of frete Barnes church.

A Fo; I had went the shoulde have habe none to, saint Peter to speke. And I mesurke what he meanit by y wo, it shal not be lawfull for saint Peter to finde any fault in her. Tz I thought that it would alway be lawfull for saint Peter to speke true, and to call a spot a spot, and a wincele a wincele in all the whyle he had any, and that as Barne now confesseth in conclusion, all the whyle the shal be there. But nowe I meane Barne all this while as it appereth, sorte of another fashione, that is to wo, that he sholde ever have spots and winceles while the liveth in earth, but that saint Peter may not be sufferd to tell her so; for if a ny man would lave her spots and her winceles to her charge, then is Chist (saint frete Barne readie to greeke her) eelnesse, to let be her locke clame of righte porenesse for her owne, and which saint meaneith he saith alone of the bisho; for alone saith fulfylleth he saith.

But yet god readres pe louyl well for all this till the come there as the balhe glorious, which is in heaven, nothere, e unto which the church shal in conclusion come, yet not every man come as that at any time parele, member of the church, no more then though the children of Israell came in conclusion to the land of beesh, and were byres times delivered agayn out of bithom, that it therefore followed that all came thither, but many dryd in deler yet in the meane while I say, till God hath so fully gener her his clenes and his porenes, that she hath fully washed out all her spots and stretched out all her winceles, and made her glorius in heaven, where, as saint Paulus saith, who shall accuse the chosen of god, as who say, no man can, elles while she is yet here in earth, not glorifys, nou her spots fulle washed out, but be in washyn, noe her winceles fully stretched out but be in stretching, and while as saith as her husbando washed the spotte, and as saith as his stretched the wincele. I cannot in god faith se why saint Peter should be afraid to by what law it were unlawfull for him to say for the time the thing that for the time is true, that is to witt that she is not yet pure and cleane with our spot or wincele.

And thus god readres, yet peke once agayne that frete Barne proveth nothing the church that he promised, but shone in frede of one pure and cleane, without spot or wincele, he blisgeth one. not so cleane but that he is spotting and winceled, he wolde winde the field with a face, and make saint Peter affear to call her spots and winceles. But it will not be Barne, it will not bee. Fo; though S. Peter while himself was of that very church here in earth, and therefore yet winceled a spot, and to lose feared repose, that at the word of a woman he was afraid to losa a gyse in face, yet nowe that he is gloriised in the church in heaven, all his spots washed cleane out, and all his winceles cleene stretched out, he is now to fare out of all see of reposes, that the thunder of your great woode cannot let him to faire true, for any see of your gargle face, he came digusted with, at your last requiting him.

But nowe I let us consider somewhat of frete Barnes holy praying by the waye, whether it be so holy as he would have it seem.

The cause he faith why this church is here so holy, pure, and cleane, with out spots or winceles, and yet that he faith ever spots and winceles, while it is in this woode, is he faith, because God hath chosen it without any merite of her, because the knowledge her feultes. Here must we consider alway (god readres) that he puteth the church to be all of good folk and none evill, no deadly sinners therein, so that is ye remember wel the difference between the common known cathолicke church and his, that the catholike church of Chist here in earth, hath in it both god and sad, and frete Barns church hath none in it, but so god, so cleane, so pure, that there is not an evil man therein, but though they never lacke spots nor winceles, yet their spots be no spots, nor their winceles be no winceles, at the least wyse though they be, yet saint Peter may not be to boole to call them so, because themselfe knowlegh them to be so.

Now so that be speaketh of electes on and merites, we will not much medle with him. For we agree that god that seeith by prevenation of grace, every man that he taketh to him before the man may any thing merite, which can without grace nothing merite. But after mape man by fre wills may with grace help, to merite rewardes in heaven by man for god worthes brought in faith and charite, and not in faith alone, whatsoever frete Barns agaynste fre will and Billi.
The confusion.

A good man's babble to the contrary.

But nowe concerninge that he speakeeth of satisfaction, and that Christes our satisfaction, the wyordes are god and true; for Christes death is able and sufficiente, and so is the leaue dorppe of his blode for the satisfaction of the sinnes of all the while to abide, and manye be without any other satisfaction savde as deale the chidren that after baptisme dye in their crables. But God hath not so ordered yet, that every manne which hath age and discretion, should so trust unto that satisfaction by which Chisthe with his passion satisfied for all mennes.

These same sins, that he should do; his owne sinsnes by the fruitfull worke of penance make no satisfaction himselfe, no more then he woule though Christ were our advocate and prayere were that we shoule thereby be the more slacke and remisse in praying ali diligently for our selfe, for he woulde and teacheth us to pray, and that without ceasing and fasting. For he takeith it not for sedy nor for sinye that for the honour we shoule do to god, we honour and pray to the sympates also that are his frendes, to be intercellours for us, against whiche, freere Barns hath made as very a with processo as ever by precepte that speake on that parte, that that were first be begunne, and no lettre suffisly speaketh he in manye places against the satisfaction and agayn the al the sacramentes of penance.

And therefore where he faileth that the churche is made cleane and pure, by knowledge his sinnes: it appeareth well, that though he speake sinnes worde that saint Austine spake, yet he meteth not as Saint Austine meant. For Saint Austine inducer other places declared, that a synner shoule knowledy hys deadly sinnes by hyspr and confession, and this satisfaction and penance appointed him by the priest, as he dowe both in other places also, sallo at great length in hys boke de vs et falsa geniis: tenenias, where he layte in this vsable.

Therefore he that repenteth, lette hym utterly repent, lette hym pray his sorrow with tears, lette hym represente, and declare hys lyfe into God, by the priest, let him prevent the judgeme of God by hyspr. For our Lorde commanded those that were madely cleane of themlye, as they shoulde themlye to the priestes, whereby teaching that the sympates must be confused by bodeye presence, and not be deliued by a messen./ger, no2 by syppeing. And after in the. Sarrunes, p2. Chapter XXIII. everyman putthe himselfe in the poower of the judge in the judgement of the priestes, let hym re- sere unto hymselfe no power of himselfe, but that he be ready at the priests commanment, to dye for the repaying of the life of his soule all thinges that ere he woulde doe for to dye the death of his body, and that with desire to, for because he gretther agayne infinite life.

And thus it appeareth as ye se, good readers, in what wayt Sainte Austine woulde a synner should knowe hys deadely sinnes, that is to wite, by hyspr contrecion, and satisfaction, not onlyly hyspr but also as hyspr. Should be inoue by the priestes, and while freere Barns houlde us to houle the sacramentes of penance, and because Chist is our satisfaction, will that he hall doe none for themself: it appeareth well I say therefore, that though he speke in this place as Saint Austine both in one place, yet meannes he not as Saint Austine meanes in that place.

And theryfore by freere Barns mening a man nedeth no more but knowledge hyspr himselfe a synner and alt his fale. And then may his churche be sone a gret sflake. For there be folkes enoigh custe to make a gret flocke that wilfe content to knowledge their sinnes if they may serue alone, they without peril suffred to sin on still.

And yet though ther wer no more re-quired but even a bare knowledge of theys sinne, ye woulde neither Barns, no2 Lindal, no2 Luther, no2 Lam- berti, no2 bustin, doe to much for gods take as to knowledge their sinne, but they will rather runne to the bowll in hell, then winne heemen with the bare knowledge that they possijce be- relies and the abominable sacrilige of freres & nunes mariage, is any in sal. And marke we wel this by the way(good reader) that by Barns in lych tymes as accenuate have been the beginnying of their deadly sinnes, & the knowledge of their sinnes, which tymes be in manye one mane in manye tymes in his days in all those times they be not of the churche, and agayn in all the tymes in which they knowledy, they be forthwith of the churche. So that by Barns one tell manne is of the churche and not of the churche, not only manye tymes in hys life, but also some one is peradventure of the churche and not of the churche, by parts.
of fere Barnes church.

A dyes, et times in one vape.
And this is plain against Lindalles church. For it putteth the church to be a company of only suche as never hour becheally, and therefore be utter out of the church, howe be it he calleth them all in repentence, and yet byeth that it were they repente nor, but be caried forth in these sine long ere they repente, and so myther is no agreement be with Barnes no; with himself neither.

But therein fere Barnes is quite hym as well again, for no more doeth he neither. For sometime he saith it must needs be that ther must be such a church, that by the faith and the knowing of her times, and the hearing of Christes voice, and cleaving to his word, and because he hath chosen her, it cleansed pure and cleans, and cannot erre. And then agayne he speaketh in some place of that salvation, as though it might be that there were some time no suche church at all. For the faith he is cleene so long as he abideth in hym: no longer, signifying that he might peradventure depart out of him, and then be no church of his. And therefore he saith, 'he cannot erre, because the heareth his voice of other thepeheard, and because the hath the inward opnement of god, as Sainp John telleth, that reacheth all manner of trouth, so that the cannot erre.

But then to myselfe we that we should not taken our selfe sure of her doctrine, stating that we should be at all times in such case and so taught of god with his inward opnement. We might be sure that the woulde teache us nothing but suche as god inwardly taught her: he telleth us how long we may trust hir, and faith she is but a woman, must be ruleth by her husband. She is but a hepe, must heare the voice of her thepeheard. And so long as she dooth, so long can the not erre: as though he would say, the time peradventure the dooth not, and dooth the erre, and therefore then believe her not.

And to prove that the maye sometime leaue her husband goe from him, yet be not ruled by him, and to be full of sinne erreoure: he hyngeth in the parable of Christ, where he said: I am the very vine, and ye be the branches. And likewise the branches can bring forth no fruit but if it abide in the vine, no more sayd our saviour can ye doe: but if ye abide in me. And in this menshe Barnes metely wel in part, and better then Lindal. For by these woordes it wel appereth, that those which are god folke in deed, and at one time very branches of that very vine, made by the devilles meanes and they done solle the negligence and forwardness, fall of fro the vine and to hyenge for: the no god truite, but further away and issue but for: the hyne, as soidde that esplanatike treytor you Judas, which was at the tyme of these woordes spoken, one of the branches of that vine.

And thus meanceth Barnes, that he which is at one time god and of it, may be another time naughte and fall from it, and then is soule and uxecane, and full of erreures. But in this is Lyndall agaist Barnes. For Lindalls saith, he which is once god, and a branch of that vine, can never sine deadelive after, because he cannot come into it to be a likely branch of that very vine, but by Goddes eleccion and a feeling saith, that can as Lindall faith, never faile, no parte out of fall of. But therin both Barnes not erre so farre out as Lindall dooth, but taketh it according to Christes meaning, that by this parable every manne warning that they maye fall of, and bideth them beware that they doe not.

But then in another point Barnes seeth to runne out at storge as farre as yonde Lindalle. For whereas Lindalle falsely telleth vs, 'he never one member of the church may fall fro Christ, at any tyme: fere Barnes telleth vs here, that the whole church may fall from him divers times, and that therefore the may divers times erre, that therefore her doctrine is not alwaye true, now maye not alwaye he leaden bote not fully he believes, but that every man may nebes upon his own soule examine and judge her doctrine and so recieve or reject the doctrine by the word of god. And this mueth every man doo upon the payne of damnacion, whether he have rider and learning mete therefor or not.

And now sith it is so that Barnes putte in this case novery singular meber of the church, of whom some may fall of at one time, some at another, and some come in agayne, and some peradventure never, and yet all the while the body never gone: no: the head leest without members: no: the vine leest without branches: fere Barnes (I say) repugnante, not only to Lindalle care, but al so to fere other partes of his owne, telleth us fhe, that is to say, the whole entire church, may to
A map to departe and fall of from God, that we can have no certain of her perfection, but that the map leave hym and fall in error, which be by the spight of God, and be the way that the map leave hym to think that the map make their doctrine, and trust it no longer then as long as she be in the lyfe of God, and because we cannot well know when she is with hym, and when from hym, therefore he would we should alwaies mistrust her, and never make an ailse and a tryall of her, every man for his owne parte upon the peril of his owne soule, examinign himselfe her doctrine by the scripture, as wele as woman.

Whether be he the skill thereof or no: Sith sire Barnes I say telleth us in effecte that tale contrary to some other partes of his owne tale, as he may, will cutte of all his bybell babbel that he makest in telling us that the general counsyls map erre, because it map be the lyfe that they have not the spirt of God with them. For what wold it be saule for me to defende the credence of our general counsyls unto sire Barnes, when he do handele the matter that he would make vs wene not only the general counsyls whiche represent the whole church may erre, but also that the whole church which he putted hymself, of people to cleane a pure without spot or wincle, that sayst Peter may finde no fault in them, though the heathen erre whyle the clearned to God and heared his word, and therefore thereby is such, yet the may fall to God he sayst, I saue the leaing into his word, and to ware soule and sith, and so fall in errors. I will therefore handele at some other convenient tyme, the matter of the general counsyls with sire Barnes, in which treasie I trust to make almost every child perceive, that sire Barnes as he babideth here of the counsyls, if he had asked and folowed any wise mannes counsyl, but he could have treated it more loyally, should leowylye have leste it oute. And so beeth appeare already. For he hath not in all that he sayst, proved no general counsyl fallen in any dannable error, which kinde of errour is the errour that we speake of.

But now first he sayst as ye have heared, and so, as much as also as whether a Pope or general counsyl either was or is dannable be decerned and err, is not now our matter, but whether the catholike knonwn church be the verbe churche, and then whether the whole churche make erre, and seth the pounees of the catholike faith whom sire Barnes and we bary, and wherein William Tindal and we bary, and wherein sire Luther and we bary, and wherein sire Huske and we bary, and wherein we bary with all the other hundred sects of heretiques, and wherein of them sire Tindall and other with as well as with 's, except one, the teaching of sire and soother, for in that these heretiques be almoost all agreed, which til within this twentie yeere never one of the olde heretiques wold have graunted, but now sid as I say, if pounees of the faith that they wold have graunted, be for our part not only determined by counsyls, but also received and appioned as part of the common catholike faith, by the faithfull consent and beliefe of all chyldren now, and the contrary parte nor onely condemned and abhorred by holy generall counsyls, but also by the sentence of all old holy epistles and writinges, and by the catholike concil of all chyldren people, before that these heretiques that now receiveth them, departed out of the catholike church for them, some secte of which, both Tindall and Barns would wer taken for churche, and neither of both can tell which, and therefore dare not naye which, but saith it is unknown which: I saith therefore passe over as I sayde for this tyme sire Barnes babble babble against the general counsyls, and saith yet also, I come farther in this matter, before the touching of the sectes that he byngeth surce of sylle Tindal and other holy doctors for the prof of his purpose, I wil first touche this point by which Barnes wil make vs to know his unknow church, if we happe to come where it is, for where we wold be seke her he telleth us not as though it made no matter though we never founde her, so that we knewe her if we happe to find her, and yet it apereeth he thinketh it necessarie to seke her and find her, for elles therefor goeth he any tokens at all. But this point Barns learned of Luther, by which he Luther to satisfie, that he is as named to tell all vs tale, as I saith after thew you. But first let vs hear what a tale Barns tolle in this matter tell us.

Barnes.

Now must we declare by what signes tokens that we may know, that in this place
A place and that place there be certain members of the holy church. For though they be in her set spiritual, and cannot be perfectly known by our exterior senses; yet nevertheless we may have certain tokens of her spiritual presence, whereby we may know that in this place and in that place be certain of her members. As by a natural example, though the soul of man in her be spiritual, and invisible, yet may we have sure tokens of her presence, as hearing, moving, speaking, smelling, with such other. So like wise where the word of God is truly and perfectly preached, without any damnable dreams of men, and where it is well of the hearers received, and also where we see good works that do openly agree with the doctrine of the gospel, these be good and sure tokens whereby we may judge that there be some of holy church. As to the first, whereas the gospel is truly preached, it must needs light in some men's hearts, as the prophet witnessed: By word shall not return again to me frustrate, but it shall do all thing that I will, and it shall prosper in those things unto which I had sent it.

Also upon Paul saith, faith cometh by hearing, and hearing cometh by the word of God, and thereof it is open in holy scripture, that what Peter spake the words of God, the holy ghost doth blow on them all. Wherefore it is open that God's word can never be preached in vain, but so men must receive it, and thereby be made of holy church, though that men be not know them neither by their names nor by their faces, for this word is received into their hearts. The second take is, the receivers of this word do work well thereafter, as St. Paul declareth of his hearers, who you received of the word: and when you were ashamed, you received it not as the word of men, but as the word of God, which is the word of God which worketh in you that believe. So that if men do not work after the word of God, it is a sign that there be no men of the church, though that the hypocrite is so subtle and so secret, may be often times dissemble of these outward works. But nevertheless charitie judgeth well of all things. What have a good outward signe, and be not openly against the word of God. But it is no particular though charitie be despised, for he is open to all partialities, but faith is never deceived.

Some to our purpose, that where the word of God is preached truly, it is a good and a perfect token that there be some of Christ's church, these may be joined by Christ's members. They that be in Judea, let them see by the mountains, that is to say, they that be in Christ's church, let them go to themselves to scriptures. Wherefore commandeth he that all Christ's men in that time, should be united in scriptures. For in that time in the which these letters have obtained into the church, there can be no creeds, no confessions, no no further works in Christ's church. But now are there none other than is the very true church of Christ, but alone by scripture. By works of grace was the churche of Christ, and which was the congregation of gentiles. But now we have none other than is the very true church of Christ, but alone by scripture. By works of grace was the churche of Christ known when the conversion of Christ's men other of all the other works were holy, the which holinesse had not the wicked men, but now Christ's men are as well as the other. And therefore the names of gentiles, no greater continuum is found among the than among Christ's men. Wherefore he that will know which is the very church of Christ, how shall he know but by scriptures only? Wherefore our Lord considering that to great confusion of things should come in this latter days, therefore commanded he that Christ's men be done in Christendome, willing to refuse the connivance of true faith, should be done into other things but into scriptures, for if they have respect into other things, they do become and become not understanding which is the true church.

These words nothing necessary to be played upon, they do also exclude all manner of learning saving holy scripture, wherefore see how you can with holy scripture to your holy laws, and defend them against Christendome. Moreover, if Christendome complain of the circumstance, what was in his days, how would he complain if he now lived, and false the hardness and sonnification that is in the church. Also be sented me to scriptures that will know the holy church, and not into the holy church, for in the church were things but not in scripture.
Also Saint Paul witnesseth the same, saying: you are built upon the foundation of the apostles and prophets, here have you playnephe that the very true church is grounded sea and founded of holy scripture, and therefore wherelover the word of God is preached, that is a good token that ther be some menne of Christes churche. But nowe as to the fruits and works of this church, the doth solely fetch sure her maner of living, and all her good works out of the holy word of God, the saymeyth not to, because any other newe pollicell, or newe invented woorthes that bee not in scripture, but is content with Christes serving, he believeth that Christ sufficiently taught her all manner of good works that be the honour of our heavenly father. Therefore in the sheer the one other way to heawe, but foloweth Christ only, in suffering oppressions and persecutions, blaspheemies, and slatter things that may be laid unto her, which as so. And in our faith, he learned of our matter Christe. Our whole mother the churcheth every where and long, in her true head Christ Jesus taught, hath learned not to seare the customes of the house, nor yet of death, but more and more is the strengthened, and in reseling but in suffering.

Here have ye heard good readers, a fayre tale, with a proper example of the soule, and then two tokens after, by which ye may know in which company there be soules of the church, though ye cannot know which the perules see that be of the church.

And in bothe these pountes ye haue heard with a whole tale, no woorde in the way left out, nor one word be not after for any farther proue, but spending a leave and anhalfe in rapiing upon the clearnes, and ceremonies and sacramentes of the church, thervewth he finiseth and endeth all bys pricell.

And therefore as touching the matter, ye haue heard all his whole tale garnished and made fayre with the example of the soule, the two tokens of the church. But now is this tale fayre as long as it is in telling, the goeth fayre and smoother by a marrie case, as the water goeth over the stones. But, elles if it be by, it will tell it were as well to the flame, and be well felt and considered, then it listeth all the grace and will appear to faith, that the reader will thinke that this tale haue the more tokens then twayne to make him knowe that the wpper had almost no more wite in his head then one that had no soule in his boide.

I see that he noteth in the margin their woordes how a manne may knowe the church, and then he tells it in his terre, not howe a man may know it, nor any piece of it, but howe a manne may knowe in what place it is, and yet not so muche neither: For he tells it not, goeth to suche a place, and there you shalte sandle it, or some members of it, but he bideth us goe, and tellith us not whither, and tendeth us to leke and tellith us not where, but tellith us onely by what token we shall knowe whether in the place where we happen to leke, there be any suche persons: and no.

But nowe lett us suppose that he told us the fayre tale, which were yet more to the purpose then the tale that he tellith us now, and yet because he made it bys tale to playne by the example of the soule, letteth us putte hym agayne for our parte some example of some simple soule, some good marchants that were fallen in company with freere Barnes in the house of his secrete hoktes at the signe of the bo.tell at Botolles where, and spundyng him walkyng in a marchantes gowne with a roede dillap bonet, and not knowynge that he were runne out of religion, but wenynge that he wer an honest manne, told hym that he were goinge towards Greyster, and so as muche as he muste carpe monere with hym, he woulde fayre synde some good companye that wer goinge thither, by whom he impighte he bothe companed the ryghte wapore, and also goe the more sure: For he hadde heard that ther were in many menes many loytering fellowes, that wer falsie skewes and yeftimes as honest and as true as he, whose falsie skewes would fayre themselfe to be marchantes and lay they wer going thither also, but when they wer gone in crebenesse taken into companye then bised to leade men out of the way and robbe them and kill them too.

Nowe iffre Barnes woulde fayre to this man, ye be happy that ye have met with me; for I woulde you to an inne where ye haile have and never faile to send some honest true marchantes that are thither with, and that would send him to a certain place where he would name him.
of freere Barnes church.

If this merchant when he had heartily thanked Barnes, and were going (very glad of his choice) in meeting with this good man, by whose lenity he would have been sure to good company in his turne, should happen yet to remember himselfe a little farther as soone as he came out at doore, and thereupon Neppe in a gamyne and face. But maister marchant, I praze you tell me yet one thing, that I had a quote forgotten before to aske you. In the inne that ye sende me to, where I haue care to synde those honest true men are going toward. Euerleter, are there not also some of some suche false theues as I take you of, that make as though they were honest true marchnants, and going thither, till they may make men believe them, and when they be once gotten in company, than leade them wrong and robbe them and kill them. To this question it Barnes tolde hym there as he telleth vs here, and sayde, yes marpe fy; that there be, not only sometime but alway, not a fewe suche lopertynge in the same inne, that lye in a warpe to travay men to them, and after betray them and destroyste them, than would the man lave, marpe fy; than I pray you tell me bow. I may know the zone too; sete to the tother. Whereunto it Barnes shoult tolle hym as he nowe telleth vs; saye brother I cannot telle thee no farther, but thys I will warrant thee, that though there are as alway there are in the place that I telle thee, many suche false theues, and of verie fewe of those true men that I tolde thee of, yet some suche true men are ther alway there, but how thou shalt know which they bee, and discerne them fro the theues, that can I not telle thee, but that thou mayest as wel be ther deuised in the mikel takeing of them, as thou hast now beene deuised in the mikel takeing of me, whom thou takest for a marchante, and yet am I a freere. When Barnes had once tolle the man this tale, would not the manne tell hym againe, marke this god amercy for right nought. For now am I nevere the more, but thou leaue me as wife as thou foundest me, and so shall I the end. And therupon would he take by leave honestly and byde Barnes fare well sole.

Now the tale that telleth us, is yet much more false and much more uncertain. For he telleth not us so much as the name of the place, wherein we haue to synde any of the churche, but biddeth vs goe take the scripture with vs, therewith wander about and aduenture, till we happen upon some place in which we finde some man therfore professeth the word of God. Is to say, declare us that same scripture truly, for well ye wot he will agree none other thing to be the word of God, sauing his scripture onely, and therfore wherein we happen to finde any man that expoundeth it is declared truly without any damnable dreams of men, and where we see it is set of vs hearers receaved, also where we see good works doe openly agree with the doctrine of the gospel: these be good and sure tokens, where by that we may judge that there be some men of holy churche there.

Ye! it would I wit what he meane by sure tokens, whether he meane onely tokens and signes when we may concentre that some of the church bee there, though we know not where they bee, as we may by a signe of a grene garlande, perceiue that there is wyne in the house, though we knowe not whereabout the celler is: or elles that we may to certeyne know it, that we cannot bee deceived there in, as we be sure by the smoke the fairs that there is frye in the chimynye.

If the meane of the pryse of fashon of sure tokening, then is it no sere signe and token, but an aunturce, geste, and concerte, for ther is peraduenture no wyne in that house at all, but the wyne drunken by, and the garlande hang still, and the wyne too or the ale by the grene garlande: an ale pot, have been so. For Barnes a better ample and more mete for his matter, then the fables of vs soules knownen to be in the boode by the signes and tokens of hearing, speaking, sight, and smelinge, suche things as the body cannot doe but when the soul be in it.

And also what am I then the more, if I may wene ther be in vs company some of the church, yet peraduenture there be none no; much more neither by Barnes church, though ther be some of the ther in bever as ye shall see some after.

Now if he meane in the sond manner, that by these tokens that we heare the word of god well and truly taught by the preacher, and see it well receaved of the hearers, and good ghospele worke wrought among people, we may be verie sure that there bee some of vs church in that company, why shoult Barnes saye as he saith here, that we cannot be sure which they bee. For if it may be surely
be surely known by those tokens, that some of them be there, then must of reason those tokens make we make sure of those perones, in whom we see them. And if they cannot make we see them, in whom we see them, they cannot make we see them as in them we see them not.

For, when our Saviour spake of hypocrite heretics; ye shall know them by their fruits, ye meant that ye should perceive the same perones for heretics and hypocrites by the evil fruits of they; false doctrine, that under a cloke affectuous inge and chellelly they should secretly love for such false heretics, contrary to the known doctrine that himselfe had taught his catholike church, and that they should also be perceived to be well in the world as he would, it must be accounted and watched well (as he bode them to) cause them to be depersoned and take, and their masters taken of and they hypocrisie to be depersoned. But Christ meant not that the tokens found in one perone should leave us unsure of him, only make us sure of some heretike a hypocrite over there, as Barnes here sayth, by his tokens we shall beseem some of the church be there, but I cannot be sure which perone is any of them.

Bothe it be said this only in whole great regions, his reason myght have some place, for of a great multitude seaming good men, I may well rekan that though some be hypocrites, all be not so. But while Barnes sayth, wherefoore I find these tokens, there I may be sure that some of his church without spot or sinne are among them, the place may be small, and the company so fewe, that I could not be sure, but might well fear that though I see such god tokens in some of them, yet of that cleane and pure church of frehe Barnes, ther were never one among them.

Yet as he frehe Barnes farther, note pioneth he that wherefoore we find these tokens, we shall beseem that though we cannot tell which they bee, yet sure we may be that of his holy church some in that company ther be.

In the seconde unto this, he puteth a difference in beze betweene the token of the god workes, and the token of the true preaching. For as to the workes, though they be very true godly workes, they be he faith, no perfite sure signes, but only tokens whereby we may con-
What is meant here is that the church is to be a place where the "pure living fountain" flows, where God's word is preached and the sacraments are administered. The church is to be a place where the members of the body of Christ are gathered for worship, for prayer, and for mutual encouragement. It is a place where the members of the church are to be humble, and where they are to be led by the Holy Spirit to do their best to follow Christ's example.

Furthermore, the church is to be a place where the members of the church are to be gathered together for the purpose of building up one another in the faith. It is a place where the members of the church are to be encouraged to grow in their faith, and where they are to be helped to overcome their weaknesses and to overcome their sins. It is a place where the members of the church are to be led by the Holy Spirit to do their best to follow Christ's example.

This is why the church is to be a place where the members of the church are to be gathered together for the purpose of building up one another in the faith. It is a place where the members of the church are to be encouraged to grow in their faith, and where they are to be helped to overcome their weaknesses and to overcome their sins. It is a place where the members of the church are to be led by the Holy Spirit to do their best to follow Christ's example.
The consutation.

2 And than that one which he faith is per-
fit, ye fee so unpertinently prouned, that of al-
the scriptures that he byngheth, there is
not one syllable leften hym.

And yet hase I showed you also, that
she proued all that he faith, yet were all
hys teaching of knowledge where none of
the church be, without y knowledge
who they be, a very fruitful knowledge, whereof the knower could not ever take
spiritual profit.

But now good churles readers, to the
intent that the synod of Cornwall's inven-
tion may the more clearly appear, con-
cerning hys tokens with which he
instructed to know his unknoven church
let us yet a little consider hys lesson bet-
ter. Let us suppose that some god-
ly other, since the church is, a woman honest
of her conversation, being by some reg-
ued gospellers of hers, brought in acqui-
ranty, with some falsely worldly perse-
ys, had begonne to fall in some doule
skeare, left the faith and he had before
learnt of the church, concerning the seven
sacraments, and praying to saynes, and praying for soules, and many thynges
mee, were but true and daungering to lose and dye in, and that the were not
yet to come fallen to the wrong side, but
that thedome still in a doule s in a ma-
nery, which way the might take, and
tapine would take the best. And byng
brought into thys doule, hadde by
some procuror of the evangelliall fra-
ternite, secretly brought unto her freere
Barnes books. After which secretly
readde she by her selve in a corner, for
manye thynges that the parzely ipked, parzely mistiked in the reading, recei-
ving thynge that he was than upon hys pas-
lage over the ten agayn, longed fase to
speak with hymself ere he wente, and
thereupon being by some good brother
and sister brought together where there
were none present, but luche as were to-
warde the fraternite, after solene fa-
latarions and ghastely greetynge of the
congregation in officio christiane: the
would speke her mynde unto hym and
shew hym that by the good gracuous
mocion of luche a manne or fere a wom-
mane, she had begunne to enter into
the consideration of her soule healthie,
and not to be negligente as the hadde
before been, to becke every priestes tale
that standeth by in a pulpit, but to seeke
some sure way how the map sheripe bee
taught the trueth and not deceived. And
so because she had read his book, wher-
in the sound divers oules, of which he
would speke if he might have taryed, be
somewhat satisfied, and also hase hys
godly carte for her father instructi-
on in fure setting forth in y weye of the
trueth, fith God had disposed that he
should y be depart that he could not
have that full tract and comfort of his per-
son, the woulde not for the gosspie tone
of that they presente, solme, cumber
hym with her questiones, which we houlde
be to be but fellaneous y womanne, to be
a lest impediment unto the feruente de-
lyme of the other brether and sisters of the
congregation, whereof every one longed
to be conforted with his godly commu-
nicacion at that time specially, which was
as it seamed, the last in which they were
likely to be fedde with the pleaasent con-
version of his bodlye presense. And
therefore he would no more desye of him
for the tyme, but that he should as our sa-
voir when himself went his way. And
send his holy spirte to teche his apostles
and his apostles to teche the wold wild
ignazant wold, so may it please you god
father Barnes wheple ye depart hence, to
alligne some meanes and shewe me some
way, by which I may be sure alwaye to
have some god gracios spirital man,
some trewe member of the ver church,
of whom I may be sure to learn the ser-
true faith, that our sauvour first by hym
self, and after by his holy spirte taught
his blessed apostles, and them woold
which would learn, and by the fame spir-
te teacheth his very holy church till
as ye se to my simple mind fully well and
clerkly in your godly precelesse, wherin
ye declare which is the very church I
beseeche you therefore doe no more for me
for this once, but lef I see when ye bee
gone deceived by some fale techer, let
me knowe now before your going in some way
whereby I may be sure ever of a true.

To this woulde freere Barnese of like-
lihood make her great concratulation,
and tell all the congregation that they
have al great caule to topp and retource
in the lord, whose hight mercy hath so god-
ly begunne to pouwe in the llively licture
of hys grace into the bynghs heart of
that good sister, and hith thereby so re-
united it with the warme hight of hys
golpe spirte, that he maken yt begins
to quicken and leade by, and to long to
behold ke the bright sunne of hys be-
rice written in the holy scripture of god,
and to rubbe her eye, and shake of the
falle imaginations of all the damnables
dreames
A dreames of men, and that himself is very sory, that he can not according to his hope that bought him hither, have his evangelical doctrine accepted of kingly and openly receiv'd in the realme, which he to see hath travailed to render againe unto God in the true faith, but is by the means of the faile Scripbes & Paritites rejected and rebuk'd, and saying for the kings safe conduct, should have standen in persly to be burned and his books with him. Whiche safe conduct, because it was granted but for aly, weekes, now more than almost passed, for which cause he chang'd his notable monstruous apparell that he came in with, and shew'd his beard, and went like a marshaunt, that he myght be the lese marked in carriages after the same conduct and visiting the congregation, without Imbobe liberal and almes, he shoule neither have bene able to sustaine and bear, nor to recover and get againe the mony that he spent about his printing of his boke, and his comming hither and going once againe. Wherefore if he may not safely tarry here, but must except he would be burned, go get hyme burned againe, bat that good lyther and at the holty congregation, him selfe also which is as sove to part from them, as they from him, must confirm there wiples on all sides unto the will of God, and as for the absence booke, he would recompense upon hys part with being impudent of them in his pation to the Lord, and trusted they woulde in the wise word, and so would hys pray them to do, pray to the Godde for him, and to shoule either parte by hys prays ente for other, to the confirme of Sainct James, muche more ente profit other, then if our Lorde and all the saintes in heaven if there be any there, would pray for them both, because the saintes be all departet hence and deade, and be no longer of our function. And yet would he for hys part to the farther consilatation, make and feed them over some new books of the evangelical corypt in they; mother tonge, for the better expounding of they; lepy simple loues. And this would he say for the comfort of his whole fraternity and eftet in general. And then after answer to the good yther in special, he would peradventure aduise her to take the new testament of Tyndalles translation, and other books of hys, and of hys owne, and of George Town, and therein shoulde she fynde the truth.

Whereunto if he saide that the myght be not for seare of her husbands tale, and her owne persly, adventure to keep these books because of the kinges proclamacon, he would let her and prouide her more plaineyle, that the books of the scripture she must needs keep upght of all the prynces posclamacon to be therefozie. For he that written plaineyle alreadye, but as for the other books, he lastr not expressly to take a charge up on them, wherefore he would enjoin her at the leat wife to keep the scripture in englyshe, and tell her that theren he shoulde learne al truth.

But then is it likely that the myght be say, that the scripture is hard for her to understande, and therefore theew ym that the thing which the defret of him is, to know of hym (the bhifelie goeth away) howe the myghte be sure to have a good true teacher, that might in euer necessarie point of believe, expone the scripture and teache it her truly.

Then would he peradventure assigne her some special spede man in the sectes, and tell her she maye learn of him. But then was the likely to say that he might happie be knowne for seare of prection, pease peradventure bye before she should be fully learned and instructed in the necessarie trybutes by the scripture, which she could not think herselfe to be. The by in euer such truth understand and at the place of scripture she either made for to be fomet ed to say against it.

And therefore would she gave knowe nowe of him, by what mean the myghte alwaye be sure of a true teacher.

Then would he peradventure tel her who that which sheprach truly the word of God, according to that scripture, he might be sure that he were a true preacher, and of him the might surely learn.

But unto that the were likely to say: Father Barnes, thyse scripture is very hard, 21 in the most necessarie pointes diuers preachers expouse it dlycely, some for the sacraments, some against them, some for the voice of charisma, and some against it, some for good loues, and some for faith alone, some for purgatorie, and some against it, and so in such other things, that except I may be sure of the true teacher, I likely I maye not understand the scripture. And therefore that I not able by the scripture to try the true preacher, but suche C.t. by
A by the knowledge of 
which is the understanding of the scripture. And therefore I would have a true preacher to teach us truly to understand the same scripture. And for that intent would I know him, to send that I might by that know him for a true preacher, because that by his teaching I do not damnably misplace understanding the scripture, but am true in teaching it. And now you tell me who to teach me the scripture truly is a teacher. And then must I by this tale of yours, bying wyth me to hym, or els I came not know hym, the thing that I can not gete, but if I know hym he is.

What were weere Barons here likely to say to this woman that might real
sensible satisfie her. In good faith I can not fail, taking an unknown church as he doth. For if he would say: good daughter, the goodness of God shall ever portable you to be a true teacher, as he prooued Sainpte Peter for Centru
tio: he might tell hyn that Centurio was warned by God, that he was a true preacher, as I had some warning of any? Hal come, then were I satisfied.

If were Barons would fal, when so ever the true preacher comes, ye that know hym and perceive his doctrine to be true, in the inward and inwardly, as faith saynt John, so as our Lord saith: They that are mine, hear my voice, and hear the voice of a stranger, and I know mye, and mine know me, and of thee have we a sample of Cun

nexus, whiche as he was redyng in the scripture and could not understand it by himselfe, God prooued that saint Philip shoulde go to him and teach him, and anon Cunnuhus beleue him and was christened, showe by Cunnuhus know that Philip was a true preacher, but by the inward and inwardly inspiracion of God and to good spyster shal you be moued inwardly to perceve the true scripture: surely he thinkest that unto thys the woman were well lykely to an
swere hym, that one example at one time

of one mans dece, as Cunnuchus was, generous not so everman in evere
tyne a general rule. For though he wer therin not decep, then, yet some other that would so readily nowe take for the true preacher; every mane that came spyster to have mighte be soe decep therein, and wene that God gave hym the motion when it came of the sugge
tion of hys enemeye. For at that time it was well lyke, that Cunnuhus had heard of Christe, and of hys lyving, and of hys mysteries, and of hys beate, and of hys resurrection to lyfe, suche thin
ges as were then done and passed before the myng had ben betoone saint Philip and hym. And then was that prophe
ey wyth othere, whiche Philip the expounded unto hym, to playne and open with his doctrine, his beate, his risynge agayne, and hys miracles, and hys other consurcation in hys lyfe, to cleare to make it open that Christe was he that was commen to save the lyfe, and teach the trothe, and shoulde and ought to be believed that God inwardly wyth wyth those good outward F
occasions, he expoyed and highlie the me
ntyng wyth Christes disciple that had to wel known hym, and ben to consurca
lyant wyth hym.

But none hath God establisshed his faith and his doctrine by the space of sev
hundre pearce, and tenderly not highlie any such one man to teach and teach as was saint Philip, that in teaching make the scripture to plain and open to me, as saith Philip did unto Cunnuhus, not that hath learned it to fultype and to

curly, as the apostles had of the mouth of the great master Christe. And there were

foze though I not have to great occasion to beleue and to tak to the true teacher any one man that would confrene me the scripture now, namely construing it in such wise, many of hys owne folowe, professinge the safte of Christe as he dothe, well saue that he constrwed it falsely, which happed not in his construc
tions? Sainpte Philip made Cunnuhus.

And therefore though our finish sit, that such as are hys do hear hys boype, not the boype of straungers; he semeth to meane thera in genere to wyse warning to doe so, that is to wriete, that we shoulde hear and obaye hym, and not other e

gayne hym. For who so wel hear he
turds and not him, be none of his. And that the buccion and inward inspiracion of God, teacheth us, and maketh us perceive that is verely true. For God inwardly wyth wyth the will of man walking wyth God, in well
lyng and appilging convenient occa
tions, that it outwardly genere by god. But
it meaneth not that by hys upon e

thing that we hear, we should without consideracion give our false to the cent of the tyme where of all times, in matter of
Aeternall beate:; everlaste: life, and 
think that whatseuer wee to thinke, 
that be not deftert, but let it believe, is 
beane of the spirite, and spiratione of God. For 
God by the deces of the should not be 
gods of the sight, nor be any and by beleue 
spirit, and victory of the spirites whether they 
be of God. And then if we be 
not onely simple as doues, but also 
please and wise as serpentes, his inharbe 
unbea 10. wyl we make our diligence, 
but not if we be feathful, or wyl be 
believingly beged, and suffer; by wyl not 
cus wyl be foolish. And that therefor is not 
belieue at on否ure, but bi be the 
take here, be wyl wyl to be, that we be not be 
led by false prohetes, wyl come to us 
in such wile outwardly they shal 
be, inwardly be rauenous wolves.

B. To this would thee Wearns be. For 
be the bear daughter in the Loode, those 
be thee of the, whose wolves be the monkes, and 
Ires, and prohetes be the commong of the 
carnal church, that they fail by fall by 
catholic church, which do teach base 
scripture damnable dreams of the; 
make men believe that some <arems are 
cremes, and good wyl be done good to the soule; where false prohetes 
with their carnal church, and hath 
owhen his hundred yeare beode 
out of the right way, and new prohetes 
of the verie true church, who be spirituall, do nowe by the woode of God 
written in holy scripture conget and 
repoue.

C. To thyse were the well like to saye 
agayne, becaus thee Wearns here ye 
bring me nowe enet to the bear punet. 
For by the anticles of Chilt hee 
gone that learned of his owne mouth, 
and no one is his, he is that hee, and 
who men myght so surely 
take for an indite teacher as them: it 
seems that God hath lefte the sure 
credentce of doctrine in no man, but in 
his whole church. And therefore men 
which are of the verie true church, I may 
reuen sure that his doctrine 
by the prohetes of the whole carman 
belieue, but for the surety of his person, not for 
the secty that I can have that his doctrine 
agreeth well wyth scripture, for I 
can not know that but by that I knowe 
how for true teacher: but for the secty 
I have the doctrine of the whole cat 
tholicke verie true church, with which his 
teaching agreeth, es be not false. For if 
it myghte, then there were no sure true 
church at al, and that must there needs 
be as all sectes of sectes agree as I heare 
say. And therefore this true church be 
ing knowne, if thou shew me how I may 
ger a teacher whose teaching agreeth to 
them, dare I believe hym well, and 
also it wyl be hard for any such as I am, 
to thynke with reason that the shoulde 
give sure credence to any one sect, so that 
thee be by the scripture sure of so many 
sectes of contrary criuseres, whose 
ones, one true sect and truely, when al the other 
sap nat, and be at lyke to triewe that 
be truely false. And therefore good 
father Wearns wilt the sap, I like it 
well that yede declare so well at length which 
be the verie church, because we shoulde 
be not decept with the false prohetes 
of the false church, of whom Chilt Boyle 
does vs take heed and beware. For the verie 
true church ones known, we shall as 
our labour, who by the scripture conget and 
repoue, to take good heede, 
knowe these false prohetes by their 
fruites, for looke they never to slyly and 
speak they never to saily, ye if thy 
living or they teaching be contrary to 
the doctrine of the verie true hylt church, 
it is thogh true that they fruit is 
rotten false, and them false prohetes 
of some false church, and for at their 
thebuse semblance outwardly, righte 
ravenous wolves are they within.

And therefore good father Wearns, I 
would have wished that ye had taken 
little more paine in declaring and ma 
king open to us what meanes the verie true 
holly church which ye do assigne, might 
be percieued and knowne, to the entent 
that by the knowledge of her, and her 
preachers which must needs have 
credence and be knowne for true teachers, 
because they be members of her that 
be true, and they doctrine agree with 
hers, and God wyl not suffer to scape 
damnable false, we may perceiue and 
repoue the false prohetes of all other 
curches. For I am sure good father 
Wearns, that if ye went about to give 
vs tokens wherby we might have some 
knowledge of thes church, ye perceiued 
well that of necessite it is a thing yel 
ner to be knowne for: the good that ma 
follow if it be known, is the harne that 
would ensue if it remained unkown 
For els ye would have taken no labour 
about it, to seeke vs out suche tokens by 
which we might have knowledge of it.

And surely I thinke that y chacie 
modestye I cea have of the knowledge of 
it is this, that I maye when I knowe 
T.I. her
The confutation

For I her, he learned of instructed by her, so she
lately nourished by her in the spiritual
food. For holy church is our mother, as
ye call her your self, and therefore let it be
which engendreed us to God, and whereby
both with might and stronger might, must
feed us as foster us up, none other nurture
is ther by which we can be truly and fully
brought up. And therefore if we
might not know her, we were to be brought
either to be hierark queens, or else in fede
of holy somne to be fed with popson.

But now paradoxe here Barns would answer to this, that it maketh no
matter thogh we know it not. It is
tough that she knowes, and come and
give us good & faithfull food, & preach us
truly & shippe, though we know not that
it is ther. But into this same would I
were never stiche for an answer, but
woulde youselfe tell hym that I saide
sothly, if every man were as a papshe
which therin availed in a cradle, to whom
sheele the mother might have recourse
to feede her owne childe.

But now be we would be the same, such a
be as be thus farre well warne, that not
only our mother holy church is aneyle
that can and will feede us wel, as
gladlye offer to give us good holysome
food, but that also ther be a great many
of other wicked women which go about to popson us, and where because
they knowe that we be not adorified
they swelter, that aneyle our mother
feede us wel, en of them laboured
by all the meanes that they, wilfull malice
and malice, to make us mynde take sure
mother, and en of them called herself
our mother, and laboured to be beloved,
and out of one fell good ground of holy
scripture, both our very mother highte
and offereth vs hosome fruite, and those
false faine mothers out of the fell same
ground of scripture, but theys false
handlyng being vs offer vs poisoned
fruit, & yet so subtly handeled that it is hard
for us to percewe, euyther by sighte or
taste which is the good foodo and which
is the poison, till he that taketh it come
to his death by the infection.

But now if we may ones know which
one of all these is our very mother, then
are we sure & safe. For then are we
sure that all the remanant will give us
nothing but ill, to will the same vs
none ill, who so like
ye life, will take all that the offereth us,
although it be bitter and sour in taste
and refle.

all that the mother offer us, be it never so
pleasante to the eye, no, never so
pleasent to the mouth.

And I verily think that the thing
laying in such a case, our father in heaven
so mightly, so mercifull, and so wise as he is
and so tenderly loving his children as
he both, perceiving the peril that might
and must nedes fall upon them by so much
taking of sone such false malicious woman
in fede of our already mother, will
not leave us in such case, but that he will
cause our very mother to be well known
from all the false counterfeites, to
such as lyke to looke and attende well
thereeto, latter by tokens of her, and also
tokens of them.

And verily good father Barns, it see
meth that ye saw this your pest ful wel.
For it appeareth upon your words, that
there is no true preacher, but there is
the very church. For ye shewe for a par
fit token of the true church, that ther as
is the true preaching, there be always
some of the true church. And ye wot ye
that this taken is perfit. Love that, where
there is such a preaching, there is
always some of the very church, it must
nede follow to my poode withe that am
but a woman, that wel ther shall be none
of the very church, there is no true
preaching. And then if their be no true
preaching, but therere are some of the very
church, pe see what the is that the
very church be known, that theentent we
may be here ther be the true preaching,
without which we can never (ye
wote wel) learn the true faith, not true
ly to be taught to understand and
interprete. Which til we do, we be never able
to judge whyche preacher of so many
contrarious, erpowndeth and declarith
it right.

How would fre Barns peradventure
answer her and sae: Therefore han
I shewed you in by what tokens ye may
perceive her sonne of your church be.

But unto that were the likelihood to sae
again: ye verely father Barns well sae:
notely, so far as ye go, I wold
as ye saide have wisheth you to have
gone thither somet waist farther, which I
think not ye wold have done if your
towne would have trusted you. For now
of your two tokens, the one the false
confesseth to be but faint and insufficient,
that is to wit good tokens that are
commended in scripture, because that
though it be wel done in every stone to
done the best, yet his prouerby mat bereus
offerec Barnes churche.

A bs, and make be take fo; a good man a member of the very holy church, some faile fayping hypocrite that is a very dead member of some faile church, and a lymne of the very duiel in beve. And yet over this as well that same by peripet token whereby I should have knowledge of the very church, that is to wpt wvories according to scripture, as also the other token that ye call the peripet token, that is to write that in what company I see ever I see the word of God truely prached, that is to wpe, the scripture truely declared without any damnable dreames of men, ther I may be sure that in that congregacion be some of the very holy church, both these tokens sure but for cunning folk that are sufficiently learned in the under standings of the scripture already, and these be they that have least need to know the very church. But none of these tokens can se true beginers as I am, that have need to know the very church, to learen of the other the right understandings of the scripture, because he is our very mother, as your selfe calleth her. And therefore we have the need to know her, that we may be bolde to take the food of doctrine at her hand, because we wot well our very mother will giue us but good, where we stand in peril of poisoning, if we mixe taking our mother, wwe take the meate of doctrine at the hand of any of those benemenous harlots, that counterfeete them, and wwe shold take not only I surely synde and know y true, that were by your worbes better lyne. For ye take I shall never know them, nos never know further, but that there be some of them. Now good reders what hath Barnes holding his heresy of his unknowe church, what bath he so fat more to this sound man? In good faith nothing that will be worth a lyne. But the good man hope dont finde more yet to lay to hym. For the man lay to him farther: yet I remember me nowe father Barnes a nother thing. Ye will that I had know y church by the true declaracion of scripture. But howe that I be sure which be the very bookes of scripture? For you lay plainly that the pittie of sainte James is not a holy scripture, and other men saye yes. And ye lay that ye can prove that pittile false by worbes of sainte Paul, and the were pittlye to mak me doutte as wel of sainte Paulas als of sainte James. For why should I better beleue the ton the other, whyle they were boths Christes appoved apostiles. For though ye lay that it was of old boute by some folke whither that pittile was written of sainte James or not; yet after that boute moute, the whole church hab syryme beleued it to be his, without any boute of any man in a thousand pere together tyl within this yeare. And then as ye say now by that pente so may ther a nother come and saye by a nother pece, and goe aboute to prove every pece falsy by other, where to sere any sente to sere any thing which the worbes of some other part seemeth contrary. And then when they shall in this wyse contende and strive thereupon, where as ye say I shall by the true construccte of the scripture perceve where be some of the very true church: how will ye first mak me know which of them I assigne me the very true scripture. To this wher stre Barnes would answer and salfely bear she in hand, that the pittile of sainte James ethene alway boute of. And that suche boches as have boute alway by the whole church taken and accepted for holy scripture, of those may the be sure y the be holy scripture, for God guete his church y pittile, that it can truly discerne the worbes of God, from the worbes of men: this yeare I note, I wote well stre Barnes saye: For this texthe not onely by olde mayor saint Austin, on of whose rule and religio on stre Barnes is ran away, but bys
The confutation

And then is the map boldly below, that church in the great point, and learned that less is of some other church, but which is the first letter of the faith, and which up on this Barna, agreeeth all the whole remanent, whereby that which is nothing ane extent, truth, but if it be written in scripture; he map therefore (would he the faith) take that church for the teacher of all, but not for a true teacher, whose faith agree to that church, and those folks whose faith is contrary to that church, which have been known, for they are forthwith accused and expounded upon thus false preachers heard, then the map and why take for false teachers false expounders of scripture, thy father Barna can give her better knowledge of his holy true church, unknown whereof is never seen, nor yet

Lo thus might a wise woman's soul no more but read, the, rebuke and confound this Barna upon the sight of his owne parcell, in which he would not, teach us to know which is the very church.

As how he it to confound him, that not greatly need, to see one that can read! For what hath he to lay to a wise woman that could not read?

If his owne secret host make the good wine of the bottle of Bishop's ward, that but if he be better amened halte both in body and soul, were in the congregation present at this communing, and then would hympe forth among the and say, by saint Baldwin's father Barna all your tokens of the very true churchs, will not face me in the hand of a tavern token nor, of a muscare token neither. For I may in the tone be sure of a new baked bun, and for the other I may be sure of a potte of mustard, but for your two tokens of your holy churchs, I can not be sure of one farthing worth of true doctrine for them both. For how shall I perceive that true members of your holy churchs, in onely whom ye say is the true faithe, be present in companie, when your tokens be the true preaching of scripture, and the good lyning after the scripture, how can I get any good by those two tokens when I cannot read at all? what could there be but his hoste here? But why nothing hath he but thou in the ende be faile to fail to the destruction of God's election, and say as he signifies and somewhat muttereth in his book, but then should he be faile to speake it out and say, that when they come to the preaching, all those that are elect of God shall be secretly mended and taught inwardly, and shall by the insinuate of the spirit of God, through they know not whither the person be good or not that preacher, perceive not the true word of God, upon the hearing, and that understand it as Lindal saith, that the eye perceiveth not the page, and the other whom God hath not chose, though they hear it not understand it, but whether the preacher be godly or bad, they shall be nearer the better, not that shall discern the true preacher from the false, but be deceived by the false, and not perceive the true for any thing that they can do. And therefore every man will Barna say that shall be faile, shall apprize the satisfaction by the onely election of the Lord, without any part of their own, whoever any thing do these there, true they never to long. For though that all be called, yet onely those that God hath elected shall faile, and shall as our favourite faith be but a very seve. And an thing that the tone for to the other shall can work, shall neither help toward rather, but election and destination shall do all together. And here this auctre Act 7 in conclusion shall he bee faare to care out, with which whom when he would were to lay the he, he deadeth it quite under the water. For I were his hoste would have been said from the there. For I wot well she is not through tryed, I have heard her talk to my selfe, she would I were therefore have laid into mym thus much at the least wise, why father Barna, when God calleth upon us all, and we come together at his calling, is my neighbour and I come both to church with one purpose to learn the right way to heaven, would ye make me wone that God were so partial, that by whone any difference of cause beweere her and me, I being as well willing to learn to please him as she, when I have at his calling followed him so far as the and
offere Barnechurch.

And with somewhat more patience to, so.
I halte, wrothe, he wyl loz all that I halte make her perceiue the truth, and go fore that fathre with him, till he bring her to heaven, leaue me stri in darke and ignorance, and let me fall into hell, for none other cause but onely so he left to chose her, and leaue me nucheon.

She gau her more then me for his only pleasure, I could finde no cause. But manie of you shal finde her another, and me not onely nothing, but also condemneth me to perpetuall woe, because himselfe would not caueth me to perceiue the truth, and no cause why he would not, but because he would not chose me, and no cause why he would not chose me, but onely because he would not; in good faith I take God so to good that I can never believe you therin.

Let me thinke that these commune preaching whome you dispraise, fay better. For their tale that it is in scripture that God wold that all folk should be saued and to the knowledge of the truth if they wyl the salde, and that therefore by on means or other he calleth al. But be chosen only those that will come and heare and learn, and do thereafter, and who would do, he lowe ere he made the and therefore even then chose them.

But so, because they doe but seve in respect of the that wyl not, therfore they are seve chosen though many be called, and not because God will cal al, and the of those that come are willing to learn, will cause some to be taught, and some not, without other cause or difference, but because himselfe left to chose the tyme and refuse the tather, as though it were an euui matter that would call manye children to scole, and when he had them there, the fetheres huygher be under him to teach them, and would make some whom he favored camest to be taught right, and suffer som whom he hated as camest to be taught wrong, and after come and beare all they; lesions hymself and thole that have bene taught right, make much of them and cheryp them, because they say right, and thole have bene wrong taught, al to chide them and beate them because they say wrong. In good faith father Barne I take God so to good, that I can not believe that he wyl so doe, but rather as these common preachers fay that God hath prooved sufficient learning for all sortes, of wiche they maye be true if they wyl come to it, and also that of suche as come and learn well in dece, yet al do not well in dece, but by the true teaching believe to perceive the thinges that they should do and yet do it not, but be mane thinges even cleane the contrary. And therefore I have bere the preach, that it is in scripture that the bond seryant which is knoweth not the wyl of his Lord and doe it not, shall be beaten because of his negligence, but except he wyl not knowe it of purpose, els he shall be beaten but a little, but he which knoweth the wyl of his Lord and do not it, shall be severely beaten.

And when I hearde this preached, me thought it were afose against the doctrine of our brother Lindal, that faith as our own heretique reposes in his answer to Z: Thomas Porse, that when the witte perceiued a thing, the wyl can not chose, but foloweth; for that is plainely false, if the scripture bee true that sayeth that a man may knowe the wyl of his Lord and yet leaue it undone.

And melemeth also that the same scripture may be made much against our brother Lindal and our brother Fryett, and against the preaching of our euangelical brethren concurrent purgatorio. For I doubt not that manye which have knowen the wyl of the Lord and lefte it undone, and yet were never soe beate therfore in this life, but yet ere they dyde so repent that they leape from hel, the so doo so receiue the beryng no wther but if ther be a purgatorio.

For it wyl not helpes that I herde ones one of our brethren answere and say that be he repente not that he both the wyl of his Lord, and therefore shall not be beaten at all. For if the scripture bee as they preach it, than though he shall not be beaten so; that tyme when he did hys Lordes wyl, he may yet be beaten for the tather tyme in which he lefte his Lordes wyl undone.

But surely father Barne as I told you, me thinke that these common preachers fay wyl in that point, that they say that God hath prooved true in the doctrine, that is to saie true preaching the word of God, and making it to be so understanden, as menno maye be true that they maye be by ye all damnable error if they wyl, else they were not soe to be blamed so falling in therto.

And the that tell us we shall be damned but if we believe right, I shall tell you that we can not know but by the scripture, the scripture can not be to learned but of a true teacher, and thay tell us C. till. We
The confusion

If we can not be sure of a true teacher, and
so can not be sure to understand it right
and yet say that God will vampe us for
understanding it wrong, as not understand-
ing at all, they that thus tell us, put
the in mode of a tale that they tell of.

[Page 769]

B. Paterson, a man of known wis-
hom in London, and almost all the other
als, which when he was past on his
master inly empower court on Engle-
and was there soon perceived by
the light to; a man of special wit did him
selfe and only the common foiste, they
caught a foiste in arraign of him, and
out of byers corners hurled at hym suche
things as angered hym, and hurte hym
not. Thereupon he gathered by good
stones, not gunstones, as they
and tho he put a pace into his bos-
son, therfore he did him by upon a bench
and mad a proclamation aloude that
every man might heare him, in which
he commanded every man upon their own
perils, to depart; except only those that
hurled at him, to believe that he might
know them and hurle at them agayne
hurt none other but his enemies.

For who so ever caried after his pro-
macri made, he would take hym to one
of the hurlers of; els for one of their cou-
sals, and when he eare the heads
who so ever they were that would abide
show his proclamation in English
and the company that herd him wer, such
as underfoothe none, but foode fil and
gaped upon hym and laughed at hym.
And blased by one hurled at him again,
and anone as he said that; what hoolies
(quot) ye have God alias every I were,
and not one of you will remove a stone for
my proclamation, and therfor I se
tey be hurled ofountial with h
hurles at the whole magpye of you, and
therefor have at you all again. And with
the wood he hurled a great stone out at
adventures among them, he neither will
nor caught at whom, but lighted upon
Harunonions head and make him pate y
the blood ranne on his ears, smal-

[Page 768]

D. For Henry had him stand to his harne
hardy, for why should he be abowre
then and get hym, thence beynge, when
he came by hym before, so farre correts
warning.

Sow good father Barns would hys
halting halterless saye, ye because noy
by your tale to make as thought God al-
mostwyde would be of a strange affect-
on the same fashion that mayper Hen-
ry vurbed of sol, that is to wyrte to make
bs a proclamation in such wise enight; so
ted, as we can not underted and it wytout
we make be sure of a true interprettion,
and ther gyvome of bs suche as hym
speth, a secret pygmps knowledge of
suche one, and all the remaunte that
saye would and can not synke out and
know the true expouner of bs proclamation,
for lache of that token whyche
he beheth st the, hurte stones at theys
heads because they fullit it not. In god
faith father Barns me thynketh therefore
that this leed that ye teach bs her-
in is a very perjorous blasphemy.

And yet abope I remember me to fa-
ther Barns upon an other thing would
the say, that ye be abow all to bys point
in conclusion, that there is no more but
ever man go where he will, and hears
whom he list, and alway he that is elect
Hail by the inwardly inspircatyon hap-
pon upon the true preacher, and
the true preachynge, and the true knowle\nde of the verry woode of God, and
the true understandinge thereof, and
one thereby get beauen, and all the rema-
unante for the onely lacke of Gods elec-
tion (to the getting whereof themselfe ye
say can nothing do) Hail failt of all these
both and fall in continuall erroure,
out of which they ca have no meane pos-
sible to escape, but thereby must needs
fail into eternal spes; if it thus be ye may
put big again both your tokes into your
purse, for any node that any man hath
of them. For they that see be by the se-
crete inspircation, that they be trueps
tought, and therby know them false for
electures, and to be false they haile fauned;
what node they to care whyther anye of
the very church be in that congregation
or not: and on y father lyde, tho sale
sente Haile for lacks of election to be
dampned, and therefore Hail not learn
the troued in the congregation be there
never so many of the very church there-
in, they is, to know whyther there be a
ny cherin on no, can stand thik in no stede
at all. And thus father Barns takynge
your secret unknowan spiritual church D
ye might spare all the labour ye haue
byherto taken in geyping bs tokens to
know it he, for any feede ye your tokens
ca Sand be in. And therfore yener any
church here in earth Hail Sand be in a
ny feede toward any foray of truce
drive, as in deed it must, if any man ma-
ys te an other how he may be foretell taught
the truth, it must needs be in any topic
some luch church as node must be kno-
of Sirere Barns churche,

given for such, that a man may be sure to learn thereof.

What would Sirere Barns have answered unto his boleste, if he had told him this, that he then had seen a other good woman in his neighbor begin to gape again, as the hat were not able to bring in other other people; yet founden farther in his tale, as they might in good fates in the se limiting many be founden, not one by one that he had seen, but sure be unlearned women, such fates as neither Sirere Barns nor any learned heretics of all their hystereses should be able to void, through a tyng is truth, and to treacle a tyng is falso; and so hard to be boose out and defended.

But then would Sirere Barns have worded a little warme, and byd them set apl and hold theyv bable, and tell them that Sypes Basso was full well what he did when he would not suffer women to take upon them to preach and teach in the church, so much as ake a question among the congregation, but if they doubted of any thing they would learn, let the accept of it of their own handkerches at home. And so would Sirere Barns byd those wives of God: now, for if they might be suffered to begin ones in the congregation to fal in disputing, those wise leaues of others would never learne vagging.

But then would the wise of the bolet be answered him again quickly, and tel hym that he had always taken hym for fister, and would have went he could have taught better. And tome to we should the say have I had for the fayce of the feres, and so hath my husband had to. And my loyal chancellour told me I was little better than a hauble, because I received two nunnnes in by night, that John Bist brought me, other wyves called Asian, specially because I kept the close in a high gare, in myne houte, 5 suffred, it me to rest ther the ther to the. How best in good faith I had pulped that if they let to slepe, thwo two me might if they would sete together by them self, and let the nunnnes alone. For ther were two bedes in the garret. But yet as folk be ready to done the work, I was with some folk taken for halfe a hawd there, and all for the furtherance of love betweene the brethren and the fifren of the enagelical fere, me thought the wer in so good awaue. Howe be it pynce, I se noweth that you father Barns that were ones a doctor can save no better for it, by our Lawye I begynne to my Crist, all the matter, that save for tellynge of myne aile, and utterynge of myn chaffere; to gette a pynge by thyn, I ought not to though ther came never none of them any more within my bose, or how would the with this other good honest wife of likely: good hope have resorted again into her enseple of her very mother and of these falle witches, of which every one would be take for her mother to grow firke in trust with her, and then after poisonher. And ther would be conclude: if it be fater Barns such an un-known thing which church is my mother holy churche, and then one there is with whom I was chrystne and by therod bought up, and though I see many thing in her in which I would have been amended: yet for all the con-t牵telk me to be good, as the telleth what I must do if I will be good. Howe be it therin of truth at your other churches wary with her, and tell me the teacheth me wrong. But then so do you also ech other reason and ech of you teller, me that other teacheth wronge.

And the telleth me the scripture pouseth for her part, and ech of you faith that the scripture pouseth for your owne part, as the litch, and ech of you fathere alio that other teacher, and the faith that ype in everyone. And withche of you declare the scripture truly and which unturly, palseth my capacity to percewe. But then I see that the scripture which ech of you would seime to constre truly, and yet ech contrary to other, you do not so much as knowe which it is but by the meanes of her. And I see also that all you were ones with her, and be fallen at mansiunc with her, and I see ther comen from her for anger. And I see that though she be not so good as I would she were, yet for anger and eneire ofce she come from her, perdue repulse her in many thynge, and would make her appear much worse. And I see also that suchs byces as are well knownen for byce, whiche yfonde and rebuke in her, he yfonde wel knownen in your fleses. And I see also that many such holpe men have bene bought up with her, as your felle conselle for sainston, among all your church. I haves never heard of any one, and I see also that some thynge ye teach among you, all most every one, suche as all those holpe luntes abhorred and badde in abomynacioun, as so; enample the wedding of Sirere and Sunnes. And I see also in our church as bad as we be, yet God continued vps my Zacale.
And amonge all your churches that bee gone from ours, he wasmest one never to be.

And it also the ecc of your churches would faine some to be true churches, for the truth of yours affirmenten that only it selfe bath the truth, and the true church is it which onely church hath the truth. And then agayne Icke of you forthe bys owne part to seable and so farre unable to be defended in that point, that fiste is one church of at yours may be match to our church, out of which ye at came and then that ecc of church of yours or at your churches together being ecc to other is contrarious and repugnant, should be the true church, we be use thes for your sake a thing more then impossible: ye be faye for this cause to sended to an unknown church. By which ye would with my word see what ye is the contrary of all that ye go about. For ye would some things you to have the verely truth, and then were you the true church & the sure teachers. But now these ye say the true church is unknown, and ecc of your churches is known, it appeared by your owne tale that none of all your churches is true church. And if it be the true church, then it hath not the true doctrine which it pretended, but is one of the false churches thy fals doctrine. And therefore if it so were in be, that our church were not the true churches, nor our righte mother at bebe, but that the very church and my verely mother were one such as ye would sente me to seke, that is to say so unknowe churches; yet father Barns by your owne tale it were none of all your churches. And therefore I were but a fool to leane the known catholike church, whom I have hitherto taken for my very mother and come from her to yours, when as your selfe confesssth is not true church and therfore not my verely mother, but my very mother were one whom ye neith tell me when I may seke her, saucy that ye bys me go seke her, and pestife,

There is some where abynde in the woorld, which woorle is a place to whe pe were wel so a woman to ourwalks well (and at that woorle would bynde half this hostes hoppe forth againe, and say marys by that it were in be for me) and also if I would wander all about to looke her, yet if I happed to come in her compny ye telle me no bare mark where by I myght well know her, but onely that I shoulde percepyne her to be there, but I should not yet lyst which ver he & and then wer the to me almost as good bethence. And therefore father Barns, in good faith I lyst pe can tell me a wiser tale of my new mother, I might thinke my selfe a fool, if for suche a tale as you tel I would lewe of mine old.

And thus are we owe good readers with this onely woman bying no reason but such as a woman might spynke, and yet such as no man may spynke, come to a point of feste Barns unparsite tokens, by whiche we myght to knowe bys church, as we be never the nerer for the knowledge of it, for any knowledge that he genetely by of it.

But now if he have not prone by his church at all, he is ye uote wel much farther from making us have any knowledge of her. For he must make us first know that such there is, before he make us knowe in what company some other parties be.

Some vore ye well that the church which he take upon him to prone, must be a church to cleans and to pure bys out porte by instinct, that bys Peter map finde no fant in her. Now ther as he goeth about to prone it by two meenes, one by the scripture, and a nother by the doctours of the church: I have al ready pronounced you that all the places of scripture that he hathe bought in for that purpose, he hateth in suche wise hamedel, that while he lytell he maye be a named thereof, for they not onely prone nothinige for hym, but also prone cleare against hym.

And all bys places of the doctours of the church that he bypyngeth in for the prone of that purpose, I have purposes he betterer, because I would another them together laste at al. For thst he take in that bypyn a nother went then Tytdal both, or Fryed, or lightle any other heretique of them al, in lateng fowth for bys part holy doctours of the church to make it seeme that the old holy faintes lay for his part; I have thought it therso good to crampme them otherly wise as other wise, where by ye Hall hostelie perceyve that the woodes of these holy doctours doe no more prone bys purpose, then do the textes that be boughte of the scriptures, which we as I have prone you clesely prone against him.

Fist authorize ye these words of sanye Antpyne in bys spitten seremon, made upon the woodes of our Lord, faling: Oh Christ is the church made fai.