge, and not one by wyrtynge (for the true explications of the olde scrypture by him taughte and before not perceiued, he gaue his church in the beginning without wyrtynge) yet they sai that the euangelistes and apostles did wyryte all those thinges, as far as they shoulde be necessarye for saluacion, so that the copys of scrypture being fynished in the apostles daies, our Lord neuer gaue anye necessarye reuelacion

Synce, nor neuer wyl agayne whyle the world shall stand. And this they saye without anye prooffe, and byd vs be hold vpon their bare woerde to beleue theym. But God they wyl in no wise that any man shall beleue wythout wyrtynge. But this foly of theyrs I haue fullpe confuted, bothe in diuers other partys of this woerke, and specially in the laste chapter of my thirde booke.

But than go we farther wyth them, and sythe they wyl beleue but the scrypture, we tell them that there arise many doutes vpon the scrypture. And we aske them how we shal be sure of the true vnderstanding of the scrypture, concerning

such doutes as ryse vpon any necessarye pointes. For of such pointes great doutes there arylle many.

In this question they be loth to come nere the paynt. For first they tel vs that there bee no suche doutes, but that all thyng is in the scrypture as playne as a packe staffe. For they saye that ther is no difficultye nor hardnesse appearing there vpon, but that by conferring and comparinge one place wyth an other, euery manne maye fynde out the trouthe well inoughe.

Than tell we theym that though they sayde trouthe, that euerye man myghte by suche collacion of euerye place wyth other fynde out the trouthe, yet were it not playne for euery man, nor yet playne for any man, but for him that coulde so do. And yet not for him neither fullpe so playne as a packe staffe, sythe it wyl make some mannes handes rough with tournyng the booke so often to and fro, before he trye oute euerye suche trouthe on that fashyon.

Also we shewe theym, that whan of euery man that haue so turned the booke to seeke for it, some haue taken & vnderstande the scrypture one way, and som tournyng the same booke and searchyng therfore also, haue taken and vnderstanden it an other waye. Nowe rplyeth the dout for him that hath not turned it hymselfe, nor can net so good skil thereof, by what meane he maye be sure that he myste take not the trouthe, yea and also by what meane eche of the tother also that hath so tourned the booke hymself, maye be sure that hymselfe be not deceyued, as well as he weneth the tother is that taketh it contrarye to hys mynde, namelye whyle he seerth that among the other that thinke him deceiued, ther are men that haue witte and learning as he hath, and haue taken labour about it as hymselfe hath done.

Then adde we to thys, that the booke of scrypture hath such things in it wyrtyn by Saynte Paule, as he confessed harde by Saynte Peter, and therefore harde woulde it bee to make therein all maner thyng so lighte.

We laye also that the scrypture is in the Apocalypes called the booke clapyed with seuen claples, which the lambe shetteth, and then dothe no man open it, and the lambe openeth it, and then doth no man wytte it.

But whan we tel them this, the glad be they. For then they thinke them selfe at home

The scrypture vnto heretims is as playne as a pak staff.

C

1. Peter. 2.

Apoc. 6.

At home, and say that we say truth therein, and that of trouth no man can teach it but God himselfe. And then they help vs forth therewith, reherfing the prophesy of Esay recited by our sauour in the gospel of Iohn, that al me shalbe taught of God, and that therfoze to whom soeuer God wil open the scripture, he shal vnderstand it, and they that he wyll not open it to, they shal reade it and vnderstand it not, but hearing it, thei shal not heare it. And of these two sortes the tone is (saye they) the number of hys electes, and the tother h number of reprobates. For hys electes he wyll teache they say, because he hath chosen them, and the tother he wyll not, because he woulde not choose them.

Nowe when they tel vs this tale, and that wee see that it were a longe tale, a straunge, and a darke, to fall in dispitions vpon Gods election, preselection, predestination, and eternall sentence of reprobacion: we spare and forbear those matters, and bring them a litle into the light out of that depe darkenes in which they woulde faine walke. And wee aske them therfoze whether not withstanding all this teaching that God teacheth hys electes himselfe, whether he do not I say commaund al folke elect or not elect, to come to baptisme and to beliefe, & learne the same, either by declaracion of scripture or other wise of mens mouthes, such as himselfe by a certaine order & fourme fro time to time appointeth for to teach them: For did he not send his apostles & his disciples to teache and preach. And byd he not bid saie Peter sede his shepe. And did he not saye he that heareth you heareth me, & he that despiseth you, despiseth me. To this though they be loth, yet be they fayne to come & agree. Well say we then, whosoever so doth & lyueth well therewith, shal for al this bablyng be saued, and shalbe an elect but if hymselfe be the letta. For no man shal be reprobate and dampned without his own default what so euer they say.

Then aske we them farther, whyther Christ ment al this, but for the apostles time alone, or elles to endure after for euer, that men should beside the inward teaching of God, be taughte euer outwardly one man of a nother. This conclusion they graunt also, not onely for necessity that reason & scripture diueth & forceth them so to doe, but also for that they must els graunt that there were no saule why they should preach themselfe,

& preach they wil theselve to dy therfoze.

Then aske we them, whyther that company which come together to learn and to teache the right faith, and to liue in baptisme after the professie of Christs faith & doctrine of liuing truly taught and lerned, haue the assistance of Christ and his holy spirit therein or not, & whether of that company, or at the leaste of some part of that company, these words of Christ be alway verified: I wyll not leaue you fatherlesse but I wil send you an other comforter that shal teache you al thing, and lead you into al truth, and I my selfe am with you all dayes vnto the ende of the world.

To this in conclusion they confet also. Then say we farther, that for as muche as they with whom Christe is perpetually assistent, and whom he leadeth into al truth, be they that haue the surety of doctrine, therfoze of them it is surety to learne, as wel the necessary vnderstanding of scripture as al other necessary lessons besyde, if any thing be necessary beside scripture.

To this they be also as farre as I perceiue diuine in conclusion to condescende. Then say we farther, that it foloweth also therevpon that of them also that haue that perpetual assistance of Christe and his holy spirit, we must learne thys also, and haue this dout of them soyled, & belieue them therein, that is to wit, whether there be besyde the scripture any necessary thinge to be learned. For they wyth who Christ and his holy spirit is euer more assistent to leade them into euery necessary truth, they I say can not dāpnably erre in that point, but it must nedes be that if they think ther be things necessary to be belieued beside the scripture, then so there be in dede.

And in thys poynte oure aduersaries wyll agre with vs I thinke. For yet in al thys way they may wene they walke saufe inough. Then descend we somewhat lower, and aske them whether they with whom Christ hath promised to be assistent here in earth vnto the worldes ende, & with his holy spirit to lead them into al truth, be any one particular person alone, or a congregacion & company.

To thys yet because Christe abydeth here in earth with no one man perpetuallye tyll the worldes ende, because no man abideth here so long himselfe, our aduersaries will agree that he speaketh it of a congregacion. And finally they wyll agre that the same congregacio in

f. iiii. whiche

Esay. 54.
Iohn. 6.

Math. 28.
Iohn. 14.
Luc. 10.

Iohn. 4.
Math. 28.

Math. 28.
Iohn. 16.

Which that assisence is, and by that assisence, that faithful true persit doctrine by the inspiration of the spirit, is the very church of Christ, and that al the particular partes thereof as wel men & women as the particular companies, make one whole vniuersal church of Christe thozow the whole wo:ld. This wyl they not let to agree, for yet they maye wade on well inoughe.

But then in this we bar with al our aduersaries, that all they saye that thys church is a companie of men & women vnknewen, which vnknewen church diuers of them frameth of diuers fashions, some making it of metely good, some of very good, some of so good as they be no such, and some of such as be (they saye) both good and bad al at ones. And some one man maketh it of no fashions then one, as **¶** Indal doth and **¶** Wans bothe. But in that one pointe for al that agree they al together, that they would euerychone proue the true church vnknewen. For if the church be knowen, then bee these folke knowen al for heretikes.

The true church,

And we on the tother syde sai, that the very true church is knowen, and that it is finally without any farther sutteltye this comon knowen catholyke church of al christen people, abiding in the olde so long continuing stocke, agreeing together in faith & doctrine, al be it plying of the greate multitude be farre vnylike the perfeccion of their profession.

Howe good christen readers in conclusion it appeareth planelye betwene the and vs, that a very church of Christ there is, and euer must be in earthe, tyll Christ come agayne vnto iudgemēt and ende al this wo:ld.

And it is plaine also, that the church which they & we both do seke in this question, is not the church in heauē toward which we be walking, but the church in earth in which we be walking.

And this is a clere thing also, that albeit mē may speake of diuers churches, as of a church of good men, a church of euyl men, a church of both, a church of electes into baptisime, a church of eternal electes, a church of repentauntes, a church of impenitentes, a church of those that stand for the while in the state of grace, a church of those that are predestinate vnto eternal glo:ry, yet bi how manye maner of meanes so euer a man may vse that word church, plaine it is the church which is the very church of Christ here in earthe, is for all but one

church, though the same haue as in dede it hath, many particular partes, whereof for the conuenience and agreement with the whole church, euery one company is called a church. But the whole very church which is therfore called the catholyke church, that is to wyl the vniuersal church, this can be but one.

Finally it appeareth plain also, that the cause for which they and we bothe seeke out the very church, is because we might attaine thereby the surctye of the very truth in doctrine, be it onely bi the true vnderstandinge of the scripture, or by the scripture & other reuelacions beside.

Now these thinges thus betwene the and vs agreed, as I thinke they needes must, and in effect they do content and agree with vs, let vs go farther and consider the point that standeth betwene vs in variauce, whych is in effect but whyther the very church of Christe that we both seeke for, be this comon knowen catholyke church of ours, or som vnknewen church of theirs.

In which thing I wyl shew you first that it must needes be a knowen church and none vnknewen. Which one point pved alone, quyte ouerthoweth al the.

Secondlye I wyl proue you, that the very church is thys knowen catholyke church of ours.

Thirdly wyl I shewe you, that yf it be an vnknewen church, yet is it a part of this knowen church, and none vnknewen church of any of al theirs.

Fourthly wyl I shewe you, by what markes and tokens parts of theyr owne deuising, part other beside, that euery man may plainly perceiue & se, that the very church of Christ here in earth, neither is nor can bee no maner church of theirs, nor synallye none other but this comon knowen catholyke church, which all they refuse.

Let vs go now to the first poynt, that is to proue you that the very church of Christ in earth, is & must needes be a knowen church, and no church vnknewen.

For the first p:ooof of this poynte, I wyl begin euen at the point wher I left, that is to wytte, at the cause for whyche we be, bothe they and we giuen to seeke the church.

We se wel that by the deduccio which I haue made you, the cause of the church is to seeke the church, is to learn of the church the sure necessary truthes conteyned in the scripture, and to be learned, whych is to seeke the expolicio of the scripture in such things church. The cause is to seeke the church.

is true

As true and whych is false. But than of an vnknown church no man can lerne by giuyng credence therto as to the church, no; rehening hymself the more sure by the teaching therof as of the church.

For who canne geue it credence as the church, that canne not know it for the church? Wherefore it must nedes folow that the church must be a known church. Howe if they denye my deduccon, and say that the cause whi the church is sought for, is not to learn of the church: they must first auoyde the deduccon by which I haue proued it, and than of the selfe they muste assigne vs some other cause. For whye eche of theym go seeke the church, which church theym self say can not erre, some cause they thinke ther is whi they shoulde do so. Let them than assigne that cause. We see well good readers that neyther Tyndall nor Warns assigneth any cause. And I thal tell you wherefore. Luther hymselfe that wrote of thys matter befoze them, assigneth a cause and saythe: that though the verpe church be not a known church, yet ther must be a church certaine and known, to the entent that y preacher may know to whom he shall preache, Thys reason was by one Kollus proued so foolyshe and so vreasonable, that Tyndall and Warns bee bothe ashamed thereof. For wel ye wote, al be it that they that haue the spiritual gouernaunce of the church, ought to preache vnto it, yet maye a man preache to that company that is no part of the church, no; none of the church therin. For he may preache y true faith of Christ vnto Turkes and Saracyns, to byng them into the church.

And therefore Tyndall and Warns, though they do bothe affirme that there is a very church of Christ in earth, that can not erre, and eche of theym goeth about a contrary waye to seeke it: yet assigne they no cause wherfore, no; what they woulde do wyth it, if they myghte hadde to finde it, because they perceyue both by the foolissh cause y theyr maister Luther laied that the very cause must be not to teache it though one teache another in it, but rather to learn of it for the surety of the doctrine y is no where but in it, because in it onely Christ & his holy spirite is for euer assistent, to teach it & leade it into euery trowth. And of thys cause assigned, they see wel the self, that sith no man can be sure of an vnknown church, it must nedes folow y the verpe church the which ca not erre, & bi whole

teaching therefore a man maye be sure, must nedes be a known church. And thus haue I ones proued you y the very church must nedes be a known church.

Another reason to proue that the very church is a known church, is thys. That there is a known church, euery man seeth and euerye heretike agreeth. But of all those that saye that the same known church is not the verpe church, but that an vnknown church is the verpe church, neuer one coulde byther to proue it, but euery one that hath gone about to proue it, hath proued hymselfe a foole, and hath had eche of hys owne selowes against him. For none of them agreeth with other, but eche of them hath assigned a dyuers church from all hys owne selowes. Whereby it appeareth wel that al their deuice of an vnknown church, is but a very fantastical imagination, lyke (not as frere Warns mocketh) to *uentio secunda*. For that wyl be a lyttle better proued than he proueth hys vnknown church, but like vnto *lapis phisosophorum*, or to *quinta essentia*, whych neuer man could make per, but as for to make *aurum potabile* that is a plaine comon practyse. For there are inoughe that canne turne into drinke, both gold and siluer, coper, brasse, and pewter, & anpe maner thing that men may get any money for.

Another reason is there to proue that the very church must nedes be a known church. For al they whych deny it & saye it is vnknown, yet in their pryuysh practices wherby they woulde proue it vnknown, & wherein they describe eche of the their own fantastical church vnknown, there is not one of them, but he deuisech and imagineth markes, tokens, & signes, by which his vnknown church, and which he saith can not be known, may for al that be known, as ye se both by Tyndal and Warns.

Than say we thus vnto them. Syys, if it be necessary that the verpe church shoulde be known, God which ca make a church as wel as anpe of you, hadde of lykelyhood made hys very church, a church alreadye known. And yf it bee not good nor necessary that hys verpe church shoulde be known, but that god hath hymselfe for that cause made it vnknown, and such also as al you say that it can not be known: wherfore are all you so mad to breake your sonde feable byaines about it, against your own purpose, to make it apere & be known: what thal they say to this trowth vs? In good faith

A faith I can not tell, sauing that to saue them self, thei wil I wene assay to steale away in the darke, with som such riddels as Lindal doth, and liks as he wyndeth out with synning and yet not synning, & errour and yet none errour, so wyl they come at lasse with knowen and yet not knowē, and church and yet not church, and Christ and yet not Christ, and God and yet not God to.

An other reason is this, the comon articles of the faith be requisite to be had of euery man, befoze he meddle with the reading of the scripture. For if he shall without knowledge had of them befoze, and without firme credēce giuen to the befoze, go seke them out in the scripture, he shal both be long ere he get them, and shal also stand in great peryl to fal into the contrary herelies, as other heretiks haue done befoze.

But than those articles must som mā teach them, or giue the the Crede wher in they be contriued. Which who so do, if they belieue him as a priuate persone, they can giue him but syghte credence.

Wherfoze his credence dependeth vpon that that he is one of the church, and teacheth and giueth that the whole church hath receiued of God, and beleueth and deliuereth to be belieued. But he that teacheth these articles, or deliuereth thys Crede, can not be knowen as a member, or a minister of a church vnknowē, nor they that referre all vnto the scripture, can not say that any man can befoze the scripture wel knowen and vnderstande by him, know what the church vnknowen belieueth, ergo the credence of him that shuld teach those articles or deliuer the Crede, dependeth vpon a knowen church. And no church can haue credence in matters of true saythe, but the veri true church, ergo a knowen church is the very true church, and than is the very true church a knowen church.

Howeouer it is now agreed at the last by Lindal, and none of al these heretiks do denye it, but that the perpetuall byrginitie of oure Ladye is an vndoutable truth, & to be beliened when it is taught though he mighte be saued by the beliefe of other articles if he had neuer happed to heare woꝛde of thys. This doe these folke agree, which yet say the veri church is vnknowē. But than I aske them wherfoze they thinke them selfe boundē to belieue, he can not saue by the scripture. For y scripture doth not proue it. And that is so farfoꝛth true, that saynte

Hierom, which for that article argueth against Heluidius the heretik, doth not proue, nor so muche as goeth aboute to proue it by any one woꝛde of scripture, but onely proueth Heluidius a liar, in that he sayde that the scripture sayd the contrarpe.

Howe sythe they belieue that article not for y scripture: wherfoze thinke they them selfe bounden to beleue it? Not for any one mans woꝛde I suppose, specially sith no one man that sayth it, speaketh of any reuelacion that himself hath had of it. Ther is no dout, but the cause of the bonde they must lay to be the bond wherby we be bounden to giue credēce to the whole church. And this church can be none vnknowen church. For we can not know what the vnknowen church belieueth, ergo the church that they belieue therein, and which they thinke the selfe bounden to beliene therein, is a knowen church. But they wyl thinke them selfe bounden to beliene no church but the very true church, ergo by their owne reason, the very true church is a knowen church.

If they wyl answer and saye, that by the scripture they knowe what the vnknowen church beleneth, for thei know that they belieue al the same things that they see them selfe be by the scripture to be belieued. To this answer ye wot wel, that this obieccion of the perpetual byrginitie of our blessed Lady, is a playne stoppe, sith they can not be sure by the scripture, that the vnknowē church belieueth that article that they fynde not surely taught in the scripture. Also yf it were so, that they might here after fynde in y scripture such things as may clerely proue the article, as peradventure they may, for many miseries are there in the scripture mo then are yet peradventure vnderstanden, and also me seemeth that it may be metely well proued by the plaine scripture in dede, by suche a meane as these men I wene wyl not speake it, for it appeareth as I haue declared in my dialogue, y our Lady had bowed perpetual chastite, and then considerynge that she dyd neuer actualy synne, which she should haue done if she hadde broken her bowe, wherof wec fynde no dyspensation nor sufficient prouffe of the breach therof, these things set together seme to proue meetely well the perpetuall of her byrginitie.

But yet sith no prouffe of scripture can serue the by Luthers rule, but very plaine,

The perpetuall byrginitie of our Lady can not be proued by scripture.

A prouffe of our Ladyes perpetual byrginitie.

plaine, open, and euident, they wyll neuer proue this point by scripture, & also not so muche as speake thereof, because freeres that breake their vowes and weddennes, haue no list to be acknowe that our Lady did vowe chastity.

And of very trowth, both in this point & many other necessary trouthes, though they be spoken of in scripture, and some insinuacion made of them, & some lpyght geuen towarde them: yet many circumstaunces considered, it shal wel appeare that the fulnesse of the perswasyon and sure beliefe groweth, by the secreete reuelacion inspyred by the spirite of God into his whole church, and wyth credence gyuinge thereto, inspyred after into euery manne that commeth thereto and learneth thereof, and that of none but of a knowen church.

But as nowe I was about to saye, yf these folke wil (as I wote wel they wyll not) saye hereafter in tyme to come, that this article is proued by scripture, and therefore they perceiue by the scripture what they knowen church belieueth therein: this wil nothing hurt myne argument. For yet shal they be dzyuen for al that, to graunt that they could not be fore lay that cause of theyr beliefe, al the while that themself perceiued it not proued by scripture, which hath bene per euer hitherto, as ye plainely perceiue by the. And so shal they be faine at the least wise hitherto though they woulde after change, to confesse yet for al this while that they haue in thys article believed some knowen church, and consequently shal they therby be dzyue to graunt that the very church of Christ hath hitherto bene openly knowen.

Another reason that the very church must be a knowen church is thys. God hath euer from the begynnynge had hys church a knowen church, in the place where he woulde haue it. For fyrste the church was increate, that is to wyt the church or congregacion of the thye eternal persons, of which eche knew other.

Second was his church of the whole number of angels, a knowen church eche to other, al good at the fyrste. And when Lucifer wyth hys felowes offended so highly in pryde, that they woulde out of that church, as Luther and his felowes by pryde are gone out of this church: yet after their sinne conceiued till the vengeance taken, they wer stil in one church were the tyme longe or shorte. And then was ther as it semeth in heauē, one knowen church for the whyle of both good and bad together, as ther is now in this church. But as soone as God had expelled those heretikes and scismatikes out of heauen, as the church hath expelled these heretikes and scismatikes here, as it alway both expel and put out all such other, when their obstinate & vncurable malice is perceiued: then remained ther in heauen a knowen church of onely good, and wyth Lucifer in hel a knowen onely church of onely nought, and eche of these churches for euer.

Now if any man wil here object and argue that the euil angels taried not in heauen at al, but that in the turnyng to them selfe or to Lucifer, was in it selfe a turning from God, and a leeing of their state, and no tyme of tarpenge betwene their synne and their expulsion, but that as receiuing of synne is expelling of grace, so was in them the conceiuing of pryde the losse of heauen: I wyll not at thys tyme prolonge thys matter with that dispicions, whiche if euer we fal to, they shal peradventure then finde that I might defende this wel inoughe. And if I coude not, they shal peradventure finde farther, not so great change in the matter for my princypal purpose, that I should greatly neede.

And therefore for the whyle without a nyne moze reasoning, I saye yet agayne, that sythe it appeareth by scripture, that they were expelled and putte out of heauen and thzowen downe thence, and not but for theyr synne, and therefore not before their synne but after: they tarped there tyll they were putte thence, and so were there that whyle bothe good and badde together.

Moreouer, God beganne his church of mankinde, a knowen church in paradys. And when man and woman had offended both, both I saye in breache of Gods commaundement, but not both against faith and beliefe of Gods words, for Adam was not deceiued as Saynte Paule saith: God punished it & draue it thence into earth, and there made it and kept it a knowen church of folke, some tyme good and sometime some good and some bad. For out of this church when God expelled Cain & his generacion, yet kept he the knowen church of the good & faithful generaciōs knowen. And after whē he washed away y whole people of the earth, he reserued in the ship of Noe the knowen church of a fewe folke, & yet among these fewe not alway good.

After

After kept he and contynued his knowen churche of faythfull generacyon to Abraham, and in Abraham & hys succession & after called that knowen church in Egipr, though it were then warē very weake in faith wyth the felowship of idolaters and subieccion vnto faithlesse folke. And that knowen churche he called and brought thence into deserte vnder Moyses and Aaron, & in deserte kept it a knowen church. And whē thei warē idolaters heretikes, and scismatickes, he punished them and deuided comonly the faulty from the flocke, and either killed them, or bi the death of part of them, chaunged and amended the remanaūt.

After that he continued his knowen church vnder iudges, priests, prophets, and kings, in the twelue tribes of Israel, til the dayes of Koboam the sonne of kynge Salamon.

After that, whē the ten trybes for anger swarued and departed from theyr owne naturall lyege Lozde vnto Hero-boam: then remayned as saynte Cypriane saythe, the verye churche in Judea, and in these two knowen tribes he kept his knowen churche.

Very trowth it is, that lytle and lytle the same knowen churche decayed, and waxed weake in faith, and new nough-tye doctrine against Christs compynge was spzongen by therein, and the weede beganne to ouer grow the cozne. But yet for al that vntil his owne compynge, there he kepte hys knowen churche that was then called the synagoge of Moyses, and so was that his knowen church his churche, and the trowth of doctryne so preserved therein, that in it was the trowth, and many good faythfull folke therein, and onely in it was the trowth as manye false as were therein, as our sauoure wytneseth hymselfe vnto the woman of Samarye, sayeng: you woꝝ shyppye ye wotte nere what, but we woꝝ shyppye that we knowe, for healte is of Judea.

Now when that in the synagoge the knowen church of God, there was grown so greate confusyon, & al be it there were many good faythfull folke therein, yet by the meane of many euyl maister abydyng wyll amonge the good, manye lighte people beganne to be mysse ledde: God of his goodnes not wylling to suffer the people to fall in perplexitye, but that they should easely and readelye besure of the true doctrine, came hymselfe downe, the second person of the trinitye

egal wyth either of the swayne, and by the sending of the farther, and the working of the holpe ghoſte, and yet as well the sending as the working, the deede of all thzee, became incarnate, and tooke fleshe in the pure wombe of our blessed lady, & being in her holy bely very fleshy, very soule, and very God, in one perſite person of our sauour Chyſte God and man together, was of her boꝝn in Beth-lem without paine, as he was begotten without fleshy pleasure. And after he gathereth his apostles and his other disciples, and began his owne new church of Jewes and Gentyls bothe, and was hymselfe the heade coꝝner stone wyche the Jewes reꝝoued and reiected, and woulde not be buyded vpon it, and yet was he layed for al that for the very angle & coꝝner stone, vpon which bothe the side walles of the Jewes and of the Paynims were ioyned in one together, as it was by Dauid prophesped. The stone which they ſwer in buildig haue reꝝoued, here is it made for ſ hed of ſ angle.

Here began he his churche a knowen church, and a notable and well knowen. Also of that same knowen church so begun, ther hath bi succession continued a church this. xv. hūdzred yere wel knowen.

Finallye after all this woꝝlde ended, when Chyſt shall deliuer the kyngdom to his father, than shall God haue his vniuersal church a knowen church for euer. Wherefoꝝe syth God hath had from the beginning, and from befoꝝe al beginninge, and shall haue in the ende also to last withoute end, his church euer knowen in heauen, and hath hymselfe both at the first making and at eueri chaunge synce, made his church in earth a church well knowen also: what cause haue these folke now to say that he wyl haue his church in earth vnknown.

Whereoꝝer, the head of the church is, & fro ſ beginning hath ben a knowen head. And as y man hath ben sometime good mā & sometyme an euyl, & yet for al that as wel the bad as the good, hath wil ben head of the church and a knowen heade: what cause haue they to say that any of the members maye not be a member of the churche, though he be an euil man: but woulde make as though God hadde sette a knowen heade vnto an vnknowen bodye, and made a shepherd vpon suche a flocke of sheepe, as he could not wytte which they were.

To this argument they wyl giue two solucions. One, by denpence that God hath

John. 4.

Math. 2.

Psalm. 117.

A hath made ouer hys church euer moze a knowen head. And an other aunswer wyll be, that the knowen head is heade, but vpon the knowen church, and that the vnknowen church which is the very church, hath an vnknowen head, which is they wil say none but Chzist.

To their first answer, when we repli that passing ouer al the tyme from Adā to Chzist, Chzist was himselse a knowē head vpon his church of his twelue apostles, and vpon all his disciples that he tooke into him both the good and y bad, and than he appointed sainte Peter for his succellour, and head and chiefe shepherde to fede and gouerne hys whole flocke after his death, and so foorth the

John. 23.

W succellours of him euer after: to this they wyl graunt that Chzist was head of his very church, that is to wyl they say of the vnknowen church, and yet hys knowen church, that is to wylte, the church that was knowen to hym, for he allwape knewe who were his. And of the same vnknowen church he is y head styl. And here wyl they fall from reasoning into preaching, and wylte a gape glorioz processe wyl they describe vs the holynesse of that both knowen & vnknowen head, and the holynes of y both knowen and vnknowen body, the heade knowen to the body by hys voyce, and y body knowen to that head by his sayth. And than as they wyl first fal from prouing to preaching, so wyl they soone after fal fro preaching into they vnreasonable raylyng, againste all the knowen church and al the knowen heades thereof from Chzistes dayes to they owne. And in all that railing wyl they soget y rypauldous heades of they owne churches, the freres that runne in apostasy & make whores of nunnys, and runne wyl they soorth al againste ours. And first wyl they fal from saint Peter, & refuse hym for head of the church, & so foorth downe all the remanaunt of his succellours by rowe.

But we shal not neede to dispute thys popnt with them for thus farre foorth as yet. For if Chzist dyd dot appoint saynt Peter for the chiefe shepherd ouer al his flocke, yet can they not say nay, but that yet at the least he appointed saint Peter with ocher, and that they were all knowen heades. And they dyd also substitute other whyche were knowen heades also. And euer after by succession knowen heades to succede, of suche as bi the blessed sacrament of holpe orders were

by special consecracion, as by a certain spiritual generation bozne enherptable to those roumes.

Thys popnte make these heretikes at the sacrament of order neuer so manye mockes, for hatred that they beare to all good order, and the great hunger y they haue to bynge all out of order) yet that thys is the verpe order, the plaine scripture proueth them. And that thys hath euer synce Chzistes owne daye bene the contynuall vbled order, as shamelesse as they be they can not for shame say naye.

Than conclude I yet again as I beganne, that s ythe God dydde ordayne knowen shepherdes vpon hys flocke, that is to wylte vpon hys church, hys flocke muste bee a knowen flocke and a knowen church. For he would as well that the shepherde shoulde knowe hys flocke, as that the flocke shoulde knowe they shepherde.

Now after they first answer thus answered, they wyl come in wylte the seconde, and saye that Chzist dydde ordayne those knowen shepherdes for the knowen flocke, that is to wylte the knowen church whiche they denye not to be a church. But they denye it to bee the church, that is to wylte the very church. For that is (wylte they say) the secret vnknowen church, wherof only Chzist is head, and no man vnder him but himselse, and whych church is therefore free & subiect vnto none other, neyther lawe nor creature, neither in earth, hell, nor heauē, but they be Gods good holy children liuing in the lawe of the spirit and theuangelical freedome to do what they lyst, for they can list no thing but as the spirit leadeh them. And therefore hath not al the world any power to make any law to stop them of they holy high way, no not so muche as the breadthe of one here.

To this aunswer wyl we aske them, whether the flocke of sheepe whereupon Chzist dydde sette the knowen shepherdes, was hys flocke and hys church or not. This can they not denye. For he did not sette shepherdes vpon the dyuels flocke, but would hys shepherdes should get them from the infydels that wer the diuels flocke, and helpe to make them ones of hys flocke, and then fede them and gouern them, and leade them foorth wylte fatthe and good woakes in the waye of life, with the foode of Gods woarde suche as the spirite hadde caught them, were it in wylteinge or vnto wylte.

For

A For as for such as would not come into that flocke, saint Paul said, of these that be without what haue wee to doe what sinfull life they liue. So that these men ye see maye not denye, but that the flocke whereupon our sauour did set the knowen sheperdes were his flocke.

1. Cor. 5.

For if they wil sticke vpon the denieng therof, and wil not care for saint Paul: that he at the lest wilse our sauour him selfe ouerthow such Antichristes wyth the spirite of his own holy mouth, with which he said vnto saint Peter, Peter if thou loue me feede thou my sheepe. Lo Christ called the flocke vpon whyche he made sainte Peter shepeherde, not the sheepe of any other but his owne.

John. 21.

B Now si the it can not than be deuyled by these folke, but that the church, that is to say the flocke vpon which our sauour did set those knowen sheperds, was his flocke that is to say his church: we must aske these folke that are heretykes and enemies to the knowen church whether Christ haue of his any mo churches in earth, then one? If they saye ye, than go they further then ever they went before. For euer hitherto they haue sayde that this world church is diuersely take, and that the name of church is bled in scripture, sometime for the comon knowen multitude of good and bad both together, as it is sometime for the house to which they resort, and as it is sometime for euery particular church of the same.

C Yet haue they euer sayde that Christes very church, neyther is no: neuer was at anye tyme no: at any tyme should be but one, whyche was they alwaye sayde the secrete vnknoen soure of onely holpe menne.

In thys they all haue euer hitherto agreed, though they all haue eche varped from other in the farther vnderstadyng of those holy folke, si the some call theym onely electes and some onely such as are good at the time, and so forth some other in theyr other fashion.

D Also for this haue they layed euer against vs, that the church of Christ coulde not be knowen, but must onely be beleued, and haue alwaye lated for their part the wordes of the Crede, *sanctam ecclesiam catholicam*, of which we sing at the masse also *in sanctam et apostolicam ecclesiam*, so that except these geese go from theyr olde flock and giue ouer all theyr olde gagelynge, yea and all the truthe to, they must needs agree that Christe neither hathe no: neuer hadde no: shall haue, but one

church in earth.

Then if they wil confesse as of truthe they must, that Christes church can be but one, and I haue already proued you, that the knowen flocke ouer whyche he ordained knowen sheperdes be his church: it falslyeth of necessite not onely that his church in earth is a knowen church, but also si the he hath in earth no mo churches but one, it foloweth I saye farther that hys church canne be none vnknoen.

Now if they would auoyde this conclusion with some fond wyse, and saye that Christ hath in earth mo churches of his owne than one, but he hath in earth no mo very churches of his owne but one, I say therfore that the knowen catholyke church is hys church, but yet for al that it is not hys very church, for hys very church that is but one, is onely his secrete church vnknoen: whan they that come to this wyse betwene hys church and his very church, as though all were not one an horse, and a very horse, no: an asse and a very asse, we shall tell hym playne againe that he that would shake the water from hys fetter wyth suche a wyse, were euen a goole & a very goole.

For if they wyl say that Christ hathe here two or thre catholyke or vniuersal churches of his owne (for of hys vniuersal church speake we ye wote well, & not of any particular church, but as a member of the whole) the very name of vniuersal, must needs prouue hym a foole. For out of his vniuersal church what church of hys can there be.

And yet if we woulde wyneke at that, and suffer theym to say that Christ hath two catholyke churches, that is to wyl two vniuersal churches, the one holpe, the tother vnholpe, and that of those two bothe be hys, but the holpe catholyke church is hys very church vnknoen, and the vnholpe catholyque church is hys church also, but not his very church, and therfore it is knowen, and that the wordes of the Crede one holpe catholyque church, speaketh of the very church of Christe, that is holpe and vnknoen, and that is onely the church of Christ that can not erre. Remember by the waye (good readers) that agaynst this follefrandeth I will the fyrst reason that I began wyth, of the surety of doctrine, whyche of thys holy catholyke vnknoen church can not be had.

But now agaynst that vntreasonable reason

A reason of theys, of they two catholyke churches of Christ, the one holy, the other vnholye, & the holy is the very church and vnknown: I lay them Saynte Paule, which wyterth to knowen churches, and calleth them holy and faithful and callers vpon the name of God, as he doth the church of the Romaines and the Corinthies, the Galathies, the Ephesians, the Collocetes, and yet in the same sanctified holy faithful churches, findeth he manye vnfaithful bices, as I haue partlye before declared in the confutation of frere Barnes vnknown holy church, whereby it appeareth y knowen particular churches, the partes of the catholyke or vniuersal knowen church, be those that are holy, and then foloweth it that the whole knowen catholyk or vniuersal church y is made of those partes, is the church that is holly, though there be members vnholye therein, as they must nedes be when there be members vnholye in the particular churches that are the partes thereof, and yet doe those vnholye members no more let the whole vniuersal church to be called holly, then the vnholye members being in that part thereof that was the church of the Romaines, or the Corinthies, or the Galathies, or the Ephesians, or the Thessalonicenses, letted saint Paule to call these particular churches holly.

Moreouer good christen readers, perceiue very wel, that al they do affirme that the catholyke holy church, whyche onely church they say is Christes very church, is such a spirituall thing of hys nature, that neither that church nor any member thereof, can while it is in this world be known to any other member of the same church. Thys saythe frere Barnes, this saith Tyndall, thys saythe frere Huskyn, and this saith leude Luther to, so farforth that he saith that yf saint Peter were a lyue againe, no man could know whither he wer of y church or not, because that though it were so that we coulde know that he wer good, yet wee shoulde not for all that knowe whyther he shoulde perseuet and abyde vpon good or no.

Now say I that of the very church of Christ in earth, all the partes must be of one nature, and that as all the partes & members thereof must be by these me holly, so must by these me al the partes and members thereof, be euer in thys world vnknown to every other member y is in earth a liuing member of y same church, &

then that of the parts and members, the head is not onely among all other one, but also aboue al other the chiefe. Thys knoweth euery man. Wherupon it foloweth I say, that if he had our sauoure Christ none holy church in earth here in his owne time while he liued here, or els that hymselfe was neyther head nor member thereof, or that at the leste wyle he was to none of hys very churches yther head or member known.

Now that Christ in his tyme had no church in earth, wer a mad thing to say. And that hymselfe was not heade of hys owne church, were more then madde to say. And that he was vnknown, what that were to say I shall not neede to tell them, but let sainte Austyne say. For he saith, that al that so say be accursed, and then saith a lytle farther beside that concludeth al this whole matter. For thys is hys sayenge lo, that lyke as he is accursed that saith Christe was not known, so is he accursed that saythe the church is not known. Note.

And this haue I good readers proued againe, y the very catholyke true church of Christ here in earth, must be a church known and no church vnknown.

Consider now good readers, that they haue no colour to beare they wyl foolithe inuencion in dyspusing the church to be vnknown, lest the authoriti of the known church should dampne they; he restes, sauing that they take a colour, by reason that euyl men may seme to be excluded from God, and to be no parte of his mysticall body. And the if that wer so, the onely good men must be the church, and sith we can not know which be they, the church must nedes be vnknown.

But now good readers, if it appeare plaine vnto you by the very scripture it selfe, that the church of Christ is y number of both good and bad together, and that euyl men though they be euyl, be yet still in the catholyke church, as longe as they abide in the catholyke church, not being put out for any obstinate mallice: if thys I say by plaine scripture appeare, then is al the wylpe folpe of these heretikes auoyded.

Nowe is thys poynthe suche, as there is nohyng in the scripture neyther more often nor more euident, then that the church is here in earth the number not of onely good, but of good and bad together.

If we should begynne in the old testament to the arke of Noe & the sinagoge, which

A which was the figure of Christes church: every man knoweth that looketh in the scripture, that neither they that were in Noes ship, nor they that god gaue the law vnto, and to whom he made his promises and gaue his assistance, were all continually good, but were both good & badde together. And yet continually to Christes tyme, he gaue hys continuall assistance vnto them, as appeareth by all the whole corpes of scripture, wher in we see the myracles that God wrought for them, and the prophetes that he sent to them. And finally vnto them did he kepe the great promise, of the sending of our sauour Christ, of whos prophesies prophesied, sayeng: a prophet of your nation & of your brethren like vnto me, shall your Lord god suscitate and reyse vp for you, hym that you heare. &c.

Deuter. 18.

B But I neither wil for so plain a matter ouerburdein the reader in this boke, with the moze manyfold then necessary rehercyng of euerye place, that thozowe the olde testament proueth thys matter, nor also of the newe testament neyther, but rather for a sample, wil of some few put you in remembraunce.

What meaneth our Lord by hys parable of the .x. virgins, fyue fooles, and fyue wyse, abiding and lookyng for the spouse that should come to the marriage: Meant he not plainely the whole company present here in thys world, of whych though al bying the lampes of fayth, yet some for slouth lacke the oyle of good woorkes, for which their fayth alone lacking the light of grace, shall finde the gate of gloze shut agaynste the, when the spouse with the wise virgins shall be gone in?

Math. 25.

C Some for slouth lacke the oyle of good woorkes, for which their fayth alone lacking the light of grace, shall finde the gate of gloze shut agaynste the, when the spouse with the wise virgins shall be gone in?

Math. 25.

What meaneth our Lord in the selfe same chaptyer of saint Mathew, by hym that had hys talent in the ground: Meant he not of hym that imployeth not wel the gyftes that he geueth hym here in hys church.

Where our sauour saith, that at the day of iudgement he shall lay to the dayned soules the lacke of good woorkes of mercye, is it not playne that he meaneth there of the which while they liued were of hys church here: For of those that be not of his church but be infidels, they wout any such discussing of their woorkes be dampned for their infidelity.

1. Corin. 5.

When saynte Paule sayde vnto the Cozinthies, I haue wyrtten vnto you in a pissell, that ye should keepe no companye wyth fornicatours, but I ment not the fornicatours of the world, or co-

uetous menne, or rauencours, or idolaters. For then (if ye should meddle wyth none of those) ye muste haue bene sayne fyrst to haue gone out of the world. But nowe haue I wyrtten vnto you, that ye shall haue no medling with anye suche. If he that is named a brother among you, be a fornicatour, or couetouse, or an idolater, or euyl tounge, or donkelew, or rauencous, wyth suche folke doe not so muche as eate. But as for them that be without, what haue we to iudge. Be ye the iudges of them that be wythin, for as for those that be wythout, God shall iudge. Take you awaye the euyl man from among your selfe.

Here ye see playnely that saint Paule maketh a cleare dyfference betwene the fornicatours, the couetous men, rauencours, and idolatours, that he abod in the world among Jewes and Paynims and those that be of the church of Christ and yet fall to the same vices stil.

And when saint Paul wyrtting to the Cozinthies, sheweth them of theyr euyl behauiour bled at theyr house, in the receiuing of the blessed bodie and bloude of Christe, for whyche he sheweth them that by the merciful punishment of god, many fell sycke and many dyed among them, to teach the to amend their faults, to whos did saint Paule wyrite this: was not this wyrtten vnto them that were of the church: which albeit that they were not good nor without great euyl, yet for the whyle that they lyued here, were by commantion of fayth and sacramentes, members of Christes mystical body the church, in whych body euery part beareth other, and the stronge supporteth and strenghteth the feabler, and hole the sycke, accordyng to the counsaile of saint Paule, we that are stronger must beare and sustaine the infirmitie of them that are feable and sycke.

1. Corin. 11.

C

Roma. 15.

Our sauour also saith: if thy brother offende thee, thou shouldest fyrst warne hym secretly. And if that can not serue the afoze wyrtnesse. And if he mende not therby neither, then sayth our sauour tell the church. And if he wyll not heare the church, than lette hym be taken as a Paynym and a Publycane. And by and by our Lorde saith, I tell you truth what so euer thing ye binde vpon earth, shall be bound in heauens, and what so euer ye loose in earth, shall be loosed in heauens.

Math. 18.

Howe good readers, here ye see that there be euyl men in the church, that do such

such

Such thynges as if they mende not be to be put out of the churche, and to bee accounted as Paynims. For here coulde be no bynding nor losing in the church, if there wer no sinne in the church. For the binding & losing is of such thynges, as our sauour saith in the .xx. chapitre of saint John: Of whome that ye shall remit, the sinnes be remitted them, and of whome ye shall retaine, the sinnes bee retayned. So that ye may se, that in the church are sinnes remitted, which could not be if there were no sinners in it.

Now if these slipper serpentes wyll saye (as Tindall all ready sayth) y^e thys is ment but at the first comming in of the church by penaunce and baptysme, and that after the first receyving into y^e church, they that deadly sinne agayne, be not of the church till they be good agayne (as Barns sayth) or that they neuer were of the churche, for if they had bene, they could not fall to deadly sinne (as Tindall sayth) we lay agaynst these tooke the errours the holy prophete Dauid an electe of God, and that yet after deadely sinned & yet returned to Godde agayne.

We lay Danasses, which after hys great abhominable dedes, dyd penaunce and attained mercy.

Thirde we lay the blessed apostle & prynce of apostles saynt Peter, whiche deadely denied his maister, & at his bytter weeping had hys synne forgyue him.

And as we may lay of the ensamples a great heape of them, that in Goddes church haue greuously sinned, both in y^e synagoge and in the church of Chyrist: so may we lay you a great heape of auctorities and playne tertes of the scripture, by whych euery man may see that y^e church is a congregacion of both god and bad togither.

But here wote I wel that these heretikes perceiue thys poynnt so well themselves for true, that they can not but confesse it.

But what say they than thereto, wee deny not (say they) but there is a church of good and badde togither. Thys saith Tindall thys sayeth Barns, thys saue they all. Thys is so plaine that they bee all fayne to tell the same tale themselves. But howe doe they aunswere it thanne. They aunswere it thus. They say that this is not the church that they speake of. But than we aske them agayne the churche that they speake of or must speake of, is it any other but the

church of Chyrist here in earth, and hath Chyrist any moze churches here in earth than one? If he haue no moze but one, as in deede he hath not, and than that y^e church of good and badde togither bee Chyristes churche, than is it the church that they must speake of, or elles muste they holde their tounge.

Nowe that the company of god and badde togither is Chyristes church, appereth by all the places of scripture alledged befoze, as ye may clerely perceiue if ye wel consider them and the circumstances.

We shall also well see it by thys, that in manye of those places in which either our sauour himself, or hys apostles, or the olde prophetes in the olde testament, doe speake of y^e same company in which be both the god and badde, doe not let for all the badde folke that be in it it, to call that same company and congregacio god and holy. For the synagoge, our lord himselfe by the mouth of Moyles called holy, saying: Thou arte a people holy vnto thy lord god. And as for the church of Chyrist being mengled of both god and bad, in al the parable in which he speketh of that mengling, calleth it either his flowze as S. John y^e Baptist calleth it in y^e thirde chapitre of Mathew, where saynt John speaketh of Chyrist, saying that he hath his fanne in his hande, and shall make cleane his flowze and the whete he shall gather into the garners, and the chaffe and strawe he shall burie by with inextinguible fyre. Here ye maye see good chrysten reades, that saint John calleth y^e churche that is here in earth Chyristes flowze, for only in the church is y^e whete mengled with the strawe, and out of the churche is there no whete but strawe onely.

Now in the parable of the .x. byrgins five wise and & five folish, and also in the parable of our sauour in the .xij. chapitre of saynt Mathew, where our sauour likeneth the church vnto a net cast into the sea, that gathered both godd fysh and badde, and also in the tother parable in which our sauour lyketh his church vnto a fiede, in which hymselfe sowed godd cozne and maketh godd men, and the deuill doth after sow cockle or dardell and maketh euil men, as our sauour his owne mouthe cryeth neth it: in al these parables our sauour calleth his church mengled of god and badde, the kingdome of heauen, and by what moze holy name can he call it?

A So that thus ye may see god chrispen readers, that the church mengled of both god and bad, is the holy church, except Chrisses church in his own dayes was not holy because of one Judas. And surely when the church of our sautours owne. xij. apostles was not all god, but had a false traitour in it: that man may seme starke madde, that affirmeth now y Chrisses church of so many a thousand thousand, must nedes be al pure & good.

B And therfore as I saye, in Chrisses floze there shall ever be in thys world both cozne, and chaffe, and strawe, and in Chrisses net in the sea of thys world there shall neuer lacke bad fische among the god, and in Chrisses fiede here vpon earth, there shall neuer lacke cockle among the cozne. And yet that it styl be Chrisses holy church, & his holy fiede, so holy, that he calleth it the kingdome of heauen. For be there neuer so muche cockle in that fiede, yet doth God continually out of y fiede with hys fanne,

C clenfe from the cockle god cozne, and sendeth it pure and cleane vnto heauen, and in that fiede lyke as the deuill turneth the cozne into cockle, so God turneth again much cockle into cozne. And thys meruailouse straunge turning, neuer ceaseth nor neuer shall whyle thys world endureth. And therfore as holy S. Cyprian sayth, if we see cockle in the church, yet should neyther our faith nor our charypte be lettred or hyndred therby, so that because we see cockle in y church, we would our selfe therfore go from the church. Let vs no moze but labour that we may be cozne our self, that whan the cozne shall be layed by in the garner of God, we may of our woakes and labour receiue the frute. The apostle sayth in his pistle, y in a great house

D there are not onely vessels of golde and siluer, but there are vessels also of wood of tree, and of earth, and some bee occupied in honozable businesse, and some in dishonest and vile. Let vs therfore endeuour our self, and labour in al that we may, that we may be made a vessel of golde or siluer. And so god chrisse readers ye see, that the church of Chriss is a company mixed of god and badde, and that mixed copany these heretiques cannot saye but y it is a knowen church. And therfore whatsoeuer they bable, it playne appereth that the church of Chriss is a church knowen.

Howeouer whan thapostle wrote to put that incestuouse parson oute of the

church, which despyled hys own fathers bed, as did Ruben and Absolon: oute of what church did thapostle bid them put him? was it not oute of the church of Chriss: what were he the woze els for y putting out, and was it oute of an vnknowen church? And whan he comaunded to receiue the mā after his penaunce into the church again, in to what church comaunded he to receiue him. Was it not into the church of Chriss: What were hee the better els for the recuing? And was it an vnknowen church that he was receiued into? If these folke wyl say that he was put oute of an vnknowen church, and receiued into an vnknowen church againe: than shall they fare muche like, as if they would set vp a gate in the middes of new market heath, and than go throught to & fro, and say they goe in and oute, where no man could tell whā they were withyn & whan they were without, but if y doze were deuiled for them with thzee trees for the nones of a playn homely fashio, and wyth a srynge by the halfe keepe them plume right vnder, the hatwse taped strayght vp for swaruing.

Saint Paule sayeth, that God hath ordeyned in hys church diuers maner of orders, firste apostles, secondlye prophetes, thirdely doctours, and then pauerers, and then y gistes of healing, help and reliefe, gouernances, and the diuerse kindes of languages, and interpretacions of the scripture. Howe seeth euery man well ynough, that these orders bee not in vnknowen churches, for these be thinges wel knowen and these persons wel knowen by theim, and God by this order of these great gistes, specially setteth them out to the shew. Wherupon it soloweth that the church of Chryste must be a knowen church. S. Paule sayth also, let twoo or thzee of the prophetes speke, & let the remnaunt iudge. How these remenaunt that shall iudge, shall thei be knowen folke or vnknowen? And he also y speaketh, of whose word they shall iudge, shall he be knowen or vnknowen? If both he that speketh and al the remenaunt that iudge vpon hym muste nedes be knowen, and no man doubteth but that thapostle there speaketh of y church of Chriss: what questiō is there the but that S. Paule theweth vs well, that the church of Chriss must be a church knowen.

Whan saint Paule also biddeth the Cozinthians, that rather then they should

1. Cor. 12. 11.
ad Rom.

1. Tim. 2.

Gene. 35.

Regū. 16.

1. Cor. 5.

¶

1. Cor. 12. 11.
Eph. 4.

¶

1. Cor. 14.

1. Cor. 14.

1. Cor. 14.

A should seve afore Painim iudges, they should appoint for iudges of their own, euen such as were contemptible in the church: he ment not y an vnknowē cōpany should appoint vnknowē iudges.

And therfore it appereth plaine, that S. Paules minde was farre from these mēnes imaginaciō, which now would haue the church of Christ vnknown.

1. Corin. 11.

When saint Paule also sayth vnto y Corinthies, do ye contempne the church of God, and make them ashamed y haue not of their own: no mā doubteth but that he there calleth the church the whole known company.

1. Corinthy. 11.

Also where he gyucth certain orders to be obserued in the church, speciall ye at the diuine seruice, as that mē should be bare hedded and women couer theyr heddes, and some suche other thinges, y blicted apostle well foresaw, that there would contentious heretikes arise, & bying al such godceremonies in debate & question, & labour to haue them sette at light. And therfore to put all suche heretikes to silence, as would wyth babeling put downe the god vertuous ceremonies of the church, he sayd, If any man wyll be contentious, we haue no such custome nor the church of God.

Now is it playn here by S. Paule, y he meaneth not an vnknowē church.

Math. 18.

If they regarde not S. Paule, yet at the lest wyse let the consider, then whē our sautour commaunded himself, that vpon him that would neyther amende by secret warning, nor by warning before two or thre wytnesses, we shoulde finally complaine vnto the church: he ment not perde that they shoulde complaine vnto an vnknown church, but either he ment that men shoulde goe to an open known church to complaine, a church that they might sone find and haue recourse vnto, or elles he mocked his hearers, if for their vttermost remedy he would sende them to a church vnknown, such one as they should neuer finde, or if they hitted it by hap, coulde not yet wyt whither it were it or no.

John. 14.

What wretch coulde thus thinke of Christ, which is the very way & trouth. For by that meanes the way of Christ, yea y way that is very Christ himselfe, shoulde not set vs in the right way, but leade vs oute of the waye, and make vs walke about in a mase, wher we should neuer finde the way oute: if he would bid vs seke out y church of electes, or y church of onely god folke. For thys ly-

eth hid in the hart, and as our lord sayd vnto Samuel, mā seeth those thinges that appere, but God it is that loketh into y harte. And also no man knoweth why, ther he be worthy loue or hated.

Saint Paule also sayth: I know no thing in my conscience, but yet by that am I not iustified. Howe if no man knoweth thys of himselfe, whither he be god or no: muche lesse knoweth hee this of a nother man, of whome in such secret thinges we must nedes leaue the iudgement vnto god, as S. Paule in y same place warneth vs and sayth, Doe not ye therfore iudge afore the time, vntyl our lord come which shall illumine the hyd thinges of the darknesse, & shall make open the counsayles of y hartes.

Abidem.

And therfore god readers, a man to affirme that we should go seke y secrete vnknowē church of electes, to cōplain vnto vpon hym that had wronged vs & woulde not amende, were no lesse then playnely to deny the ghospell, and blasphemously to impute and ascribe vnto Christ, y he would illude, & deceiue his disciples. But then vnto many of these places of scripture afore remebred, wil frere Barns & those felowes aūstwere, as he aunswereth afore to those woordes of Christ: *dic ecclesie*, that is to wit that al these be but pticuler churches. Wherunto I haue aunswered frere Barns afore, albeit y it is as every man may se, an iuencion so sonde of it self, that it requireth no aunswere. For wel ye wote sych the vniuersall church is one whole church gathered and made of the pticuler churches, as of his mēbres: howe were it possible that euery pticuler church were a church known, and the whole vniuersal church being made of pticuler knowē churches, shoulde be a churche vnknown. And yet because frere Barns maketh, as though such woordes were ment but of pticuler churches, he may see y our sautour himself said vnto his apostles, he that wyll be chiefe amonge you, let him be as the minister. He spake not this specially of any pticuler church of anye one place, but he spake it of his whole church, and so: his chief shepherd of his whole flock, for him y should be the chief of his apostles. For among them began to ryle y questio & contenciō, which of the should be y chief. And it clerel appereth, y sith he ther declared y there shoulde be one chief, he met therby y it shoulde be a knowē church, for of an vnknowē cōpany

Math. 20.

G. g. can

Can there be none chiefe. And then sith hee woulde the chiefe ruler or minister should be knowen, how could it be that the church, ouer whych he should be chiefe, and vnto which he should be minister, should be vnknowen.

Gal. 5.

The workes
of the flesh.

Whoeuer saynt Paule saith, h woꝝkes of the fleshe bee manifest and open, which are these, adultery, fornicacion, vncleennesse, wantones, idolatry, witchcraft, enmighy, latwyng, emulation, and strife, wyath, contencions, sedycyons, heresyces, enuy, manslaughter, dyshonenes, banketynges.

Lo saynt Paule god chyisten reders saith that heresyces, be such open knowe thinges, as is adultery, fornicacion or idolatry. And wherby be the heresies so open: not alway by playne open scripture, for by the scripture diuerse of the great false errours, though the trowth be by the scripture, when it is througely considered the stronger, yet is it at the lessewise in the meane whyle dysputable and semeth doutefull. How bee then the heresyces so manifestly knowe for false as manslaughter is knowen for sinne. Surely because eche of those heresies is a point holden againste the comen knowen catholike sayth, y is to wyt agaynst the faith of the comen knowen catholike church. For euer moze from the beginning as sone as any mā began to holde an oppintō agaynst any thing that the whole knowen catholike church belieued, so thwith it was thereby perceiued, knowen, and reponed for an heresyce. And he that first brought it by, and those that after fell to him, wer if they mēded not vpon charitable warning, put out of the catholike church, as Lucifer and his partakers were put out of heauen, according to the counsaile of S. Paule, that sayeth that man that is an heretike, after ones or twise warning eschew him, knowing surely that the man is paruerted. And as he sayeth also in a nother place, put away h euill man from you. And when he is put away by anye particuler church, he is put quite out of all the whole catholyke or vniuersall church. For not only euery particuler congregation or company, but also euery particuler person of the catholike church, is called catholike because all the particuler membes together, make but one catholyke or vniuersall church. And therfoze, like as he y is accursed lawfulli out of a particuler church, is accursed out of h whole

Titum. 3.
1. Coyn. 5.

catholike church, because that same particuler church doth it as a part and as h minister of the whole catholike church in that it lawfully doth: so the man y is offended by his brothers false doctrine or other euill behauiour, y is for his obstinate heart dyuen according to the bidding of Chyrist to complayne to the church, and that if he then doe not heare and obey the church, he shal be take not as a Paynim only, but also as a very publican, y is to say he shal be put out of the church as one of h woꝝk kind of Paynims, for some Paynim y lacketh the ryght sayth, hath yet honest woꝝdly condicions, but he that wil not be reformed by the church, Chyrist bydeth that he shal be voided the church, & reputed and take of the church, not onli as a saythlesse felow, but also as a very false cankered knaue, that would bycke not only al religio, but also al honest or der, as do these freres that wed nūnes: this man I saue that so complaineth to the particuler church, complayneth to the catholike church. For the officers of the particuler church be officers of h catholike church, sith euery particuler church & euery particuler person also of the catholique church, is as I haue told you, for the entyre vniety of h whole catholique church, called catholike.

And therfoze frere Warnings solucion gyuen vnto that place of the gospell, whiche I haue before in myne eyghte booke answered & avoided, is not woꝝth a rushe. Howe that euery particuler faithfull persō of the catholike church, though this woꝝde catholike signifieth vniuersall, is yet called catholike, ye perceue by the very comon maner of euery mannes talking, wherin euery man sayth of an heretike. This mā is no catholike man. And of him in whom they perceue by his faithful communicaciō or his god verteous chyisten woꝝkes, a god zele to the catholike sayth and doctrine, they say, This is a god catholike man. But yet because ye shal h moze surely see, that this maner of speaking is neyther of late newly begon nor yet arisen of nought, but risen vpon h entyre vniety of the whole catholike church, and that al those that are accursed lawfully out of any church, are accursed out of h whole catholike church, & that ye maye also perceiue, y the very catholike church hath euer ben a true knowen church agaynst al heretikes, as all the sectes of heretyques haue bene euer knowen false

A false churches, departed and put out of it & makynge themselves partyes agaynst it: all the olde holy wryters in euery age doe full and playne declare it.

For saint Austine saith in hys booke agaynst the Manicheis, that the thinge which among other thinges helde hym in the comen knowen church from all the sectes of heretiques was euen y very name of catholike, by whych name the very ryght saythful christen church was vniuersally knowen from all the false professed sayth of saythlesse christened heretikes.

We may perceine also by old autentike wryters, that at such time as some heresy was so stronge and mighty y they had gotten into their secte the strength of greate princes of christendome, and corrupted also no little parte of the clergy, & therewith were ware so fierce and so maliciouse, that they caused euil peruerterd princes to dzyue the good faithfull bishopps out of theyr bishoprickes, and the false heretiques intruded by force and violence into theyr places, and many vertuouse people of y right sayth, were by the heretikes meanes put to great trouble, and by all the meanes that possible coulde bee deuised was it labored to suppressel y very faith, and bzyng y false heresy in fedy: yet could they neuer whan they had all done, finde the meane, but y euer more this woꝛd catholike was the comen knowen woꝛde running in euery mannes mouth, that made the differencere betwene the true church and theirs, and betwene euery person of the true church and euery person of their vngryuous secte, in so farforth that a good holy vertuouse man of the true catholique church, if he mette with an other christen man whom he had not lately scene, lest he might happe vniware to meddle with any heretike of those, whose whole secte was accursed, would ere he meddled wth hym demaunde and aske hym firste, arte thou a catholyque man. By which confessed, was included the detestling of all maner kyndes of heresy. And this question whither he were catholike, would a very holpe vertuouse man not let to aske, of him whome he had harde or knowen before such heresy was begon, to haue ben emprisoned by Painims, and to haue suffred much martir dome for Christes sake. For yet if he should for al that haue stiffely swarued from any pointe of the catholike sayth,

that the catholike church belieued, he would haue esteemed al his martir dome so little, that he would according to the counsaill of S. Iohn, not so much as haue vouchsafed to bid hi ones god morow. John in. 2: cpill.

Now whan y one holy mā asked another, art thou catholike, what ment he by y question: dyd he (crow you) meane to haue him tell him, whither he were one of Gods eternal electes certainly predestinate to gloꝛy, which onely soꝛt is sayth Tindall, the catholike church, or whither he were a good holpe vertuouse man, so pure and cleane withoute spotte or wyngle, that S. Peter myght finde no faute in him, which onely soꝛt is sayth Barnes the catholike church: I suppose nay neither nother. For if he had asked hym these twoo questions, he would haue aunswered vnto the firste, that he hoped ye. But whither he so were or not, god coulde tell and not he. And vnto the second I dare well say he would not haue failed ful shortly to say nay. But whan that vnto the question asked him, whither he were catholike or not, he would aunswere so boldly ye: he wold well that by that woꝛde was no moꝛe ment, but whither he were of the catholyke church, not fallen therefro, nor put out therof for any notable crime or any maner scisme or heresy. For whither he were in liuing a god man or any euil, y tother had not such cause to be by & by so curious & inquisitiue, as at the firste meeting to demaunde him forth with the questiō. But whā the heresies were so rise, lest he shoulde negligently fall in felouship of some man that were excommunicate, hee thought hymselfe bounden in that point to be circūspect, so that ye maye good christen readers well and clerely see, that though the catholike church be holy, yet neuer holpe man toke it as these heretikes take it, y euery catholike man or woman, that is to wit euery membre of the catholyque church, is holy in holy liuing, so that for lacke of knowlege who be they, the catholike church shoulde bee a church vnknoꝛen.

For wheras all holde holy doctours & saintes of euery age, wryte so full & so whole, & so cōsonantly togither agaynst al kindes of scismes & heresies & clerely declare y thct which in such wise depe out of the holy catholike church, can neuer haue remission of theire sinnes, nor neuer cā be saued, but if they retourn vnto y catholike church again: euery christ

¶ May some see that all those holy saintes call þe holy catholyke church of Chryst, in onely whiche the truthe of doctryne and holinesse of grace is had, no nother church but the comen knowe catholyke church, out of which all the knowen seuerall scatered sectes of heretikes and scismatices doe depart.

¶ Wherefoze syth I haue god chrysten readers, wel and playnely proued you, by reason, by scripture, and by olde holy saintes interpretoours of the scripture, that the very catholyke church of Chryst is and must nedes be a knowen church, and can not be hid noz vnknown, if our sauour say truth himself, which is himself the truth, and therfoze cannot saye but truth, and he sayth as ye wote well of his owne very church. That cytie can not be hyd that is set vpon an hill, meaning that his owne citie the church first and principallye sette vpon himselfe, can not be but knowen: I wil with this finishe the first part, & nowe make you playne the second, that is to wit þe none other church in earth is Chrystes church, but only thys comen knowen catholyke church of ours. The proofof which second part not onely foloweth, but also confirmeth ye wote well the first, syth euery thing þe proueth Chrystes church to be this knowen church, proueth it also to be a knowen church. For though it might be a knowe church and yet not this knowen church, but some other knowen church the thys: yet canne it by no meane bee thys knowen church but if it be a knowen church.

¶ The seconde poynt, that is to wit, that the very church of Chryste here in earth, is this comen knowen church of ours.

¶ The the first proofof this, wil I first presuppose þe thinge that is in dede true, that is to wit þe I haue alledy proued that the very church is a church knowen. And than will I ioyne therto the confession of our aduersaries the heretikes, which affirming þe very church cannot bee knowe, do therby ye wote wel affirme, that none of all their knowen churches is the veri church, noz none other beside ours. For whan they deny our knowen church and all other, they deny ye wote wel al other. Than say I to the thus.

The very church is a knowen church. But ye cofesse your own selfe: it is none of all your knowen churches, noz anye other knowen church þe might be allygned: ergo but if ye voide well that it is a knowe church (which is impossible for you) ye be dyuen either to confesse that the very church is this knowen church of ours, oze is to confesse at the lest wisse that standing stil in your olde froward herelpe, ye goe clerelpe aboute to leaue Chryste here in earth no very church at al. Wherein ye be tha coucted of þe very woostt error, and the most froward folly that any frantike heretike coulde bee brought vnto. For this were bothe agaynst the playne open scripture and agaynst your owne reaso, and agaynst your owne clere agreement euer moze graunted befoze. But nolue for the proofof that this comen knowen catholyke church is the very church, whyche proueth as I say the first poynte also, þe the very church is a knowen church: I shall here agayne summarly resume those twoo reasons, which I haue alledy so defended agaynst Tyndall, that euery childe may perceiue the for clere. Of which twoo the first is an argumēt often made by saint Ciprian, the effect whereof is this. The very church of Chryst must nedes be that church that had his beginning with Chryst and his apostles, and hath ben kepte and continued by continual succession from that beginning befoze all heresies, & whych church is the tree & the very stocke, out of whych and from which all the sectes of heresies be sprongē, and as withered blasted byaunches be fallen of. But the church continued from the beginning, out of which all sectes of heretiques bee comen, and from which they be fallen, is the comen knowe catholyke church: ergo the comen knowe catholyke church is the very true church of Chryst.

Thys argument hath Tyndall soze labored to soyle, as I haue shewed you in my syxt boke. Whereby ye may perceiue, that the effect of all hys solitacion shortly standeth in this, that where as I say that the church that was befoze al the sectes of heretikes, and out of which all they be comen, is the very church, he denieth not that directely, noz he denyeth not but expressely confelleth, þe thys comen knowen catholyke church is by continuall successio the same church, þe was begun by Chryst & by his apostles, noz he denieth not, þe al þe sectes of heretikes

Alikes haue gone out of the same church but he denieth that all that goe out of the same church be heretikes. For he sayth that there may goe oute of the same church, not only false heretikes for heresy, but also true faithfull folke for the true sayth. But againste thys solucion of Tindall standeth not onely S. Ciprian, but also all the holy doctours & sayntes both new & olde vnto our owne daies, and thei lay against Tindall the wordes of S. Iohn, that sayth of the heretikes departing out of the church. They bee gone out of vs but they were not of vs. For if they had bene of vs, they woulde haue abyden with vs. By which wordes saint Iohn sheweth, not only the heretikes go out of the church (which thing Tindall confesseth) but all that also they which go out of the church, be not of the church, which thing Tindall denieth.

1. Iohn. 2.

But now as for S. Ciprian and al the remenaunt, saint Iohn the euangelist & al. Tindall weneth to make of it a proper inuention as it semeth to himself, of a similitude betwene the sinagoge of the Jewes and the church of Christ. For he sayth that like as Christe and hys apostles departed out of the church of the Jewes, because the doctrine thereof was then corrupted and wahren false, & therefore by they departing out therof were not heretikes, but were themselves become the very church, so sayeth Tindall, sayth thys comen knowen vniuersall church of Christ hath ben this. bis. hundred yere corrupted, and the doctrine thereof all this while false, we (sayth he) that in the time of such corruption and falschod do depart out therof, be not heretikes, but we be the very church, because we go fro the church of the that now be heretikes.

H

Nowe good readers, in what wise I haue auoyded at length, & refuted clearly this proper seate inuention & euasion of Tindall, ye may see before in my first booke. But thys shall I shortly saye besyde for this present, by thys maner of answer Tindall maketh God a breaker of the promises, whiche he hath made vnto his church in scripature, to be therein with al dayes vnto the ende of the worlde assistent himself & with himself his holy spirite sent by himself to teach his church & to leade it into every trowth. This promise had he by Tindalles tale broke if he had suffered this eyght hundred yere, the doctrine of his church to be false, & falle into so many dampnable errors, as Tindall layeth to our charge. And

Math. 28.
Iohn. 16.

therefore I weene that every wise man will thinke, y it were no dampnable error to beliene, y rather Tindall lyeth, then your sauiour would so farre breke his promise y he hath so faithfully made.

Moreouer sith every thyng muste needs haue a begynning, & that Tindall cannot (I trow) to thys say nay himself, but y though the Jewes bid ble to suffre al their dissonant & contrary believing sectes to dwell & abide together, yet the guise of Christes church hath euer ben from the beginning to this present tyme, to suffer therein no such confusion of contrary beliefes in the necessary pointes of doctrine to the distruccon of soules, but euermore those that first began the church hath put them oute shortly, & they haue gotten themselves oute of the church & departed, hauing no power to abide therein, but as sone as the deuill had ones entred into them by their heresies, they ranne out openly from the church of Christ into the church of hell, as the hogges after the legion of deuilles entred ones in vnto them, had none hold of themselves, but ranne hedling into the sea: now being the perpetual custome of the catholike church from the begynning, accordig to the bidding of S. Paule let there be no scilmes among you, but all you say one thinge, and also if there be an heretike, then after ones or twice warning eschew him, and marke that S. Paule sayth not dispute with him, but warne him and after eschew him if hee leaue not hys heresy, for though hee would as saith Peter byddeth, that every man should be able to geue a reason of hys sayth and hope vnto every man that would aske him, and that y curate should be ready to teach the ignoraunt y is yet vntaught: yet those that would agaynst the wel knowen comen believed pointes of the church begyn a contrary doctrine, he would thei should be reproued in the matter, and theyre folse and falschod by al maner meanes openly declared and proued in their faces to their rebuke and shame, but not in such wise reasoned and disputed wyth them, as y it should be graunted to be a thyng doubtfull and debarable, and yet vncertayne tyll it bee better considered, but that in such thinges they should be warned and reproued and auoyded, and no man after vouchsafe but if they minded to bidde them ones God speede: therefore as I began to saye, this being from the begynnyng of the church

H

Math. 6.

1. Cor. 1.
Titum. 2.
1. Peter. 3.
Heretikes
must be warned
but not
disputed with
all.

H

A the perpetual guise & custome, and that custome grounded bypon the scripture of god, ye see well god reabers that the church could not this eight hūdzed yere togither be fallen into such dampnable heresyes. For you perceiue wel y every thing muir nedes haue a begining, and this thing could haue none. For if these thinges which y church now belieneth, and as Tyndal sayth this eyght hūdzed yere hath believed, concerning purgatoz, and holy dayes, and fasting daies, and praying to saintes, and going in pilgrimages, and belieuing in y sacrament of the aulter, and beleuing that it were not lawfull for munches & freres and nunnes ones bowing chastitie afterwarde to wed togither: & many such other like: if these heretikes thinges I saye be heresyes, and all they that haue believed thus all this. viij. hūdzed yere, than not onely they that firste beganne them, and thei that after folowed them therein, would haue departed out of the church, as all other heretikes euer dyd, and as these heretikes do now, but also y church that was good and true befoze these heresyes begā, would ye wote wel haue cōdemyned and auoided for heretikes. viij. C. yere ago, those persons that began them firste, and so forth euer after al such as would rapse them againe, as they did and euer haue done, the Artias and enery other sect of heretikes synce. And so could ye wote wel y heretyques neuer haue obtained ouer y god church so farre, as to be the church or to be taken for the church, and. viij. C. yere togyther cōtinually to succede the church and the verpe churche that was befoze suffered to banishe away, as it were if

And all told vs true. For other succession hath it not then onely thys church, but if all the sectes togyther doe succede and continue it which be gone out thereof, of all which sectes eche contrarieth other. For no one secte of them all doe these folke assigne the succellour of that olde church.

Also these sectes resuscitate and resse by againe diuerse of the same heresyes, which the olde church of. ix. hūdzed yere ago & of a thousand yere ago condemned. And therefore they can not be the succellour of y olde church, but be gone as wel oute of that as out of the church of this. viij. hūdzed yere last passed, out of which they confesse themselfe gone.

Finally all the whole church from the beginning this. xv. C. yere. hath believed y god woꝝkes wrought in faith, hope, and charity, shall be rewarded in heauen, and that it is well done to go in pilgrimages, and to pray to laites, and to pray for all chꝝisten soules, and that the prayour and almoyse deebe of god chꝝisten folke here, doth helpe to relieue the soules in the paynes of purgatoz, & that the very blessed body and blood of Chꝝist is in the sacrament of the aulter, and that therfoze it is ther to be honoured, and that no person professing and bowing chastitie, may for hys pleasure lawfully breake his bow and wedde, and so forth of many such other thinges like. These thinges hath (I saye)

woꝝkes wrought
shal be rewarded
in heauen.

There can be no moze found of
this. ix. booke wꝝtten by
Syr Thomas
More.