A that never faile in his perfect felinge faith. I say not as I say before (saying by Linndalles tale such horrible deeds as such gait felinge faith may both abide togethe) receive or by such deeds being put in y course towards the doing. Should be set that perfection of faith to be by god infused any more then they shold after let the same to be kept and preferred specially by Linndalles own wastewatermain ter Hare Luther, faith expresste that no children may be dampeine but if he will not believe for nothing he saith can damne him but only unbiolte. For all other times he saith he is lumped by and swallowed all at ones in the bielte. And therefore whose come to baptisme with only bare bielte, all other times as Luther calleth them, os such horrible deeds as Linndall calleth the, which he is by s frailite of his chich aboout, os all his baptisme to bee when he commeth home from the fonte, can nothing let anie perfection to bee by God infused in his baptisme. And the faith that perfection must be by Linndall esp."the felinge faith, os els the felinge of the faith while there's be hym none other faith sufficient: it followeth that every man which with historial faith commeth to baptisme, is frite of felinge faith, how many times so ever he be a bount of seelens and frailty to comitt after. Howebeyst if Linndall will for all this make any sticking I cannot tell what, in them of the age and discerison come into baptisme, and say there may be some let upon the three partes by reason that they mape be absoute to some willing and eather of purpose or malice: let us consider and see well this matter, in them that doe to baptisme without any maner let. When children are baptised, which kind of faith have the the historial faith or s felinge faith? For faith have os elles they ca never stand in goddes favour and be saund, witnessing Fapt Paul, that to out faith it is impossible to please god. And therefore of trust faith they have. For though they come to the baptisme and be receped to the font, in the faith of theire fathers and of the pole church that offereth the yet with the baptisme is therby god infused into them his grace, the habit of faith, hope, and charity, wherewith they be made forth with perfette members of his miscall hyb the carbolike church in earth, and then by made inheritable unto the blese of God heaven. Now ath: I therofore Linndall, which kind of faith is this: the historial faith or the felinge faith? Not s historial I crowe. For the childe haunt not yet neither recep nor heard many stories. Wherefore it must needes bee by Linndalles own tale the felinge faithe, For noe kynode of faith putther he not but those thorouknowne nott sufficient for saluacion but only that same one, and sufficient must the faithe bee that the childe recepeth in the baptisme, for elles were the childe neuer the father saund, in case he died as many children doe in s chist some cloth in the crucible. Peradventure Linndall getting now where aboute I goe will lave that in the baptisme God infoundede into some the felinge faith, that is to say into his one electes, in their hartes he writhe, and that into some other he infoundede it not and they bee the repobates, and he will happily say that it is agreed by doctours of the church that god giveth in s baptisme not lyke grace to every childe. But unto this I ansver we that though in the baptisme either at the more goodnesse and more infante payors of the fathers or godfathers of the childe, os for some other causse scene unto his hyde willows, he gyve one greater grace then to some other, yet gyve not them all one kinde of grace and one kynode of faith, thoughly their lyfe in degrees, and as very a manne is he that hath little stature, as he that hath a greate, and a Pigmay as a Gream. And Linndal faith himselfe in his answeere unto my dialoge, that our whoys must bee as perfrect as the worke of Christ himselfe, but faithe the baptisme is sufficient though it be never so little. And beside this as I said before, god giveth not every childe in s baptisme the habit of that faith that is sufficient for saluacion, but that is faith Linndall none but the felinge faith, crye by Linndall the felinge faith he it is, whereof the habets God infoundedeth every childe in the baptisme. But per sith I haue proved that if s chyldbe borne any faith, he bathe by Linndalles tale the felinge faith; nowe will Linndall peradventure say that the bapte of faith is no faith, because it is not actual faith whereas the childe hath not, for lacke of the ideal reason, for want whereof he cannot think, he doth not actually cosett unto any point of faith. A G. But
The defence of the second reason.

But unto this I answere, that he may by the same reason lay that a child hath no reasonable soul, because he cannot think upon any reasoning, and therefore lacketh the specificall and kindely difference that begetteth his kind of man from all the kinds of unreasonable brute beasts, and then is the child no more man then a calf.

Also if the habitual faith be no faith, then is the child for all the baptismse it out of the grace of grace, or els muste

Lyndall say that saight Paulus saide un-true, in that he tode the Hebrewes that without faith it is impossible to please God.

Besides this if habitual faith be no faith at all for lack of actual thinking thereupon, than both more men dare of the faith that happeneth to die in his sleepe, had he never so good a great actual faith when he went to bed. For no man shall be saved for the faith that he ones hadde, but for the faith that he had and in which he died.

Therefore the truth is, that the habitual belief is in the childe, verpe belieth, though it be not actual believing and thinking upon the faith, as the habitual reason is in the childe very reason, though it be not actual reason and making of similitudes, and then it is as I say no story faith, and therefore by Lyndall tale none other then very feeling faith, verve be putted no kind of faithe as none other faith to sufficient, and goddes works be to feste that heinfeldeth in the baptismse none sufficient faith. However though this be the truth that the habitual faith is very faith and inconded by God to the sacrament of baptismse to every childe, so that every childe hath thereof the feeling faith if Lyndall tel struce: pet to put out all argumets, I shall short ly frayne Lyndall to graunt a farther thing, and else to forsake his master.

For ye shall understand, that though the church teacheth that the habitual faith is in the children sufficient, yet cometh Lyndall mayster Martyne Luther, and in his booke that he maketh against the Aabaptiste, he teacheth by a longer prosele that the yonge children have inconded the verpe actual faith inoide. And therefore Lyndall that is his folceme, may not here but that yeconded children have verpe faith, and then thit not historiall for lacke of rehing of lustes they must nodes have by Lyndalle take the feeling faith.

Now ye will anke prud strenue what the then and wherefore I goe aboute to pune unto Lyndall that by yso woodde the children in their baptismse have by God the feeling faith inconded: Now shall I tell you that thing in few woordes bow. I have saide by this point good reader, for because that yso thysh neede it clerely folow by Lyndall tale magi Lyndalles mother, that the Pope, and the cardinalles, and the whole clergye, and all the chisten people before, bee the verpe plain electe of Godde, and shall bee saide everyone of manye as ever were chisten while they were children, and that they can neverly be deadely in all their lines though they do neverly so manye horible deeds, because as Lyndall saith by the saying faith every one that hath it, is to borne of God and hath yso deed in hym, that he may well be horible deeds, but he can never doe deadely sinne noter. And then both be muche a mystery to raple and test yso them prest well.

Now can Lyndal never gete out of this net while be puycht, in which yso foolish the false feeling hath wrappe hym, but if he refule not oney the doctrine of the catholick church of Christ, but of his owne maister Martine antch-christ is also. And yet foloweth it further upon Lyndalles tale also, that by all the catholick churchome by yso tale the feeling faith, and therefore are all electees, and then be feste that the electees hauing the feeling faith, be verly church: it clerely foloweth I say by hym that the Pope, and Cardinalles, and verp clergye, and the whole chisten people, yso is to say the knowen catholick church, is the very church of Christ, and himselfe and his fellows which he faith are departed out thers as fro the church of hereeties, are not departed out, no never can by this tale of yso parte out of it in this wortde, but euer hangge til theron as saabbes and brothes upon the body. And thus ye see good reader, to what good purpose Lyndall hath by his feeling faith secretly brought his church to cleane to the contrarye of that he hath falselie tumbled aboute all this whole afose.

And surely good chisten reader, as for feeling faith the meane there by false and suffi belief without any mistruste or deceit of the doctare, yso feeling faith is in the folke of the catholick churche in none other. If by the forth wiollent

Habiti.
A written in many partes, faith where of god worketh with mannes will into the consent, or the faith be God infused into mannes heartes: this strippinge of God in mannes heartes is in the catholike church and no where els. If he meane by hys seeling faith, any farther suerte of the points that he believeth, then onely he undoubted assent and adhesion thereunto: then is it not faith, but a another kind of revelation and an insufflation of knowledge beyonde hys mind and nature of the faith, and a thing no lest happy: blessed, but least meritorious than faith. For god may Marie where it please him of hys mere grace without any maner merite, gyue a creature the like degree of grace, and farre greater, to then other hall with their merite hys grace attaine. But yet such kind of revelation, if he gyue it ane manne, he gyue it only to suches as are true members of hys catholike church, and not repugnaunt unto hys catholike faith. If he meane by his seeling faith any pleasure: comfort of hope, or any serour and heart of charite: this seeling is the seeling of those other two berres not hys seeling of hys bare belief to which the secte of Luther gyue all the glory, which may be hadd and abide eternally and faste in hys owne nature without any hope or caritie, as by the woordes of saint Pauls playne appeareth. And this seeling both concerning hope and charitie, is in the catholique churches and in none other secte, but whosoeuer have those berres befoote, or seeling of any effectation, it is but Einilalles fallt in seede of chisten hope, and Einilalles fallt translated lose in seede of chisten charitie. And suche hopes and such love, were they themselfe never so well in favor, and never so great with god, no never so sure of saluacion, are yet no sette begynne then are the begynne that diem they finde great heapes of gold, and bare wondersonglad in their hope woying themselves awake.

And so finally any maner seeling that aught is, is good members of the catholique church hath, and no secte of all these sectes. But whereas Einilalles sayth he seeling faitheth, that whosoeuer have his seeling faitheth may so many horible dedes with out any deadly sinne, and that whosoeuer sinneth willingly, shall never be after forgruen, and that god hath no respect to any good workes of men, but only to faith alone, and that the free will of man can do no more in turning toward god, then the harchet in turning toward the heuer, no that the man can do no more to the gaining of faith, the childe to the begetting of his owne father, and where he felith that hys faith is the invention of the deviell, and sinne to do any good works of penance, to believe that any good wo:he shall have rewarde in heaven, to do any honour unto the blissed sacrament of hys aituer, any other then onely to believe that it is a memorial of Christes pasche, and nothing els therein but only bare bread and wine and water in seede of brede, and where hys seeling faith also seelthat, that false should not care for bode dapes no: fasting dapes, no: honour any sanytes, no pray for: these factes soules, nor be bounde to hepe theire bodyes, but that factes may be that they will lawfully wed minnes: all these seelinges and many such other like, the catholike church seelthat nothing, no no more both no man but such as Einilalles is, yll not seelth excepte hee mende in time, for such unfaultfull seeling to seele the fire of hell.

And now good chistian readers, pe see to what ende Einilalles seeling faith is come, with which deduced from the historicall faith, he knoweth now which is the true scripture of God, because he seelthat it was written in hys hearte by goddes owne hand, and that he believe that it is no longer nowe: the teacing of the catholike church, of whom he learned it first with a strong faith.

But yet pe see good readers that in this processe of his seeling faith, he amissureth nothing to saint Austin. For: if hee except better then saint Austin felt, els while saint Austin seelthis against the Manichees, that he would not believe the ghosttell but for the autoritie of the church, and found no faute in that faucte whe he was after bishop at the time of his retractations, it may become Einilalles well in that pounte to believe the catholique church styll, as saint Austin wot. And on the other side, the say that himselfe seelthis a better faith then saint Austin felteth, in seelthis thing that saint Austin did then believe as well as Einilalles both now: then dare I be bold to saye that every man and woman that any seeling hath, can not failles to seel Einilalles for a pounde bulding tale: And that he do is in debe, pe hall yet the more fully seelth by this.
The defence of the second reason.

If it were all true that he said, yet that the knowne catholike church be the very church of Christ, first in that I have by his own worde proued you, that is false, it must thereof nedes followe that all Christes people being baptised in children, must haue the felling faith, and there were by his owne distinction the very church.

Secondly nowe consider well these good reasons, that as by faith he believeth not more nor leafer which is the true scripture, because the church doth teach him, but because he believeth it written in his heart by the spirit of God: so faith he by his owne will believe not? nor now can he believeth not nor teach it written in the bookes, but because he felleth it by his owne heart by the spirit of God.

Now sayd Tindall not nayse, but that as he came firke to the knowledge of the articles of the faith by the preaching or reading of the bookes of the scripture, so came he firke to the knowledge which was the scripture by the teaching of the knowne catholike church.

Now say I therfore, that granting him to say and true that he faith he believeth not more nor less then the articles of his faith by the bookes of the scripture, nor believeth the scripture to be the true scripture by the teaching of his catholike church, yet foloweth it for all, that in like wise as that by his preaching or reading thereof he spake came to the believing of the faith, the very true scripture, so is the knowne catholike church by which he faith he came into the believing of the scripture, and by whose teaching he took it and perceived it: but wanting and for the very scripture, the same church is in like wise as the very true church, such that originally the scripture is known by Tindall himselfe confessed by none other church, as the same is originally learned by none other scripture.

And thus good Christiane reader, to make an end of this boke, here is clearly that I have not only expounded you clearly Tindalls false felling faith, and avoyded his solution plaineely, by which he would avoide that argument that clearly proueth the catholike knowne church to be the very church of Christ, by that the true scripture is known by the same church and none other: but I have also yet ones againe clearly proued you the common catholike church to be the very church of Christ, by the very worde of Tindall himselfe, with which he woulde proue the contrary.

For this argument by which the known catholike church is proued to be the very church, which argument Tindall hath all thyres while humbled aboute to toole, abyth in conclusion so strange and iniqueitable, that in laboring to folowe it Tindall hath double confirmed it.

And surely this is no meruall. For ther as al heretikes very well perceiveth, that by the plaine promises of our saviour himself cleerly contained in his gospels, his church can never be broughte into any damnable eorren, and that if as it might, there were no suerye neyer of doctrine nor of the scripture itself, and on the other side if they should graunt the doctrine of the catholike church to be true, then were all these heretikes drowned: for this cause beeing by then to confesse that the church cannot fall into damnable error, they be resurgent to feake aboute some other churche, because the true truth of the church damneth and destroeth ther heretikes. And yet was there noone any of them but that in goinge from the known catholike church to seek out anothe, he walkede so wpide aboute, that who so loked on and behelde hym, would say the man were blinde, and eche walked the blinder some, and assigned a douter church, never one lyke another.

And for example ye may consid- der this. Tindall for one, whose church ye have hearde all reade. The second shal be there Barnes, of whose church I will somewhat heere you bre- fre I speake with this booke.

Thus endeth the booke.
The eight booke in which is
confuted doctor Barnes
church.

Here Barnes made
the title of his
privacy concerning
the church in thys
wise. What is
holy church, and
who be thereof, and
whereby men may
know her.

After this title of his privacy, he be
gynned to play Cindall's parte, first
in slitting from the point, that is to wit
from the whole catholike church unto
the clargy alone, and after in lyke maner
erapling. And fully notwithstanding
that a man might wereen that Cindal
were in suche sorte scoffing per
telle: yet both here Barnes as farre out
runne him in rapling, as he baggeth
behinde him in reasoning, wherein with
Cindall Barnes can holde no foote, as
down right as Cindall halte therin.

Here Barnes layeth out against them,
pride and pomp, and all their
lines spent in whom, some, as though
there were not a good priest in all her
catholike church, let the leave the catho-
liske faith and fall to heresies, for thar
can they not be but honest though they
woulde, far than may keres wed whose
res and call their virtues. But yet he
texteth on them further, because they
wear crownes and long gowns, and
they both pers wear white rochettes. And
why he hath likened the to bulles, asses,
apes, and rochettes to smockes: the
he lyked much his mery mockes, and
faced as he were fro a freere waren a si-
deler, and would at a taurine goe get
him a peny for a little of mayt.

Howsweas as for crownes, gowns,
and rochettes, various living, al these
things he but plaisth and spotteth.
But the things whiche he lapest ear
nedly to thys charge, is that they gyn
credence unto the olde holy doctours
of Christes church, in the interpretation
of Christes worde, and that they med

dle to see any good rule, and that they
Howe chafltir, and for that they reache
not the people that faith alone is suffi

cient, but that folke be bounden to do be
goode worke and penance for thir
evil: if thir will be laued, and because
heretiques alone but persecute the, and because they be not peri
curted themselves. For these causes he
lappeth they bee as farre unlyke unto
the church, as God is to the devil.

But he forgetteth in y moe while,
how many good vertuous priests and
religiose people be put out of their plas
ces and poision of their living, and beaten
and sent out a beggynge, while her
etiques and apostates with ther med
bared harlotries in stead of thir bowed
chafltye, hope ther ord moned why ther
sone, and maintaine their incestous
lecheries. For the living that holpe folke have
dedicated unto God, for suffenance of
such as shoulde serve God in spiritual
cleness and bowed chafltye. He
knoweth well enough I warrant you, that
the clergy can never lache perfeccion,
where heretises may grove, no :00ne
after the temporally neither, as it hath
hitherto pured in every such country.

Howsweas as for his saunter, his mos
kes, his mowes, his telling, and his cav
ling, I shall passe over and cumber you
not much therwith, fitt that such as de
lite therein and love to seeke themselves
therupon, be not of so great honestiethat
I greatly long to content them, such
that are good and vertuous can take no
great pleasure I suppose, to hear a hyp
bandonee rapling of a lewe facions heresets, upon all the clergy of chris
tome that will be none heretiques, and
call them bulles, apes, and assys, and
abominable harlotries and deuilles, namely they no good man bound but
though there be manie amonge the clergy
gan haue, as barde it were to bace
it otherwise amost to main: a multitude,
while Christes owne only twelwe were
not without a trappour, yet are there a
game therin manie righte vertuous
folke, and such as the whole word be
fine farer better for their holy living
and their devoute pancy.

And oneth as I saue also, that
among those with whom this manie is
most angry, for whom there angry
at the remonant, that is to say those
whom he was abured of his heresies, and is now percieved by relapse
in them all againe, whiche when he
would there have defended simply spose,
before one of the same judges: having
licence at libertye without prelil to say
A.lit.
A what he would, was therein confuted to cleerly and to plainely, that all his euangelical brethren of his hundred sectes, would have been ashamed to set it among those his judges. I say there were some rudy, as if Barns should be in special place to their charge; the vicitous liking that he layeth to the in his blaspheomyous bookes among all the clergye in generall, all honest englandmen, that know the would answer barely for them, and tell them that he falsely believeth the. And I verely thinke, that some one of them hath not only honerly and christianly of living, and more verely because in him, then have al the heretiches from theuther end of England to the further end of Almaine.

And therefore is it a new thing, a madde wise to buinde out to cowts; and put at every man that he misyth; no; a rude wise to make his rude evering; no; a fonde ape to make moches enowes; no; an abominable wise to batile, chide, and scold, no; no verely the devilly no; the devilles lime to be safe and lye: I wy as I say leave of thys felowes so by the apothecary, and al his cached exclamations, and all his busse bulling, and yet his abominable harlotry, and all his beestely lies which he spetteth and speweth oute upon honest men, and I haue goe to the matter self, and concerning purpose, I haue heret before you (good readers) his owen very wordes, by which ye shall see what he calleth the church, and after all I theow you how falsely, and how falsely both he handeleth himself therin. Lo good readers these are his owene wordes.

Barns.

This woode eccyse, both in the new testament and the olde, is taken oftimes for the whole congregacion, and the whole multitude of the people both good and badde, as it is in the bookes of Humeri, who haue brought the congregation of church of God into wilderesse; also in another place: The king turned his face and blesséd the whole congregacion of church of Itasell, and all the church of Israel stode. Likewise in the new testament saint Paulus to the Corinthians: I haue sent into you Epes, the whiche saide you my waipes that be in Christ Iesu, as I doe leerne every where in all congregations. Also in another place: Do you dispise the congregation of God, and amen them that have not. In all these places and in many more it openeth this greke tevde eccyse is taken for the whole congregacion both of good and badde. Wherefoorth is not the church that we will greatly speake of.

More.

But this is the church good readers, that he speake of. For this is in earth very church of god, though it have bad folk in it amongst the god, as testyse not only the parables of christ, where he likened the kingdom of God unto the nete, that out of the sea gathered and bingith to land both good fishe and bad, as the church here out of this woode gathered first, and yet both good men and badde both, and hall while it lasted in earth, but also by the same name he scree Barns bingeth in here himselfe, in which the apostles writing to the Corinthisches, calleth the church, where he were in bebe and so scree Barns conferred both good people and bad, saint Paulus I say calleth the church of God, saying, dispise not the church of God, as make them ashamed that have not of their own: And therefore they should scree Barns were himself to byshe, he should say for that they are bad dispise this church, in which there be beside the bad many men berye good, and which church saithe Paulus therefore dispise not, but calleth the church of god, and rebuke thence as byshe despise it as scree Barns doth here, I leteith it a side for mouthis as the church that he will not be faith greatly dounesafe to speake of. And wherefoorth good sir I prays you: To this quesion Barns aunswereth and faith.

Barns.

For in this church are there Jerewes and Saracenes, murderers and thieves, bawdes and harlottes, though we know them not.

More.

As for Jerewes and Saracenes, there in scree Barns one teeth herself shamefully, and theother himself not to perceive and understand the felthelame places of scripture, that byndesse bingeth forth for his purpose. For neither in the place of pumetti the pentiments any part of the church which the king ther blessed,
A blessed, but as the very plaine text there telleth, which Barns hath himselfe re- 
hearsed, only the church of Israel, noe 
also A church which saih Paul wrote 
unto, amonge the Corinthians was not 
the paynting, whereas was plenty in the 
towne, no: the Jews neither, where 
there were happily some at that time in 
that citie, but the chisten people only, 
that were in that parte gathered togeth- 
er into one church, a member and ye 
of the whole catholike church gathered 
in lyke wise in diuers other places of 
the world. For then only spake S. Paul 
there call the church, for himselfe faith, 
which that is out of the church what 
have we to do? And therefore this saith 
that this wood is crosseth, that is to 
say, that church in england, both as freere Barns 
saith signifieth in those places of scripture 
which himselfe alsoldeth, the congrega- 
con and flocke of as well paynting as 
Jewish, and of Jewish and Saracen- 
es, as chistien solde.

But yet will freere Barns saith, that 
though Jewish and Saracenes be not of 
this church, yet in this church are 
there murderers and theues, and who- 
res, and bawdes though they be not kno- 
ven. And therefore this is not the 
church that he did greatly bouchsafe 
to speake of.

Of holy pharasis, in whose proude hart 
the haze publieans be so great abomi- 
nation, that he not only likeleth not any 
thing to regard them, but also for their 
sakes lettered at aught the whole compan- 
ge where manie bernes people are 
among them, and farre by the church 
of Christ as did hyde Although the clere 
pharasis with our fauour hymselfe, 
whome they blasphemed and laied, 
whye careth betwixt publicanes and 
futters.

But yet must this godly man, 
this chygh and holy heretike, holde hym- 
selfe contes to knowledge at length this 
same conen known catholike church to 
be the very church when he hath all 
done, while as himselfe hath here shewn 
you, this conen church of god and 
babe is the church that saibet Paul 
himselfe called the church of Godde. 
Whiche one place of saibet Paul of 
Barnes owne bringing forth, destroy- 
ed letterly Barnes whole poynte, but ly- 
churche of god be not church of Chri:st, 
and except Christ be not God.

It is also to me great marvel, where- 
fore freere Barns shoule to hyghly dys- 
dayne the knowen catholique church, be- 
causeth he be murderers, and theues, 
and whores, and bawdes therein, which 
he faith men know not, while there is 
neither Lutheran church, noe Hulians 
church, noe; Singius church, but that 
they have of all these people plenty, such 
as he knowe well enowogh. And yet those 
churches he neither lefteth noe, yptips 
ypon, as he doth ypte the catholike chur- 
che, out of which all these churches are 
aparted and cast out, into some of which 
churches, Barns is hymselfe come 
nowe.

And as for whores and bawdes, all the 
world knoweth, I appelle that they be 
masters the archetirikes of all these 
sectes, are the chistes whose maners 
being priestes, muncches, and serces, 
that have professed chaster, and yet 
make harlottes of professed nunnes 
under the name of virges, and anowe 
they be lecherie bouldevre, and have 
whole towns open bawdes unto theyp 
beautiy lecherie. And sith freere Barns 
vis台yipte those churches, but e- 
there both himselfe alow their whores 
and bawder: I see not why the good ma-
should to foleemptly looke over the ca-
tholike church, and let it at so light for 
any whores and bawdes that be therin. 
Of al whome, but if they be beside their 
whores and bawdes become englisc rashers of these heretical sectes, 
there is not one, but they kne-
ledge their such living for sinfull, and 
offe true remokie thereof to many of the 
anseuse, where as those archetirikes 
freere Luther, and freere Hutkyn, with 
whome whores and bawdes freere 
Barns of beth no faute, but enothing 
thing repent it, but alfo like abyhri-
nable beasts best all.

Howbeit I am gladde that freere 
Barns is warren to holy note, I cannot 
aside it to have the knowen catholique 
church calde holy church, because the 
be not onely good folk in it, but also 
shall folke to, and that he will therefor 
synde as unto a mother church here 
in earthe, that shall be onely good folk, 
and prove us that is the cver chur- 
che and the knowen catholike church 
is not the cver church, no worthy that 
he should speake of.

Forke lest good readers this poine, 
y the church which Barns must bring 
us, must be a church that hath therein 
neither murderer nor thief, nor whore, 
no bawde, and keepe this poine well in 
remens.
The consuracn

Rememberance for the white, and then shall ye see afterward at length how well he will keep his promise, whereof he will to a while make us a proud face. For thus he ees descripeth his church.

C Barns.

But there is a nobler church of the which saint Paul says, you men love your wives as Christ hath loved the church, and bath given himself for her that he might sanctify her, and cleanse her in the fountain of water through the words of life to make her to herself a glorious church without spot or wrinkle or any such thing, but that she might be holy without blame. Here have you the very true churche of Christ, that is so pure and so clean with out spot. But whereby is shee pure and clean by her owne merits, no; by her owne might, not by externitly appears, not by gods no; other no yet by peculiar bones, neither by mites no.

Crossfaues, no by pillers no; pollaces, but whereby the by Christ which hath given himself for that intent that he would make her clean. And therefore says S. Paul: He gav him self that he might sanctify her, that he might cleasen her, that he might cleasen her to himself a glorious church. Also in another place you are washed, you are sanctified, you are justified in the name of Jesus Christ in the sprieth of God. Wherein loothes how the church is washed by Christ and by his holy spirit, not by your bloods, not by your spiritual anomy, nor by your spiritual holy water, for these things cannot help the holy church; for the is holy in spirite and not in outward hypocrisy. He is also cleasen by Chist's blessed blood, and not by outward diligences. This both sauent Aultin well sauing saying. Of Christ is the church made saive, it was the filthy in timnes, afterward by pardon of grace was he made faire. Here saies Aultin saying that Christ hath made his church faire, and that by his grace and his pardone, and not by your pardons, no; by your grace, for this church standeth by Chist's electes and not by yours. And if Christ have not washed you and chosen you, then be you none of this church, though you ride with a shoulde spiritual harryes, and have all the spiritual tokens in earth. For and if you done of god have delivered you, then are you truly delivered, ye cannot make by all your power and holynesse, that we shall always finde good ale or wine where there angreth out a grene signe. And will you with your spiritual signes, y tokens, make the Church of God to follow you, by them all signe oute where the church hath beene may your losses it will not bee; but they that believe that Christ hath washed them from there sines, and stone fell into hye merites and to the promise made to them in him only, they be the church of god, to pure and to cleanse that it shall not be lawfull, no for Peter to say that they be unclean: but where they be Jew or grete, king or Indicet, cardet or cardinal, butcher or bishop, laker, baker, free or bond, and so forth, and sicker, and sicker, and sicker, iu j in chistt's words, and ice fall to his bleasted promytes, and truly only in the merites of his blessed blood, they be the holy church before god, hear and the very true church of God, you will your spiritual tokens, with all your ancient eres, remaine in your lathen of fine, for which all your bleedings, all your bleedings, remaineth, cannot cleasen you. No bring you into this churche: bocke, crake, bloode, bleste, crosse to your hollow eyes part out of your head, it will not help you, for Christ chooseth his church at his judgement and not at yours. The holy ghost is free, and inspireth where he will. He will neither be bounde to pope nor cardinal, archbishop nor bishop, abbot nor priest, neither nor dicer, nor debre marry. Simply cte at the whole rabble of you together ye call your selfe holy church (and exclude all other) ye and take none, moone, and scarres to help you, with at the fredens you have in heaven and earth, and yet shall you not bee of holy church, except that you have the spirit of Christ, be washed in his bleasted blood, for the holy church of Christ is nothing else, but e congregacions is sanctified in spirit, redeemed in Chist's bleed, is sickens salt, true al onely to the promytes as he be made therin.

C Mor.

Lo good chistten readers, here have ye reade his whole plessesse together, wherein he dessth and describeth hye church, with all his trysting covalaries, intemated betwene. In which when he hath all done, excepte the chynges as the doctrine of the catholike church teacheth hem, he hath not of hye owne one true woode, And the other are houged
Aight into no purpose, but onely to plante
in covertly some heresies betwixt. And
as for the places of scripture he bring
geth to the, and oflatter Augustine also,
there is nor of them all any one that
both any thing proue by his purpose, that
is to say that onely such clene pure peo-
ple as he speaketh of be the very church
here in earthe, but the same places of
scripture and of aptene Augustine as ye
shall see plainly psoure, do make
playne againste hym, and clereley do
they declare that the very church of
Christes here in earth, is the knowne
catholike churche of good and badde
both together. For firste as couning
his godly doctrine interlaced here and
there by the waye, that all maner of
people he popes, pedeler, kinge or
coller, carter or cardinale, butcher or
bishop, munke or wyller, freke or fi-
seler, or anye of the remnant that thy
sonde freke siddeleth forth here by
letters, after the rude ruinemlesse runnings
of a scottishe lfe be wathched and made
cleane of their shines by god,his grace,
his perdon, his cecious blood, not
by his owne merites nor they owne
mighte, noz by hestoration araye, noz by
gold or fitness, noz by mutes noz cro-
se stanes, noz by blisproves blessings, noz
by their spirituall ornaments, noz by
their spirituall hol helte water.
To what
purpuse concerning the matter sessagesh
all this process, but to make hys stall
rethistle, and to contende with Lynde-
all in wiselese eloquence, that had a
lufe lode wett o twappn in hys books
lashed oute by letter, where freke
Barnes here sandlely soloweth and en-
froeceth hystyle to creede. For els his-
selfe knoweth well that the catholique
churche whose doctrine he nowe depa-
raught hym that lection as muche
as is true therof, though they gave it
him not in a fortsitle te by letter.
For that no mane can be clene of
hys sones but by the mightie mercy
of God, by the merites of Chisties bless-
fed pasion: this pointe this freke learn-
ed of the knowne catholique churche
which he nowe despiseth. But the heres-
ies which he courtely joineth herethe
with, those hes to hath he learned of
the devill since he came oute of the
church, for he would make as though the free
will of man which he meaneth here be-
der the name of mannes owne myght,
by no euere nothinge woketh at all toward
the obtaining of perdon and remission
of sinnen. And thate he thyn meaneth, ap-
peareth plainly by the breach of his ma-
ster Martine Luther, and by hys owne
scaphe proue also made againste the
will. And that the devill hath taught
hym thyse are appeareth plainly by many
a plaine place of scripture. As where
we loue sathe by hys mouth of his holy
prhese Cephe: He pe washeth, he clene,
and take awaute of me the veil the
cryt of your thoughte. And by the mouth also
of y prhese Cephepl: Call ofte you F
al your sinnen in which ye hale trans-
gred. Make you a new hart a new
lyverte. Why will thou D houses
of Israel: For I will not hawe the
death of him that dieth sathe your lowd
God, but returne ye and live. Likewise sahy
the prhese Daniel in the,csrii. plaine:
Decline from euill and doe good. And
againe in the same plaine: keepeth thy
song from euill speache, and let thy lip-
pes speake no gile. And Sarchas the
prhese lamesthus: Turne me to thy
shome, O Lodes hode of hoastes, and I will
sarches, turne to you ather the lode Codde of
hoastes. It is written also in an-
er place: How great is the mercy of
our lode, and how great is hys perdon
ward that those turne theire sselfe to
him. Dozzeour god sathe by the mouth
of sayne Peter: God hath put into you
by hys name Peter, raned by his sonne, and bath bet hym
to helpe ye. Every man shall tuere
hymselfe backe from hys werknesse.
S. Paulus writeth also to y Colosseis
in this writer: Pasteur sye your mazes
which are on en theart. And to y Philip-
pees: Be dere trubling woketh our own
saluation. And thapowe lante James Jacob.
faith: Dlave ye sere to Codde and he
will do wyne neede to you, make clene
your hastes Dy sinners, spurge your
hastes Dy that are doulbe of mynde.
Dozzeour where he faith man be not
wathched by they owne merites, the kno-
wen catholike churche taught hym all
this tale truly taken and well berr.
John 6.
Andere, that is to say that no man can
do man can merite the first grace. For toward hedes merite the
uen man can doe nothinge, but if he be beth
grace presented by grace. For as Chist fay-
seth: no manne merchneth to me but if my
father take hym, noz no merite of man
be sufficiente torikes heaven but
the greatnesse of that reward commeth
of Coddes mer be literal goodnes, that
hys to shew a great a price so to simple
thing, For as sahy Paulus faith: pa-
thesis of this life be not worthy of glory.
Romans.
Ais to come that thai be heid in us.

And the catholike church teaches, that the merites of men behoive therefore put no proud trust in their merites, but stand in fear of thee unperfect works, mingled alway for the most part with imperfection and spots. For that all the ducite of man is as the scripture saith, like a swolle spotted plouer, and that thy merites are not seen in the sight of God. And therefore the church teacheth every man to say as Christ saith in the gospele, that we never so well, we have done but our duty, and to giue the thanke of all the returde unto goddes more liberal goodnesse, of whose gifts and grace we have taken at the things that we work any good withall, might, wit, facultie, free will, body, soule, and all. For as saith Paul, what hast thou that thou hast not received? And wherefore thou hast received, what glorious thou hast not receiued?

And the church saith, that these thynges be both the knowne catholike church teaches, in this wise to the interprete and declare the scriptures. And therefore if every Barnes have here ment none other thing, he might very well have spared much of his gape golden proccess, beynge as it is impertinent to the principal purpose. But he meant therin that man may towarde remission merites nothing atall, not thy merites of ma that have any reward in heauen, but that altogether handeth in faith alone, which lies be hales as I sayd lernd of the dulle alone. And that he thus meant hath himself well declared by his mad popolone proccess, that all onely faith sufficeth before God. And that the dulle hath taught it him apprehendeplainly, by the spirit of God hath inspired the contrary doctrine into his holy apostle Paul, which writeth into the Romains. For the heares of the lave are taile before God, but the bores of the lave hall be instiffed. And our sauidor himself faith in the gospele of saint Luke: Happy be they that here the worde of God keep it. And agayne also by the mouth of the holy and blessed apostle faynt James; be ye bores of the worde, and not heares onely deceiving your selue.

Nowe where he saith that all the blessings all the holy water, cannot cleanse a man noe grace hym remption: this he learned of he knowned catholike church, as faffe saith as it is true. For none of all these neither the men noe the things can do any good of themself as of themself. For to faith saint Paul; 2 Cor. 3, we be not sufficient of our self as of ourself. For the perfect and efficacie of all these tynges, commeth of God. But here Barnes meaneth that there is all the blessings, and all the holy water, holy brade, and so forth in all the ceremonies, and almost all the sacramentes vise in the knowne catholike church, none efficacie at all. Which ye ye diuall and ye devills limmes haue taught him. For he to meane we knowe by his masons his felowe both, archepelach retikes and brotherne of hys many sundry sectes, which call the sacramentes but onely bare signes and tokens, and byman places also of his own authoritie: process, in which he maaketh arches and moves at the holy rites and ceremonies, and many of the sacramentes vised in the catholike church. And that ye devill the devills limmes haue taught him apprehend bothe by the catholike faith of all christer people this. c. p. p. also. And by the plain words of holy scripture also. For, that holy brade is farre a nother manner thing the Barns taketh it for, apprehend very well by the worde of saint Paul, whe he saith, every creature of God is good and nothing ought to be rejected and refused, that is received with thanks giue. For it is sanctified by the worde of God and power. And as concerning the holy sacramentes, of ancieyn thou wittest the blessed apostle faynt James in hys Iacob 3: 1 epistle. Is there any man fille among you? let him come to the presse of the Ancong church, and let them pray for him, and let them anoint him with the ote in the name of our lode, and the pasure of faith Hall saue the sick person, and our Lord Hall save him by, and if he be ta clines they shall be forgiven him. And of confession he wittenth in same piste Colosean immediately after in this wise: Confesse ye your sinnes one to a nother, and pray yeone for a nother that ye may be heale. For much is the errest pasure worth of a righteous man. For the sacrament of confirmation, it is written in the Acts of the apostles: then they, Acts 8, is to be sent Peter and saint John, lated their hands upon them, they received the holy ghost. Moreouer for the sacrament of matrimony, we haue the plainest open words of S. Paul to his Epistles: This is a great sacrament, but Ephes 5. I lay in Christes church. And as for the holy.
A holy orders, that at the generation of the grace is infused into the persons that receive them, the first pistle to Timothy and the second both, do plainly prove. In the first pistle, saint Paul exhorts Titus to build up the church, as he was a bishop, with the laving of the hands of faith upon the elders. And in the second pistle affirming the same, he saith: 'I warne you not to refuse them, and set them by the laving of your hands upon their heads.'

Now that I have good readers open unto your court, purpose of barns bebuilt, doctrine, planted in among his members and his life, and that there is nothing well and truly said in all his proverbs, but that he hath learned of the plain common teaching of the known church; let us examine and consider now the church that he hath left, and then see whether the authorities that he calleth here of St. Paul and St. Peter do prove the church that he hath professed.

The very truth of the faith he pure and clean to be without spot or wrinkle. Also the very church is of God's election. Also that he believe Christ hath washed them from their sins, and made them clean, and that he shall not be lawful, no more to be troubled and said to them, he be unclean. Also the holy church of Christ is nothing else, but that congregation that is sanctified in spirit, redeemed with Christ's blood, and quickeneth all to the promises that he made them. Now se ye well good readers, that the church which Barns here set forth, is all pure and clean, and not only hath no themes nor murders, no whores, no bauders therein, but is also a pure that not saint Peter himself may be said to have a pure saeculum in any man of this congregation. But the causes where, because they be all of good records, and made a faise by God, and been set forth to the church, and quickeneth all fast one to the promises.

Remember not good readers, that if there be Barns abed by his description: then is there no man in the very church but ones of such time as he is so clean and pure without spot or wrinkle, that saint Peter may finde no saeculum in him. And then be there in deed very few of pt and very felle. And if any man be of it, one false man is perambul tur of the church and not of the church, seven times in a day. For as the scripture saith, seven times fell the right one man and shall arise again. And therefore this church can no man know to leere any thing of her which he may reckon himself the father of, because this holy church teacheth it him.

But then answereth Barns and faith. This church is a spiritual thing and no exterior thing, but invisible and carnall, as faith is, and hers wise is above Christ only, and not above the world, for the world hath no judgement nor knowledge of her.

This is somewhat strange, but this church should be invisible, where it be made all men and women, of which every one is visible. But then answereth also the holy Barns and faith. I say not that they be invisible that be of the church but that holy church is her self invisible. Then are we hym that is holy church herself, and so to answereth he nothing, but holy church her self is a congregation of good Christian men and good Christian women, of which every one is visible, but the congregation of them is invisible. We be well declared, as through he would tell us that there were a woman that went invisible, and that he meant not that her hand, or her seat, or her bed, or any part of her was invisible, but all her parts being visible, her self was invisible. And as he might tell us, that of Barns churches we may well see the bones; but we can not see the church. And then we may well tell him again, that he can not see the wood for the trees. To say that the whole thing is invisible, whereas be faith we may see every part, is a thing above our power. If we suppose about his to make his saying true. But peradventure he meaneth if he could speak, though we may see it, we cannot know it, because he saith it is spiritual. For I may see a man that is spiritual, and yet not know him for spiritual, as a man might have a scene free Barns who he came late into the lande by the kings licence, and yet might hardly have known him, although he had known him before, but haste taken him to a multitude, he had so monstrous dealt himself because he should be with them.
The Conversation

And yet when he warned after a shame of himselfe, because he could no better answer for his herefies, and that his falsfe solace he hoped had satisfied him; he ha

ued his heart and went like a merchant of riches. And then a man might have mette him, and upon his name returned, might have known him for Robert Barns, and yet not know him for a freer. But if he had ones known him for a freer, he might then upon his sight have known him for an apostat.

But as far fast as disere men fight

A spiritual man is no more inisible in

this word, than is a carnall, and therefore the spiritual church may be seen, though the spiritual temple be not seen, as it is upon the bare sight perceived and known for such.

But I will not praise muche worthy freer Barns for a woode. The man is so fast beside about his rehonest, that it is no meruelles though he cannot entend to speake reason not true englishe neither, as appeareth where he transla
ted learning for teaching, in his Epistle Declaration of this woode, ecclesiasticall, rehearsing the woode of saint Paul to the Counsellors thus: I have sent unto you Elimelech the which did learne you my sayes that be in Christ Jesus, as I do leere every where in all congregations. As though saint Paul had learned in everie congregation were became, and every man taught him and not be them. And though that some unlearned thes woode alearne for thes woode teacheth, with his accumulative cafe.


But thes is specially to be noted that he faith after, that thes woode church cannot erre, the leewerd to faile to the word of God that is well spake.

And for this cause he faith that saint Paul called her the piller and ground of truth, not that she is so sure of and in her owne strengthe, but that the keister so faile to the living God and to his blessed woode. How good reade considereth that no man faith that the church hath his leewerd of it self, but of God and of his spirite ever abiding in it, according to his manifelsd promise of Christ, and therefore we neede not freer Barns to tell us this tale. But consider now wele again, that Barns here granting the very church cannot erre, but is as saint Paul faith the piller's ground of foote of the piller of truth because it E

clewerst to god, ought here to power that. Thes. 4.

This woode, the piller, this woode the

grounde, that the foote of the piller, deo not barelie signifie strengthe in the standing by themself, but they signifie there

with the bearing by of some other things, and that they be sure thinges for some other thinges to rest and lene upon, as the role of a church is boone by from ruin and falling, by the pillers boppe which it resteth. And therefore these wordes of Saint Paul signifie not only the church cannot in its selue fall into the ruin of damnable error, but also like as the piller is a sure thing for a house to rest upon, and the ground of foote of the piller called in later sorte, which is the thinge that Barns must translate therewith the ground, is holy where upon the piller standeth sure, is the church the piller and the foote of ground of truth, upon whom dwelle every man rest and stand sure. And therefore can we do nothing alledge those wordes, for one thereby not only that the church cannot damnable erre in its selue, but also that therefore every man sure and may of duty must give credence to the church and believe it, and lene thereunto as unto a fire piller, and stand fast upon as upon a sure foote of a piller that cannot faile. How good readers, if the best church which cannot erre, be a congregacion invisible, and a companie unknowen, though every one of the have the very truth in himselfe: yet if I can not knowe that church I can not lene to that church as to a sure piller of truth, lest I cannot know it, for: a very gur church though I should happen on it.

And thus ye see good readers were Barns unknowen church, cannot be the piller nor the grounde of truth for any man to rest upon, but that the church which saint Paul as Barns himselfe reheareth calleth the piller and ground of truth, must be a knowen church, and therefore this word of saint Paul that he signifieth, plainly pounteth against him.

How consider also good readers that were Barns in all this his description and distinties of the church of Christes elects, putoffeth solely these properties. First that they be goodes electes, secondly that they be washed of God from these finnes, and thirdly that they be ordered by Christes bloody, fourtheby that they sticke fast unto his marysters oneye, tithe.
of free Barns church.

A sufflyve that they stike onely to Gods promises made in Christes bloud, think that they be sanctified in spirite, and syrnally for the seveth, that they be clene and pure without spot or wrinkle, so farre forth that saft Peter himself may finde no fault with them. Now first as for elects, free Barns planted as Tyboll both, walketh in the darke because he would not be caught. For be tell eth not which elects he spe.

The electeth not of, whither the eternal election by which god doth his eternal purpose foresete.

Being y ende of every thing before hand was waught, elected the for such cau ses as his owne infinite wisdom save convenient, unto final salvation and endesse eterne, as the election by which Chist elected and chose the into his church here in this world, into which he chose and took both final electes and final repobates. For if he had expected which elects he ment, he was adrest of the repose of some false solace that would have followed thereof.

Asheth the lecande pointis iberpse in every man of the commen known catholike church, that caine bucly to chist.

Clementis. For every such man is the spirite of God was cleane in baptism. And considering al almost all be chiste ned mostly upon these birthes, the in effecte al walked cleane by god, with the water and the word. And as tow shing the third, al so be of the com mon knowned churches are creased in Christes bloud both good and bad. For Chist bate by his death paid every mannes ransom, and hath begyned the if we will, though many men there he that would not take the benefit thereof, some will nedes be fell in prison. And some tolles byther again, as no man can hope some thieves out of newgate, but lett them be pardoned, the thers pased, and therefore set on free sole and delivered out yet they there for good company tary sole with thet followes a while, and before ye next followes come as fast there again as ever they late before.

Now when he faith fourlyth that all that are of the church of Chist, do put the trust in the merites of Christ onely; if he meant that they doe taker of all these owne merites cannot bring them to heaven without the merites of Christ, nae that they could nothing merite at all without the grace of god, no not put no bold trust in theire owne merites, but of humilitie little esteembe their owne workes that they have done a verre good be they never so good: that lesson bath lewon, the learned of the knoue catholike church. And if he meane that no man is of the church no may be saved, that hath any trufe of reward in heaven for his owne merites no more workes wrought to hepe of Goddes grace then meanted he telleth, and putteth saft Paulus one of the church of Chist. For he says: I have nigh fought a good battale, I have fulfilled my course, I have kept my faith. 1 Timo. 4 now remaining there and is laid by for a crowne of justitce, which our boide that is a righteous judge, shall peld me in that day. By which wordes it appeareth, that he had good trust in the merites of the battale that he had fought, and the course that he had runne, when he reckened of justitce to be rewarded and crowned therefore. Now as the meane further his mayper Luther and his fellow Lindell do, that no man is of the very church of Chist, that will byth helpes of grace go about to adde any merites of his owne unto the merites of Chist: then meanted he beere more nnecous to be minishynge of chistes meres meaning, mindes, toward the doing of good workes, and that lesson bath he learned of y devil contrary to y continual teaching of Godde, erasing every man to good workes with promise of reward in heaven therefore. For Chist faith in y gospell of saint Mathew, It thou wilt enire into the everlasting life, keepe the commandementes. And again in y gospel of saint Luke: Take you stendes with the wicked mannon, that where hall hau en thei may receve you into the everlastynge tabernacles. Also the saith Paul white into the Cestines in this wyple: Every man hall receive his reward according to his labour. And to the Chistepes thus he faith: what good deved fower any man do that same halle he receve of our lord be he hold or free. The same thing doth metho also in an other place in his epistle to y Galaties thus saith: whateuer a man dothe, that same halle he bepe. For he that soth in yns fesse, that of the fesse be reproved. But who sotheth in y spyrte, hall of the spyrte be everlasting life. Let us so godes faist not, for whe the time shall be come, we hall repe youte sainting. In y Apocalypse this faith god by y mouth of y John: I will give unto every one of you accoridg to your deeds, And
And again in the xxvii. chapter: Parke


And come hastily, and my reward is with me to reward every man after his deeds.

Now to the fifth point, wher he faith that they that are of the very church, do stick to the promises only: we think that so be strange faithfull folk. For he would say that every faithful person should stick to the promises of Christ; I would well holde with him, for that lesson he learned of the knotted catolike church. But to say that no man is of the very church of Christ, that sticke fall into any thing beside the promises, is a lesson learned of the devil.

For so should we stick to promises only, and not ever fall from al good works, for which many promises of God are made, but only that should our faith fail them, and fall away from all other pointes that be no promises, yet must be believed of them that will be saved. For the equality and unitie of goddesse in three eternal and almighty persones, is no promise, and therefore, if we will be saved, sticke fall into the belief there of. And heath is also no promise of salvation, and yet many we sticke falsely to Christ in the belifes of his words, whereby with to be ther is one, but if a man live for lack of believing that there is one, lynde it oure by the felings when he falleth in it.

Now touching the point that he faith ever man of the very church is sanctified in spirit, that is veried on ever man of ye knowe catolike church that is chistened in his childebed. But Barns seemeth to meane that they be no longer of the church, then while they bee hope in spiritte, and that to holpe, to cleane, and to pure, without spotte or wincle, as appereth by the laste point, that laine Peter himselfe coulde lynde no saute in the. But truly as all the other pointes requisite unto the very church be verified upon every man of ye knowe catolike church: so continual being sanctified is not verified in every man. And the profic cleannes and purtye without spotte or wincle, is here in yeard I were at full age not fully veredy in any man. Howe see ye well good readers, that if none be of the very church, but they have these two latter pointes, that is to say that bee so sanctified in spiritte, that they bee so cleane and pure without spotte, and wincle, that saithe Peter can finde no saute in them: then is fysst strec Luther oute of the church, and strec Huskyn both, for breaking of their bowes with incestouse weddins, and strec Barns also for bys pericurse falling in relapse of chyrche, so now runnyng at rouers in apostasy.

But now good readers lett us refoze unto the autoritie of the scripture and of laine Luther, whiche strec Barns bingeth forth, and consider wether any of them all poue any such church as at all here in earth, as strec Barns appoined vs, so sanctifie in spiritte that it hath neither spotte nor wincle.

The first terme is the woddes of saigne Paulie in the second chapter of hys piblie to the Ephesians, where he lapyth you men love your imagues as Chist hath loved the church, and bath gruen himselfe for her that he mighte sanctifie her and cleane her in the fountain of water through hys word of life, to make her to himselfe a glorious church with oute spotte or wincle, or anpte such thing but that the mighte be holy and byzble.</conv}
of the Charlotte and worthy fruits of penance to live here with his grace, he might after this world being to his glory, there was the glorious church, first in souls, after in bodies, where they shall neither have spot nor wrinkle neither of sinne great nor small, nor spot of corruption in the body, nor wrinkle of displeasure in the souls, but they become suitable, so to the impossible, both the sinne in the glorious bliss with godeternal.

And this ment there fapt Paul, not that the church shall here this world endure a constent without spot or wrinckle of sinne, so cleane and pure that S. Peter could finde no fault therein, that as soon as a man had erther spot or wrinkle he were by by none of the church of Christ in earth. For these I wot well, saith Paul, he himselfe called the congregation to which he wrote the churches of Christ, and calleth them sanctified in spirit, and yet made them not sure that they shall continue holie, nor receiveth them not to cleane them pure, but that he searcheth for them and hideth them before of warping woefull, he teacheth them the wayes where they may warke better, and in many of them findeth many faults in, hideth them amend them, and yndeth spots and impecnes, and wolde have them walked and smoothed out.

Will ye see good readers that this be true. Consider well the first epistle of S. Paul unto the Corinthayes, out of the first chapter, of which epistle frere Barnes alledged here these woordes. Ye be washed, ye be sanctified, ye be justified in the name of our lord Jesus Christ, and in the spirit of our god. Both his apostle though he calleth them washed, and sanctified, and justified in the spirit of god, and though he calleth them the church of god as he calleth them in the beginning of the epistle: sooth he meant by that reason of the ablution and justification, with which, he calleth them was once washed by his fornes, and justified in his spirit by the spirit of god, infounding the grace of faith, hope, and charitie, with the sacrament of baptism, which, though they were sanctified as persons specially dedicated unto god holie service, with the invisible character and badge of baptism received into his liuerie and his holy house by the church, both faint Paul I saxe, mean therefore, that as they were all full of the church, and by that respect all sanctified and by profession dedicated unto god, as the scripture calleth the priest sanctified unto god by his dedication and speciall appointment unto his holy ministration in the temple with the holy oyle upon him, though the man were not alway holy and vertuous in his owne heart: did I say?) S. Paul meant therefor that all those whole chysten people as they were in deed of the church, by their continued profession of the chysten faith, were all so just religious at the whole company in heart, and still continued in Goddes former charite by verite chysten living, so that to pure and to cleane without spot or wrinkle, that S. Peter might fonde no fault among them.

I cannot tell you what saynt Peter might haue done. But well I wot S. Paul did fonde no faultes than one among them, and greate spots and impecnes, as hymselfe wroteth at length therefore almostt every Chapter of that epistle, and the second epistle too. In which epistles, as he commendeth the so many things, so doth he for many thynge, dispraise them and reprove them. And as he faileth here to the church of God, that is to write, to the chysten people of Corinthayes: Be ye washed, and ye be cleansed, and ye be sanctified and holy, and ye be rich in Jesus Christ, in all thynge, in every warte, and in all knowledge, as the witnessse of Chryst is confirmed in you, so that ye might lack nothing in any grace abiding or looking for reuelacion of our lord Jesus Christ which shall confirm you into the end without crime in the day of the conjging of our lord Jesus Christ.

God like as he saith there unto the church: ye be sincere, so faire he even there also to the same church: ye be fallen into sinnes, and ye be in debate and disspaise, in strife and in contention, and ye be nauyght, and sue one another before Pappyn judges, and sue one another wyngge, fraude, and inturpe, and ye be forsaken amonge you, and some of you suche as is not hearde of amonge the Pappynes, and other of you regardeth it not, no: nothinge doe for the refomacion and amendment thereof, and we be come together to your house, ye kepe not a reverente order, no: abide til ye come altogether, no: the riches is not contente to fite and saie with the poore, and putte their discpes together in comen, but the rich man will eate of his owne, thus ye bepplye the churche of god, and yname the poore folklore that have not of the}
The confutation.

A of their owne, and with such poodle barren charitable maner, and such bivoucement, fashion, being your selfe at your assembl
by to gods bide, ye leave your selfe not to regard the body of our Iose, no more in a maner then ye doe the common mate
rial meate, so the cause god taketh vengeance upon you, so many of you fallisch therefore, so many of you dye also.

Loe god readers, these things bothe of the timeoste of the tother, bothe Saunt Paule write into the church, in the selfe same epistles out of which freere Barnes here bringeth yeuse his autho
rities. And then when he wrieth into one selfe churche, and one selfe congrega
gation, yebe very good and ye be very naughtie: what meaneth he but that of the same one churche and one company, some be good some be naughtie, though the whole churche and congregation be called good and holy, because there is none holie companie in earth but it, and also for the holines of the good folke that are therein, though the be badde am
ong them, as Christes company was a good companie, and yet was there a trastoure amonge them, and therefore himselfe fapte to his apostiles: How be you cleane, but yet al you be not cleane. And soppesely is it holie, because of the holy heath of our holy souereign hymself, whose mysticall bode is the whole knowan catholike churche, in which so all the grace done into it in the baptisme, yet are ther many sicke members by many newe sicknes, and many old by many thmes cured again by penances in their lives, and of thmes as sterre persecuer in the grace of their baptism undeased, and not restored by any deadly sygne, or after deadly lines committed, be finally restored into grace again by the blessed sacrament of penance, of the holy fo
tes ordinarily doeth and shall our sou
our (the fowc banded members that will not in conclusion be cured, left unto the rotte skaken into fire) bringeth furth make perfect his glories church, present it to his father brighte and smote, without any spot or winicle to feele and endure in heaven, but ye shall the churche be cleyere without spot or winicle, while it wandzeth in this wretched world. And the churche in earth here shall freere Barnes speakes of ye worst well.

And therefore good chistenn readers, here may ye plainly see that Saunt Paule in the places that freere Barnes hath brought forth, mentioned no such churche as freere Barnes woulde here make of to wene to budge vs with, but calling the both good and bad, and meaning some of them good and some badde, and yet none without spot or winicle, met none other churche of any other maner, then only is canon known catholike church of which those churches to whom saunt Paule wrote wer very true partes, and of the nature and maner of the whole churche. For as those particular churche
es were known churchees: even so is the whole churche a knaun churche. And as they were congregations, not of one folke good, but of bothe good and badde together: so is the whole ca
tholike churche a congregation, not of one folke good, but of good and badde togeth
er, for which whole catholike churche God hath and ever shall according to his manifold promises, so prouede that the doctrine thereof that never be any da
nable errour, but as Christ came hims:
selfe to beginne it, and sente his apostles diuer in divers partes to instructe it, & they sent other under the, as saunt Paule sette Timothy: so God hath from age to age sente into euery good chistenn coun
trey, good and holy verussome men, as hath appeared by their godly living and holy wasting, and manifeste miracles which God hath wrought and woketh by them, and with which wonderfull miracles god beareth witness for them.

And with his owne grace and assistance whiche he promised shoulde ever abode, woketh with the toward willis of the people of his knowan catholike church, to the confering and agreeme of the same doctrine, so the catholike church is the house of God, and the pillar and sure ground of truth, that every singu
lar pecone in the cleering of all boute
cerning the sure avoide of all dan
able errors, may stand & cleane into.

And if any pecone depeart from the faith of this church, or that ant particul
ler churche fall from the doctrine of the whole catholike church, so depeart ther
fore: yet remayneth the remenant sit the very full catholike churche, and is the same house of god, the same pillar, the same grounde of truth, that it was be
fore while the tother was a part thereof, like as if a man did cut of a rotte iuntes of his body, or many rotten iuntes, yet wer the remenant the self same man still, and the self same soule shoulde still reman inthe remenant.

So not every man that is in deadlies
A sinne, is thereby surchith with one of the church of Christ in earth, till he either depart out or be put out, no more than a secret traitour in a hinges houseth is by his secret treas straight out of his checker roule, nor Judas himselfe after his securre treas though he were out of Christes favour was not yet out of his houseth, till his master checketh him doode hyn walke like a traitour about his treas so do put him out, as catholic church of Christ putteth out such heretikes and such Judases now.

And thus good churchen readers, her be ye plainly seen, that all the scriptures that freer Barns bringeth, make evene plaine against him, and plainly prove the knowne catholicke church to be the very church of Christ, and in this world none holy church beside. Howe good churchen readers, where as freer Barns alledgedth by divers places of Sainte Auelline, and some other doctours for this purpose; though I let them passe by the waye, and aunswere them not furtherwith, yet shall they not passe hauing werere we parte. But for as much as he labourec with interlacing of his hereties and hys sayling, to make such confusion in the matter, that men should not by his wil wel perceiue, I holde the close stile you those allegacions in such convenient place, as may give the matter moste light.

And first ye shal consider that he wil nowe tell you where this church is, that he assigneth, of only so pure and cleane persons without spot or taintle, that pape Peter made none faulce with them. Loe thus he sayth.

Barnes.

This is the very true churche that is scattered tharowe all the world, and is neither bounde to persone by reason of dignitie, but noe to any place by the reason of spayed holinesse, and he is a free thing thowtow al the world as St. Austin both witnesse in these wordes. The holy church are we, but I doe not saye we, as one thold say we that be here alone that heare me nowe, but as many as be here faithfull christened men in this church, that is to say in this citie, as many as be in this region, as manye as be beyond the sea, as manye as be in all the whole world (for from the cyning of the sune till the going downe, is the name of god prosper) is the holy church our mother et. Here have ye playnly, that the holie churche is the congregacyon of ye saied full menne whereour they bee in the world. And neither the Pope, nor yet his cardinalles be more than churche of this churche, than the poorest man in earth. For this churche standeth alone in the spirituall saith of Christe Jesus, and not in dignities nor honours of the world, as Lyzaunus both declare in these wordes. The church doth not stand in menne by reason of the spirituall power or secular dignitie. For many princes and many popes, and other inferior persone, have swarmed from the faith. Wherefore that churche doth stand in those persone in whom is the true knowledge and consion of faith and of verite at. My Lordes, what will you say to Lyza? I have great meruall that you burnede none. It is high time to contemne him for an heretike, for he speaketh against you late. cited 5, 1. Aquinas. Whereas your glose declarath that god suffered not the Romane churche for to erre, Lyza saith plain that many popes have erredd. And alfo y the churche standeth not in dignitie, but in confession of Christ and of his blessed verite.

More.

In all this long tale good readers freere Barns tellleth us no more but ye church is free, because himselfe loueth libertie, ye church is bode to no man because him selfe would be bode to no pryours, nor the church is bode to no place because such apostates would be bode to no cropper, but have all the world to royle in. Then faith all ye by the autorie of Saint Auelline that the churche is the church of all people of any one country alone, and who said it was.

Then he sheweth that Lyzaunus saith the church faileth not in spiritual power or secular dignitie, but in confession of Christis his blessed verite, no man findeth faulte with Lyza for so saying; but we find faulte with freere Barns for teaching false heretices in frode of Chrisys blessed verite. Howe in tellyng by where the church is, he tellleth us it is in the world, trueth it is the very church is in the world, but he poureth us not yet that his own church is in the world, for he poureth no such church at all.

For consider (good readers) that yet for his purpose is ther never one word brought out. For yet hath he houghte us no prob of any church here in earth, whereof the people living here in earth,
The confusion,

And being the members and parts of it, both pure and to cleanse without spot or wrinkle, that saith Peter may shake no blemish with them. For thy soul's health he brought it by no mere, but of all that he hath brought, part purer, nothing for him, and the more pure purest clearest against him.

And now shall ye see by his own words following, as gave a face as he made before with the scriptures that he brought forth; yet himself perceived as ill as well enough, that all the heathen sathan said, proach in that point whereupon all depended, nothing at all for his purpose. For now thus goth he afterward, a sinner fault with him false.

Barnes

But notice here will be objected, that I say such a church as our Logicians do

construe secondam, that is a thing that is no where. Where shall a man find a church that is so pure and so clean, that hath neither spot nor wrinkle in her, and that is without all sinning, seeing that all men must of necessity, foreswear our trespasses. And if any man say be not nearer to righteousness that he hath no sinning, than he be a tyrant, and there is no better in him.

More

Loe good readeres, here may ye clearly see, he himself perceived all that he hath lapse hitherto, habits to serve of naughtis, but that for all the scriptures that he hath brought to prove that there is such a church, and for all the words of saith Auftine, by which be would have fended both to prove that there is such a pure church and a clean, and also that saith Auftine teleseth us where it is, that is to wit, not in any one place, but yscavo abate in all places of the world, where saith the people are inhabitants yet for so this saith Barnes here confessedly nowe that all this is current of nothing, but his purpose that there is in earth any such church, remaineth ill so farre earth unproved, that he yet well himself y may yet object unto him that there is no such pure and clean church in earth, but that for anything that he hath brought forth to prove the tempest of his own blemish to saith it, as Logicians ase (saith he) the second and first, and which is a lapse no where.

And therefore good readeres, writing of now for naught all that he hath laps before, as he asked it for naught himself;
A of god is clesed and purifys by Christe for knowledging of her limes, and not by her owne purierties. Wherefore suche a churche ther must nodde be, though that the carnal eye cannot see her, no subtly reason can judge of her. Wherefore we belewe this article by faith, for holie church is a companie of fellowship of holie men (know you not being of seling, as we doe the fellowship of depravers or mercers, for then wee not an article of the faith. And it is playyal your exteriour signes, with all your holie ornamenti, as your holie mynsters, your holie chafles, fayes, your holie pillaers and pollares, your holie red gloues, your holie oches, and your holie ringes, your holie anointed fingers, your holie bonifiques, your holie chafles, your holie golden shooes, ye take also to helpe you. Thomas of Caunterbury holie shooe, with all this holie botes of holie monches, all these together cannot make one crumme of hynes in you, no helpe you ony picke to ward, you may be within this church. For if these things could help, the yer no mistery to make an alle to be of the churche of God. But our holy mother churche hath another holmes, that commeth fro God the father thowde we swete bloody of his blissed son Jesus Christ, in whom is all her confidence and trust. Unto whom the chiefe thing by seynt faith, by whose purende she is also pure, in she hath caste her declines, for the beleweth seyntly the hath an advocate to her famo in father of heaven which is Christ Jesus, and he is the satisfaccion for her limes. And he of his mericy not of her merices, hath chsoen her fro to be his. And because he is therfore must he cleane so long as the abideth in hym.

This is well declared in sauynt John, where our maister Christ is compared to the byne, and at the members of holye church to the branches, that as the branches can bring forth no fruit without the self, so can holye church of her selfe blomге frutly no goodnes, except the remayn in Christ by persite faith. This is welle poved by your own laty, whose words be thefe. Therefore is the churche holy, becaus the beleueth right welly in God. Se heare you not the caufe wherefore the churche is holye, because the beleueth right welly in God, that is, the beleueth in nothinge but hym, and the beleueth no heareth no woold but hys, as our maister Christe heareth witnesse.

My hope hear ye my boyece, and another man boyece do they not heow, also in another place, he that is of god, heareth y woordes of god; how cometh this that the churche of God hath to sure a judgemen, that the knoweth the boyece of Christe fro other boyece; ye cannot erre in her judgemen. Because that Christe hath chosen her, and becaus the is sacred of God as our maister saith, and becaus she hath (as sault John saith) is inward opynment of God, that teacheth hys all maner of berite, so that the cannot erre. But why can the not erre? because he may doe what the wil. Because that all thing that the doth is well done; because the mane make newe rebles and neues lawes at her pleasure; because he may invent a newe feruice of god that is not in scripture at her will? Have my loydes. For he is but a woman must be ruled by her husbande, pea the is but a hope and must heare the boyece of her hepehearde. And so long as the doth, so long can the not erre, because the boyece of her hepehearde cannot be false.

This maye be proued by your owne lawes, whose woordes be thefe, the whole churche cannot erre. Also in another place the congregation of faithful men must nodde be which also cannot erre. These woordes be plavn, what churche it is that cannot erre, that is the congregation of faithful men that be gathered in Chritues name, which have Chritues spirit, which haue the holy opynment of god, which abode fallest by Chritues woordes, and haere none other mannes boyece but hys.

C More.

Here have I good readeres rehearted you the full declaration of hys purpose together, which as it wer wol done that no man should vouchsafe to reade over once: for wer it good that whoso woldt nodde reade it once, shoulde indifferentely without parcille reade it and adults it often. For in good faith I boute it not but he that should woldt, had he no learning at all, and we vittet but right meanly yet if he take not all to the costoing, he suffer himselfe to be caried away with y felowes songe rapiing from the conside ration of the matter, he coulde not but perceive such foly and such falsity, and such repugnance and contradiction in itselfe, that he shoulde never after neve any man elles to aunowen him but hys self. But then if the reader be learned
The confusion,

A looketh well farther upon the authorities that this manne lapteth us forth for his purpose: the shall finde them handle of the church, that the shall thinke it more then pittie, that either holy scripture or god holie elles should ever come in such a false foles handes.

For setting the authorities, and so the while, what bath he told us in all this long tale, his purpose was as well to prove the, that here in earth there is and must never be a church and a congregation of people, to cleane and to pure without any spot or wimples of sinne, that pater Peter may find no fault in any of them. And howe bath he now proved it:

Take it out of his tale his pleasant scolding, boldnes, pilgers, pilers, villas, and red glows, cusses and rings, and then his rapiing spo the holy apparition in the confection of the mannes persons, and all the congregation and challices, and many other things that Thomas with lapping upon his score, howe was I am sore never half so black as is treure Barnes soule in lyne, but if it be by pente no bad any spoter since he made his boke take out I taffe of his tale in this goodly garnishing, and how he bath proved us the better of any and must never be in earth a church and congregation of people, to pure and to cleane without spot or wimples of sinne, that pater Peter may find no fault in any of them, both he prove it by an any other then by riddles that he had reade in Tyndale boke, off sinning and yet not sinning, and yet not sinning. And yet hath he not the wette when he make the matter in the matter of the mannes boke before him, yet hadde he nor I tale.

Which all is true and to perceiue this, and to doe so much as to put for some distinction between deadely sinne and beniall as Tyndale dode, and between damnable error and that letter not from salvation as Tyndale dode also. In whiche thinges though Tyndale hath himselfe shown himselfe, and deadely sinne and damnable error, alway he so farre misthet the marke, that he marereth all his matter yet at the laste wife he showed himselfe that he fain it, where as Barnes had not as it semeth so much withe as to perceiue it, when Tyndale had in his boke showd it hym.

Howbeit peradventure I blame his wit causeles. For I were the man perceiue those poyntes well enough. But do; because he sawe that Tyndale when he bought them in did therby to intrike himself in the matter, and mede hymself in the nette of his owne folly, that he could never well bynd out there. Barnes thought it best therfore to take a sufter way, and ridde himselfe with aneke Tyndales riddles of skinning and yet not skinning, and erring and yet not erring. Leave out those other poyntes, and take too muche more in the darke then Lindall bath, though Lindall kept him self in the darke more then merit well.

For nowe to prove us all his whole purpose, ther is here in earth a church and a company that be cleane without any spot or wimples of sinne, and that to cleane that pater Peter may find no faulte, objecting against himselfe the thing that he seeth in euere manne sould, that is to wette, that both by common experience of the people, and by the plaine word of god, the contrarre of his exposition and purpose, appears evidently true: he aunswereth in conclusio thereto, the congregation which hecalled the church euere hath spotes, and wimples of lyne, that yet it is for all that very pure and cleane, because that for her adding in the theologians of her spotes and wimples of her sinnes, and alking mercy for them, God lappeth not their of them to her charge.

Consider nowe for goddes sake good readers, howe persifull treure Barnes hath aunswered you, howe persifull he bath proved his purpose. He promised us you would well to prove us a church pure and cleane without spot or wimples, no more he bringeth to a church pure and cleane as he sayth, with spotes and wimples both. As there any man so bare witted, that can so be satisfying and thinke himsel sufficienty aunswered those.

I had as pite he tolde us that if there were a woman with a crooked nose, as long as no manne tell her of it, so long her nose stode right. For by him, though god lay never her spotes nor her wimples to her charge, but is alwaye washing her spotes, and alwaye stretchinge out her wimples: yet he concludeth that for al the washing and al the stretching, as long as the church be is never without them. And his promise we not well was, to prove us a church not pure and clean with them, but pure and cleane without them.

Nowe where he sayd the church is so without spote, that pater Peter might lynde no faulte in her, be begyled me. 