The confusion.

So of complaint, so of complaint by himself to the universal church, that Barns described us, and told us that we could never know him nor any member of her.

The question point to very subtle, and a thing that if free Barns had not said it I would never have thought it possible, that is that the particular churches, if free be of God and a true member of the universal church that Barns alleged, that is to wit of those men pure and whole without spot or blemish, the true judge righteously after the woods of God. And are the productions brought after her, which would have went that good thing I would have judged well and true men truly.

The fourth point is, that these particular churches may all wrongly.

This is so to little merciful, so that so little to the purpose, that I will grant it if free Barns truly, and great deale more to. For I will grant him also to the thing that himselfe fableth falsely, and yet is true, that is to wit, that to map the whole universal church one to, intuice wife as the labour meaneth, by which Barns proveth that the particular church may err. And I speak here of thy done universal church of all honest and vertuous men, clean without spot or blemish, if they were all sodainly known by revelation, and were as many of them as ever was at any time people good and bads both sitting together in this world, and assembled together, ye might they in judgement err and be deceived all the way to which, believing many false records many false likelihoods in a private matter against a sect and an unproved truth, which is the error that the law meaneth, which law free Barns alleged.

And therefore may we see good reasons where about Barns goeth, what he putted you here a difference between particular church and universal church, in that the one may err and the other cannot, and that beingth be in those laws as for the proof, which laws doe speaketh of that kind of error, in which kind of error they may err particular and universal both.

Be may plainly perceive here that Barns both but tell in this great error matter, and goeth about to bierce readers eyes, with error happening in the examination of an outwaarde acte, wherein is to him that erreth no peril of soule, whereas himselfe knoweth well, by the error, whereupon all this matter goeth, is pambilable in doctrine of things pertaining to the necessary points of faith, or vertuous living.

Howe where Christ did bidde him that was offended by his brother, complain to the church. Free Barns sayeth, that was a particular church, who would have went that too? If Barns had not told so, we would have went that Christ had bade them complain to no particular church, but go seek that universal church which he could not know though he found her, or else till he could have the known catholic church together upon a greene.

But I dare free Barns to say that Christ did there bid them so offended, complain to an unknown particular church, or to any other particular church, that is such a particular church as were a part of the whole known catholike church, let free Barns aunthe this. Christ neither bade him seek an unknown church, nor an unknown part of a church, nor a known part of an unknown church, but bade him well and playfully go complaine to the church, as a thing that was eithe to perceive without any sophisme or subtlety, so every man might well know that he might not complain to a church unknown, nor to the whole church at ones. But because Christ would suppose that all the whole churches should have one faith, one truth of doctrine, in rules of living and necessary understanding of the scripture concerning all such points, therefore our fauour bode him go to the church, whereof every known part that he should so complaine unto, he should not say to syn in the necessary truth of doctrine, to agree with the whole universal church, both the known church of good and bad, and with the particular unknown church of aly good men, so in the tone he all the tother and therefore that church that he should goe to, should be able after the facte, and the facte truely known, to judge, reprove, to resell that wronge, that that offence, with which the complainant was wronged or offended. And if one were of good zeale offended with him that did exhort him to himselfe, telling him he was true faith and doctrine that sonificacio, advowry, running out of religion in apostacy, beslaving of souls, and free wedding names, and perturies were no syne at all, and conobe
of ffre Barns church.

The church of the word and the true church of Christ is not scattered far and wide, but is one church, the church of Christ, scattered in all parts of the world. And this church is true, because it is the church of Christ, the church built upon the foundation of apostles and prophets, Jesus Christ being the head of the church.

The church of Christ is true, because it is built upon the foundation of the apostles and prophets, and Jesus Christ is the head of the church. And the church is one, because it is built upon the same foundation, and is one body, the body of Christ.

The church of Christ is true, because it is built upon the foundation of the apostles and prophets, and is one body, the body of Christ. And the church is one, because it is built upon the same foundation, and is one body, the body of Christ.
A wretches ravishe against the crose a call it phalartie to crepe and liote the crose, and in some place is done the crose not to calle the very Asly myple upon the crose.

And yet futher in some partes Almayn thus knothe our churche of Christ hath many times suffered and yet suf- fereth iuent little persecution yet men mar- tirdome, both in theyg godes and landes, and in theyg bodys too.

But yet faith Barne that this knothe churche can in no wise be the heil churche of Christ, because it persecuteth herety- kes, for the pres therof he alleged by woddes of Aymt Pilaries writen against the Arians, which are these.

Barnes.

The churche doth threaten with bas- thamements and pietiesentences, and the compeleteth menne to belewe the which was erled and call in pelon, not hanger the on the dignitàte of her fellowship the which was concergeted by the three- ninges of percutiories, the cauteth pret- sises to see which was increas by the cha- sing awaye of pretises, she giseth that she is loved by the, the which could never be Chysters except the wodde by hate her.

One thinke the who my lordes do ne- now all these thinges that belapeto the Arians churge, your own sease, yet youre owne conscience must repes ac- cuse you of all these thinges, and yet will you be called Chyster childe, I lave nothing to you but that holes doctours lave this you.

More.

Who to consider well Aymt Pilaries woddes, that find thine in the breth chyng that lightely conde have been brought forth against here Barns. For in the woddes appeareth the that the catholique church didde neuer persecute herety- kes by any temporall payne or any secular power, but the heretykes began suche violence themself. For yet in Aymt Pilaries dapes the true catholique church by doth not. But the Arians that be here all the asse perceve here by Aymt Pilaries woddes, when they had cor- ruped and gotten into their scete great Princes, with their authoritie agyne the catholiques in basthamentes and pietiesent, and much other cruell handling, all which the god catholique people suff- red, and used none other defence, faing the twycede of the wodde of God, and the censures of the churche, which that holy clergie pronounced and declarde agynst Arian and all his adherentes in that holy counteple holden at Nice.

But afterwardes when that there was by the godenet of God abased, and the right faith well and fully redonned, and concorde, right, and quyte, growen amig chysters people, and that yet againy after that some heretykes began to rape a newe habulynge, good Princes re- membele the grarte harmes and un- restfulinesse that had growen by such heretykes, as hadde broughte by sectes and sectes in the churche of Christ before, hide of theyg owne god mettes for the preserfacion of the peace, prohibite and forbide those heretykes upon certayne paynes, and in likewyse com- maundde the bodes of theyg heretykes to be burne. And all be it that some very good menne and holy doctours, woulde have been very gladde to trauell and trie those heretykes to tenderly, they holde they holde had no soode harmes, in so muche that holy Aymt Anfince was send of the same mynde hymselfe, yet afterwardes considerynge the matter better, he per- ceued the contrarype to be so muche better, and so muche harmes growing to god menne, and deplaire to God it.

Woulde continue, that he sentit not in typing to confesse his own outwight, and rede the by stiffe opinion, and was not one contente that suche obstinat heretykes as to the trouble of god quyte people, and disturbing of the catholique faith, with the peril of many simple sonies, woulde thyre sefemes and heretykes, should be by fear restrapp- ped, and by force repelled, and by paynt punit, but also required by his owne sending the secular powers there. And he thought it a benefite to the heretykes themselves, to be reduced from their errours into the righte faithe, rather for fear and payne herto temporall, then to perseuer in theyg heretykes, and fall into the forse perpetuall. For many which, by fear and force begynn a good thing in trouble and adversetie, fall after grace increased, into the love of god, which in their wante wealth they hate, for veres cvrzh understanding.

The beginning of wisdom is the fear of god: for whiche be hode hes apostles see the he is might not onely byll the bo- dy, but also the soul into hell.

Aymt Anfince in this pointe deca.

Wher his mindes plainly concerning the rest of the heretykes by temporall punit.
A punishment, both by his epistles addressed unto such noble sectators as he required there, also by his writings, wherein he plainly declareth unto his heretics themselves, the causes whereof it is well done: which saith for the length I have above shewed.

But Sainte Paul is not in this mine alone, but so was Sainte Jerome and many other holy men also. And by the same, he by the spirit of God saith to the church of all Christian nations full and whole agreed, "I have been by the imposturomaticall of heretics and their heresies, that the church of God must be kept in all places, by all people.

But yet I find in Barns another reason, to prove that the very church of Christ cannot be a known church in no wise: for he saith that we believe the very church of Christ by faith, and that it is an article of our faith, and therefore it is not known church, nor can be a known church. But that it must needs be a church unknown of one holy people, pure and clean without spot or wrinkle. And that the very church must needs be such an holy company as pure and clean without spot or wrinkle he sheweth thus.

C Barns

Barke saith Paulus words: Christe hath given himself to her, that he might make her glorious. So that the clemence of this holy church, the mercy of God toward her, and the holiness of God toward her, which he gave not to her, and to let her by faith believe of right his pure nesses for her own, for between them it is common as between man and woman. So that if the church lade on her own merities of her own wothes, she is full of sinne, and must needs say, "Pinnate mihi debis," the which she need not to say if she had done none. But if she referre her selfe into the merites of her blessed husband Christ Jesus, and to the clemence that he hath in his bloude, then is the without spot. For by the reason that the blessed by faith to pass unto her husband Christ and both abide in election of her sinne, and required mercy for them, therefore is ther nothing lade to her charge but all thing is forgiven her. And therfore

laph Sainte Paulus, there is no damnation on them that be in Christ Jesus.

More.

I have, god readers, somewhat touched the words before. But now let us see if he saith that this church hath as long time in her, and to alway spottes and wrinkles. But yet because he suffeth the church, or the spottes and wrinkles, and sufficiently mercie for them, therefore is there no other mercy lade on her charge, but all thing is forgiven her, and that therefor: the bath neither spot nor wrinkle left in her. And this I prove as ye see by Saint Paul saying: There is no damnation on them that be in Christ Jesus.

I have said unto Barns before, yet I say againe, that though Christ be as saith Paulus faith unto the Ephesians, given himself for her, that he might make her glorious; yet men not that Paulus that every man that is called Christ hath given himself for to make him glorious, that in thee be glorious; some will strowdly refuse to be made glorious. And that company saith that they be not glorious here in this world, but that shall be here in this world gracious; for they may in another world be glorious. And yet not be eny time strowdly or negligantly from grace, and to stand and long in such gracious state, and yet the old goddess calling on them foraine againe willing to be grace unto grace, and is past at the last thanks to grace into glory. But he may bee of Christ that Christ church here many years in earth, and happily neither gracious nor glorious, as he may see knowledge of sinnes and al mercies; a believe every article of the right earth, and trust he be saved to, yet by vital purpose of containing in some horible sinnes, and be in a damnable state. And as it may be that some shall come and be saved, so may it be that some will never come, but shall therefore be finally damned. And yet though he was not one of Christ faith electes, yet was he a member of his mysticall body, his catholike christ church in earth, and may believe in him, trust in him, and knowledge of his sinnes, and al merces, and for lack of god purpose may mines of mercy to.

But Barns, to make men see that only faith wer sufficient for salvation, E. g. accep
Aaccording to his perseverent heretick, which he did once to sweare, and nowe forswearing himself, boldely and defendeth again; teleschus a gaite tale of a glorious church that had all her times to gueueth her, by sticking to her spouse by onely faith, with knowing her times a asking mercy for them, that a mad may be bold if he thus doe, since he never to fad, no purpos he never to little to amend. He layeth he falsely figthe saint Paul, and teleschus false saint Paul faith ther is no damnation to them that doe in Christ Jesus. But by holse Saint Paul and holse Christ Jesus, to Is god chyste readers atight heyne hearing, that ever such a man as this is, monske be heard because among chysten people, when he is holysly bringeth in the words of the blessed apostle, as though he meane to make me done Christ Jesus, and then maliciously pulled away the very words wherein all the weight bangeht, to make men wene that to kicke to god by layeth alone with a fals hope of falshede, for onely knowing of their sinnes a asking of mercy were sufficient to sauve their soules, so so doing, they coulde never be damned though they did no moe, howsoever they purpose to perferrer in their sinne beside.

But sainp Pauls to respose Barnes false doctrine, faith not as he rehearseth him, that ther is no damnation to them that are in Christ Jesus, but he faith ther is no damnation to them y are in Christ Jesus, that walke nor after the flesh, declaring plainly that though they be in Christ Jesus, after such a manner of being in him as圣are describeth us, yet if he walke after the flesh, he shall be damned. For sainp Pauls layeth plainly, if ye line after the flesh, ye shall dye. And after the flesh may a man walke, and after the flesh may he line, and yet do all that sere barnes here layeth in these worde that the church doth chest. For he speaketh in all these holy worde of his, nothing of leaving the spirituall worde of the flesh, or of any suche purpose either, but to make anone wene that no suche thing needeth, but only heyne, and treue, and knowledge our sinne and also the repke, and believe onely, and truthfully, and true skill as a life. For by sainp alone we stick to Christ, as barnes would have it seeme. And then but it knowledge to ever ye be, let ye be with out sin cleanes and pure, so then Christes pureinelle is our faith, as all thinges be commad he layeth among frendes, and therefore no damnation can there be to them that are in suche wise in Christ Jesus, howsoever they line, or what so ever they doo. And this may persue god chyste people how shamefully this chyste man falleth spraying Saint Pauls worde, to the deceit of unlearned soules, and damnation of good simple soules.

But now is it a word to so long do labouret to carry the reader away from the percuting thereof. And yet hath god made barnes himselfe so blind, that the more blindes he goeth about to make the reader, how he stumbleth into areupon the truth, so taketh it by a bypass it to faith, and also thereof to his own shame, the most falsly I I never gave the like in all my life. For I say, these are his wordes forthwith upon the other.

Barnes.

And that this mape bee the planger, I will shewe you Saint Austines wordes, the which is here of the Donatives with this same reason y is layd aganiste me. His wordes bee these. The whole church falsly forgive us are finnes, wherfore the bath spottes and twain elles. But by knowing of, her spottes are walked away. The church asfich in paper, that the might be cleaned by knowing of her sinnes. As long as we live here, so standeth it, and woe we shall departe our of this body. All suche thinges bee forgive to every manne. Wherefore by this meanes, the church of god is in the treasurers of god without spotte and twain elles, and therefore here doe we not live without sinne, but we that passe from here without sinne.

More.

How god chysten readers, here have you hearde ere barnes tale, that he would rehearse you Saint Austines wordes, to entent that he would make you the matter the more playne for his purpose. But out of which he bath played in the rehearsing of them, as he played in the reheasing of Saint Pauls wordes, that is as ye bane hearde, rehearsed them falsely with pulling the chief part away, to make them some the planger for his purpose. And therefore to the entent that I may make his false babbling of saint Austine's his false entent ther in appear, as planye you for as I have already made appear but you, his like babbling his like entent in babbling of saint Pauls: I shall rehearse you Saint Austines wordes a little more falsly and
of freer Barnes church.

A lyte and treulve than freer Barnes bath
done, begynnyng where Barnes begyn-
neth, but not ende nghe where he endeth.
For he mendeth I wonte here where,
but makest two lyntes of hym own, and than
ende nghe with the, as though his owf
wodd be wer lentyn Austines. But thus faith
lentyn Austine loe.

The whole church loe syth, Forgen
be ourlins, ergo the bath sportes and
wixicles; but by consi ngion of them the
wixicle is strecched oute, and by consi-
gion the spot is wassen oute. The church
continueth in prayre to be cleansed chro-
nally consi ngion, and as long as we here
line to the continuum till, and evere
man whan he departeth out of his body,
is forgen of his lins, evere man I
say of suche maner of lins as he than
that was ventall. For they be; geo-
unan also by daliy prayrer, and he depar-
teth hence cleansed, and the church is
lappe by pur gold into the treaured
of our lodd. And by this means I church
is in the treaured of our lodd, without
sportes wixicle. And than if the place
where the is without spotte wixicle be there, what thing thall we praye fo
while we be here: That we may obain
pardon of our lins. But god doeth
the pardon: it synketh out the spot, and be
that forgen strecched oute the wix-
cle. And where is our wixicle strecched
out as it wer in the预制 ozeter home
of a frug fullar: upon y crokke of christ.
Foy even upon y crokke, that is dore, upon
that strecched ozeter homs, he
shod out his blod for vs. And ye of faith-
full people, know what wittnes y heare
unto the blod whiche ye have received.
Foy of a trufte ye have Amen. Ye know
what thing the blod is which was shed
out to; many in remission of lins.

Bachte loe howe the church is made
without spot or wirlence. She is strec-
ched out in the krencher ozeter homs of
the crokke, as a churche well washed
and cleansed. Nowe here may ever thys
thing be in doynge. But our Lorde hath
exhibit and present unto hymself a glori-
uous church without sportes or wizICLES
there. He gooth about this thing, and is
in doynge it every here, but he exhibi-
teth her suche there. For man syghte, let
be have neither spot nor wizicle. Creat
is he that gooth about it, and he goeth a-
bout it well, is the cunningest work-
man that can be. He streccheteth oute
byp the crokke, and makest vs smoothe
without any wizicles, whiche he had wath-
ed and made cleane without spotte. Ye g
came without spot and wizicle, was
stretched out upon the strecches of the
liner homs. But that was for mere lacke
not for himself, but to make vs without
any sporte or wizicle. Lette us therfor
pray him to make ys such, whiche he bath
in done, than to bring ys to the hoppes
and there lasse ys where shall be no pre-
fitt nor strecching. Now thon that spe-
kest thus, art thou without sport or wiz-
icle? What douteys thou then here in the
churches, whiche faith: Forgone be our
lins. She consi ngion that the bath sti
wizicles to be forgen. They that con-
si ngion not the same, it followed not there-
fore that they have no lins. But be
cause they consi ngion them not, they
lins thenfore that not be forgen them.
Consi ngion heatheth us, and a well warre
lining, and an humble lyse, and pray-
ner also with faith and consi ngion of heart,
and unphayned tears flowing out of the
heartes byne, that the lins without
whiche we cannot be, may bee forgen
be vs. Consi ngion I lasse haleth vs whole,
as the apostle John lasse: If we consi ngion.
John,ys our lins, God is faithfull and iuff,
and will pardons be our lins, and
claenesse be from all unchechedes. But
nowe though I lasse we cannot here be
without lins, we make not comyness
manneleschaughter vs hou adobery there-
fore, or suche other deadde lins as
at one stroke lea the soule. For suche
be doeth not a christyen man that hath
a good faithys a god hope, but those
lins onelebe whiche are with the penelle
of daily prayrer overtopped.

Nowe god christen readers, ye shall
pray and payke, that whereas freer
Barnes made as thongh Sant Austyn
hadd spoken those words against the
Donati fis, whiche bered (faith be) S.
Austynes with ys same reason that is now
laybe aganst hym he made by two
lyse at once. Hoye neither byde the Do-
inati fis were Sant Austyne with that
reason that is laybe aganyst hym, nor
Santye Austyne made not that fremon
against them. Hoyse as for them, they
bered Sant Austyne with ys herefis, that
they as the very churche to be
onely in Afrique, and none to be of the
very churche, but the were of the secte of
the Donati fis. And now ye wote well
no man herefis freer Barnes with that
herefis. Hoye we sepe that the churche is
the whole number of all christen naics
not being by new herfis byped from
Gry. the
The confession.

And in this point, the Saints and the Donatists agreed, that the very church was a church known.

And thus good readers ye may see that free Barnes saith but true in this point, where he saith that Saint Austin was bared by the Donatists, with the selfsame reason that himselfe is now bared with. But this he saith to make it seeme that the knowne catholicke church were now of the same opinion that those heretics the Donatists were then, and that Saint Austin were of the mynd and himselfe is now, that the Berthe Catholicke church were an unknowne church, of one so good folk pure and cleane without either spot or any manner synne. And he would make us to be, that Saint Austin therefore were those woodes against the Donatists, to prove against them, that the very church were in earth, were an unknown church of onely such holy synopes as were without any synne.

But now to prove you that free Barnes makest by a lye in that pointe, ye shall understand good readers, that Saint Austin spake those wordes not against the Donatists, but against other sectes of heretics called the Pelagians, and the Celestians.

And to prove you farther, that free Barnes makest you therein, not only a lye, but also a very fals lye, ye shall see him convicted in this point, by the very wordes of Saint Austin himself in the selfsame sermon. For in all that whole sermon is ther not only wod spoken of Donatists, but also he declareth himselfe by plaine and open wordes, to speake those wordes against the Pelagians and Celestians, as I said before. For in the very wordes next before those, with which free Barnes beginneth Saint Austin faith thus, 'Vide me' (see me) pelagian et celestian, Where art thou heretics pelagiani et celestiani.

And this ye see clearly, that Saint Austin wrote not those wordes against the Donatists as Barnes beheld him, but against the Pelagians and the Celestians, and his owne expresse wordes doe declare you.

But now ye will perceive very miserable, for what enent free Barnes hath made this false faith change, in which he may be so plainly reproved. Ye shall understand good readers, that he vbye it not for naught, but for a great wisse
A nest with a very little weynte. For ye shall understand that those two sectes, betwene them brought uppe and helde the same herefye that Barnes byyngeheth forthe notwe, that is to saye, that the church in thyse islande is a company of onely god folke, and so god that none of them have any other spott of winclyne. Fyst Pelagians sayd, that every manne might by his owne natural strenght make hym selues such one if he will. And theny Celestius added unto it, that there is no manne a god manne, but he that doth deeth in becke, and that the very churche hath none but onely suche god menne in it, whiche must nedes, pe wot well, be an unknowen church. And that they herefye was thyse, appeareth pllash in both the beginning of thyse sermons, and also in the ende of Sapeye Aynfine wordyke written to, God vide dorm. And therefore agynnle that herefye of thyse, whiche herefye now fere Barnes holde rightely for a very truthe, both faunt Aynfine writeth those wordes which Barnes hymselfe here byyngheth for hymselfe, labring to poune hyes herefye tru by the authoartye of faunt Aynfine, with fyll same wordes by which S. Aynfine playlykke poune thilke. I cannot in god faythy to deeth whethyr thyse pagant be playd by fere Barnes, more falsely or more hostily.

For where as those heretikes sayde, that the very churche had none in it but suche as were so cleane and so pure, that they neither had spote nor wyncle. S. Aynfine faith as pe bave hearde, that not onely the manye faytes of the very churche but also all the whole churche, no number there of except, no tbeit the beryde, pryther in the Pater note God, to fogen phe thes fimmes. And therefore faith he that those heretikes sayde, that the very churche in earth hath none thereof, but onely such as have nother spote nor winclyne of fime.

And then goeth saunt Aynfine farther and faith, that such as be in the churche, and therefores sayde not whome fime, deate forynes by knowledge of their fime, and aking merece, and by pryther, and with faith and contray of aint, and beneafed carres flowing from the benne of the aint, and with a ware luyinge, with all the wapes he sayth that the fimes be fogenen, to him that beeth these wapes to gat forgyenes with. For thon he faeth that as god hath washed away our spotes with his water of baptismone, so be frecteth once our winclenic by his owne creste.

And yet he fayth for all this, that no manne lieth here so cleane, but that as longe as he lieth here, he doth setteth him selfe againe, and so catcheth at suche winclynes, that he lieth neuer without, no long ner, nor so necessitie of our nature peradventure, but theoue our wilfull fravellte and negligens. And then they fetheth he fartheer yet, that in those winclenes without which no man lieth, he meaneth not abominable deadlye fimes as mannlarth, or advoyt, or suche other horrible deadlye fimes, as hea the soule at one stroke. For suche fimes chyt n men, he fayth, that have a good faythy and a good hope, will not comitteth. Whereby saunt Aynfine teacheth by agynnle the doctrine of those heretikes and theel to, that a manne mape be a chysten manne, and of the very same churche to, which Chyste hath greuen hymselfe for to make herfaye and glorious, and maye hane also a true faythy, that is to witte a full believe of evere necessarye trouthe and a full hope, that is to witte a great strong trust in Chyst to be fane by Chyst, and yet not a god faythy hable to make the man god, because it is but Barnes faythy, that is to wit, onely faith withoute wel workinge charmes, nor a good hope, because it is a pumnptous hope, loking to be fane with damnable belye the lieuing. And for these causen may the member of the very churche here when he dyeth in such murde, for all hyes knowledge and asking mercy to go from Chystes very churche in earth, to the dewilles very churche in hell.

For Saunet Aynfine fayth the here as we have hearde, that they which have suche fimes as at the time of death shoulde be rempte, that is to saye, that the not then fynche as be at hyes byng beaddly, both for theys own nature and for lacke of true repentanthe, with purpose of amendment and well vising of the sacra-

ments, shall be full ye fogenen, y is to wot, if he haue for attaininge thereof, bid hymselfe sufficienely in such wise as saunet Aynfine here declareth, that is to say, in confession & knowledge of his fimes, with correction & pryther, with god faythy and god hope, and a ware luyinge, vising diligence to vntythe & sondyne, then he shall be (faythy saunt Aynfine) fogenen. And when he is so at hyes death fyllye fogenen, then shall he be layde uppe for pure golds in the treasures of god.
The confession.

A But saunt Anfatine meaneoth not, that every man that is of the vero church, not every manne that doeth of deadde men's spynne, and knowledgeg his spynne when he doeth, and ofteh mercy, shall be forewet with fully forgiven, that he shall goe hence to cleane and to pure without spotte or wignycle, that he shall be by and be lapde by for pure golde in the treasures of God, but if he longe before with suche other cyrcumstauces as I have forsee of saunt Anfatines own wonds rehearsed you, well and devolue been accustomed longe time to pray before, that God would make him with house spotte or wignycle, by walshe his spotter with the blessed sacramentes and stretching out his wyzyneles with the stretching them bypon the stretcher or tener hakes of the crose. And then when god bath in such wyse washed out his spottes, and in suche wise washed out his wyzyneles at the verre last ende, after which he can neither gather spotte nor wyzynele more, that then it may plese God to bring him into the stappe, and there lay him where hall never be jesting no; stretching more. But if by longe time before death pay bbye, then, elles hall he not at his death bee by and be lapde by for pure golde in goddes treasures, as freke Barnes maketh it here forse, by misrehearsing of saint Anfatines wonds, but he shall lyffe bee well purged, and all the spotter, as wouns that the remain, shall be cleane burved out by the hote spyes of purgatories, by other mens prayers and almes bodes, and other suffragges of the church done for hym, be depurde and cleared before that he shall be lapde by for pure golde in the treasures of God. And that saunt Anfatines meaneoth here none otherwyse then I doe declare him: namly well receveth for well abuse his wonds which I have truly trasslated. And yet because ye that the selfe done thereof, saunt Anfatines hall himselfe declare I truly declare you thys place, by his owne bery playne wonds in another place. For in erry, sermon of the wonds of the apostle, loe thus he sayeth: As man ought to doubte, but that with prayers of the church and with the boly fom sacrifices, and with almes that is genet for the foules of them that are departed, they are holpen to bee more mercifully dealt with of our lord, the these spynes have defered. For this thing by the tradicition of the old fathers the whole catholike church observeth, that is to wit, that what wyte they that deceased in the communacion and blood of Christ, at the time of the sacrifices in their place and order, remembrance made of them, prayer should be made for them and not that only, but also that special rehercaall should then be made, that the same sacrifice is offerd by for them too.

B Now when works of mercy are done in commendacion and fauour of them, who can doubthe, but that they are holpe therwith, ilyh prayer made for them unco god is not fruitlesse. It is not in any wyse to be doubted, but that these thinges succour and retine them that are deceased. Howbeit, only such men I say as have to liued before they death, that these thinges made done them god after their death, for in relief of them that be departed out of the body without fayth working with charite, and without the sacramentes of the same, suche bodes of benecion are in bapte bled, the pledge of earnest peny of which benecion they lack while they liued here, either because they would not recewe the grace of god, or because they receved it in bain, treasuring and laying hope for themselfes, not mercio but waithe. Wherefore, when any good wooke is done for the that are deceased by their losers is felde, they merit not of newe, but these thinges are givene in reward, as thinges couente and well following upon their merites withiche they defered before while they liued. For it is not fayl that these thinges should helpe them only while they liue here, and not when they are dead.

C And threfore every man when he erecth this lyfe, can nothing recure, but onelie what heh had defered beyng here alowe.

And in another place he sayeth thus.

What thing soever of benetall spynes is not redeemed of bs, it must be poured with that fye, of which charitoble faith, that the wokey shall appear by the fye, and if any mans wokey burne, he shall suffer the losse. For either while we liue in this wokey, we labour our selfe with pentence, or elles truly because god to will, or suffreth it, we are punisshed with many tribulacions for these spynes. And then if we gane thanks unto God, we be delivered. Which thing is in this wise, if our husband, our wife, our sonne dye, or if our subsance withiche we love more then we should doe, he taken for bs. For though we love Christ aboue that substance, lyf if need were, we would.
We would rather leave that substance than serve Christ yet because as I have ase if by love that substance more then we should, and cannot while we live, when we die let it without great loss, and yet so if we lose it, we gave thanks as children into god, which as a merciful father, suffereth our substance to be taken from us, and if we keep our bodies whole, we consider that we suffer less punishment that we have suffered. The substance here in such wise poured out in this woe, in the world to come, the type of purgatory can find either nothing of right to be borne. But then if we neither thank god in our tribulation, nor by our times with god wrought, we shall on long abide in the type of purgatory, till the former things above named be consumed by such as well, and stilled. But not men will say, for I force not how long I there abide, so may I also at the last go to God everlasting life. Let no man say thus his most beloved brethren, nor the type of purgatory is more hard then any part in this world can be seen, so thought, so felt.

For godly children readers, perhaps clearly be seen in purgatory, and there, that he meant not to be penitent in purgatory there. A number of saints Augustine's godly lessons.

Saint Augustine affirment he also, that the blessed body and blood of Christ in the mass is a sacrifice and an obligation to God against Luther and all his adherents.

Finally he teacheth as here, the tradition of the fathers, and the common obedience and charity and after, like church, is for the certification of a truth a sure undoubted authority.

Now godly christian readers, if ye like to take much labour, as to rede saynt Augustine wordes againe, in such wise as Barns rehearseth them in his book, and than to compare them with his very wordes in death as I have truly transcribed them: ye shall mercifully much to see what willinche be hath been therein, and yet what lacketh of writter therwith.

For Barns hath as may see, taken pieces of saynt Augustine, and patched the together with a word or twain of his own some where between, as though the wordes laye together in the tertie as he rehearseth them, where as he leaveth out by the waye, the very chief parts of all, by which Augustine excepteth them from focus ones at their death that than have been delved alive, that is to say there, than where they there is in. And Barns length of before he come to the point, lest we should see that they which were foreseen to clean at they one death, must die such wares there, as not every man is sufficiently belith to be so done to clean foreseen, yet being in the state of grace, and shall be laid up at last for pure gold in the creatures of god. But he shall in the furnace of the type of purgatory be purely fined first.

Also whereas saynt Augustine had him whole wares well understand, saith no more that hesdue such man of the church as byeth out of deadbelye sinne, and with help of god in the vertue of Christ's patia, by faithfull prayere, contrition, and great heaviness of heart, with diligence of in anylyng sinne, and dwing godly vertuous workes in his life before, shall at his death be fully foreseen and laye by pure gold in the creatures of God: Forere Barns rehearseth his wordes in such wise, as though Augustine had said that every man of the very church without any exception, should passe hence pure and clean, and sogeth with goe to God as though no man of this church could dye in deadbelye sinne, whereof S. Augustine in these wordes gives this babble no dimention, declaeth playly the contrary.

Barns also conclude thereby, wherefore by this
The confusion.

Athis meaneth the church of God is in the
 treasures of God without spot or wincle.
Which wordes when I read, sorrowed
unto my understanding, so to have
they to many that I knew to have readed
them, that the church is in the treasures
of Goddes for knowledge & prudence ins-
pection, alway pure and cleane, whereas
Saint Austin faileth not meaneth no
more, but that as many of the church as
be sogethen, though many be not forgo-
otten because they be the lot of they; fo
yeneles thesmef for lacke of due de-
ving, yet they that be, till when they be,
be layd up pure gold in goddes treasury
in one or other of those good hoppes,
where shall never be more trystl, prys-
linf, nor stretching put by the bed.

Barns leaneth out also these wordes
of Saint Austin, that god is the most en
ning wyll, a goeth about the clening
of our spottes, a stretching out of
our wincles diligently, but yet in thys
world in the course of our lyfe, he is al-
ways in dopping of it, and hath not sufped
done it till we parte hence by beeth.

These wordes of Saint Austin whiche
Barns here leaneth out, of purposely
leaueth of, ere he come at them, so plain
and full agree with that expostution
that I gaue you here in thys boke agaynst
Barns of Saint Pauls wordes, for Barns
brought in for him: you men love youre
wives as Christe loved the church, and
hath geuen himself for her; he might
sanctifie her & cleane her in the foultayn
of water that out of bodie of life, to
make her to himself without spot or wincle,
and any thing but that the might be
holy and without blame. Upon whiche
wordes Barns there faileth: Here have
you leue, the very true church of Christ
that is to pure and cleane that the
other bath spotte or wincle. Whiche
wordes of Saint Paul, as I parteke
tolde hym thither, prove nothing his
purpose. For Saint Pauls saith there, but
that Christe gave himselfe to make
er suche, and saith not that he shall make
every parte of her suche, nor save in heav-
en all that he hath sanctifiep in bapti-
isme. But likewise as though god wold
every man wer saued, which is to wit,
every man to would himselfe; yet be-
cause many men of their own forward-
ness will walk to damnacion, whose
God will not wrestle with to save them
from the teeth, because he confesseth he
is of himselfe able to live with
out them, so though he have geuen him-
self to his church to make her glorious &
without spotte or wincle, and would
have euerie manne come and be parte
of his churche and in her to bee saued,
and other by him to learn the trulthe,
for he woulde (fath the Apolcke) euerie
manne should be saued and come to the
knowledge of the trulthe, yet as manye
men will never come into her, as Jews;
Turbes, and Sarafens, and manye that
have come into her have agayn gone
from her, as hau God, Huskin, and
Zwingius, Lamberti, Bucyhy, and
Barns, and many great heretikes me,
so manye a man that abydeth in her til
his dving day, and beleueth her true do-
ctrine, yet because he will but beleue it,
and not in well working folowe it, but
will without due repentaunce, dye in
deadelye fynne, he departed from her
at his death, as an incurable rotten me-
ber caste out in conclusion upon the de-
villes dogghye in hell. And those me-
bers of the church that will work well
and not reayne with these Barnes in
saying alone, God shall make them glori-
sous without spotte or wincle. But
as Saint Austin sayth here, though at
they; insaynace paper be goeth spyl a
bout it here, and always when they play
therefore, he is in dopping of it, alway
wahinge and alway stretching: yet
parte for intermission of they; playing,
pard for they continually newe bypot-
tying and winclyng, he never endeth it
here before they dving daye, so that
the very church is here in earth, not even in
the very be hymenn of pure & cleane
alway without ephyr spotte or wincle,
as against Saint Austin wordes here
Barns boaste hymselfe to proue by
those wordes of the Apolcke, and as
though he had clearly proved it, sayth,
Here have you leue the very true church
of Christe, that is to pure and to cleane,
that it neither bath spotte nor wincle.

But nowe is it a testible to see howe
Barns after thys boaste in that place,
eduth nowe Saint Austin wordes with
the cleare contrarye sentence, against
hys owne parte, and concluded all the
whole matter quyte against hymselfe; &
derly destroyeth his owne church, and
wonthing that pulling down wer settyng
by, boaste as much thereof to.

Fist in the end loe thus he faileth. And
therefore here doe we not lerne without
sinne, but we hal paffe from here with-
out sinne. Lee, these wordes are
Barnes alone, so wytten as though they
The text contains a mix of English and Latin, discussing the church of Christ and its purity, and includes a verse about the church of Christ being pure and faultless. The text also mentions the church's compendium of doctrine and its purification by Christ. It concludes with a verse about the church being the foundation of the church.
The constitution.

A mercer. Thus might it be thought a false Jewes hawe argued, that Christ had not beene very Christ, because he was a knowne weltie. But this argument in a maner made the false Jewes in deve, when they said: we know this manere wherfore therto he is; but when Christ come no man shall know wherfore he is.

For as it might have beene answered them, that as Christ was both by faith belieued, and yet also by sight and feeling knowne, as well as was in such wise knowne to draper; so mercer epy.

Therefore, for the false Jewes knewe hym by the comenetyne only, and his true disciples knew them by both, and in the times of Indi after he had both by seen hym and felt hym, didde by sight and feeling knowe hym manely, and therewith by fachte belieued hym Godhead: even so we knowe the church by spighte, hearing, and feeling, as we know drapers and mercers. And we believe the spirite of God abiding therewith and leading it into al truth, and Christ the chief head thereof all thing is 3 prefiguring it from fashyng against all the gates of hell.

And we believe that it is but one church by profession of baptism, holily dedicated unto God, and feared and openely knowne from all the manifolds open sectes of sectaries, as the common cere sect is that is only longen at the malle, we believe one holy apostolike church. Which word apostrolyke, wherefore it was put in; since Barns will symphyle as itlemeth, not lete to consesse, though Limball will not agree it.

And we believe that the communio and feolethyspe of alle the folke, is halowed and dedicated unto God, wher souer they be in the world, agreeing together in the knowne catholike beleive, is the hote knowne and belicen holpe catholike church of Christ.

Also we believe the communio of falyntes in another maner beseth that, that to wyte, we believe suche as liue here in this church & in this church also vs in the catholike faith, the in the state of grace, that after this life have the communio & felowship of the falyntes that are before departe into heauen, that liued sometyme in this same knowne catholike churche, and dyed in this same knowne catholike faught.

Now if these Barnes after the hewe I proue that these wyrdes of the cere folyke name clesam catholikes, be underhanden of the knowne catholike church: I will proue it by the wyrdes of falyntes hymnetye, because seere Barns being pasted seere of sainte Aultrines syder, would seeme to fette much by hym. For thesey be therefore the wyrdes of sainte Aultrine.

I must knowe that we oughte to be in the church, and not believe in the 131. in sight, for the church is not god, but sentesches. For the houte of god. The catholike church is called the church that is sped abade thadomante the whole world. For the churches of sectaries that be drimeres, are not called catholike: or unerfallie churches. For they be contained evere sect in some propere place, 3 in hys owne prynctence. But this catholike church is sped abode with 3 hylityng lighte of one faith, from the ryling up of the sunne to the going downe. There is no greater riches, no greater treastures, no greatter honoree, no greater substance of this world, than is the catholike faith, which saulth hymselfe mene, and gethe in the blinde these ftes agayne, and healthe the sick, wherehe also christeneth those that are now come to christen religon and inusteth the faythfull, repayed penitentes, increa- ter the righteous folke, crowned mar- ters, gethe others to the cleargy, con- teraceth priestis, prepared to to the hyngeome of heauen, and makest to fel- lowes and copartners with the holpe angells in the everlastinge inheritance. Who so ever he be, and what maner of man souere he be, he is no christen man that is not in the church of Christ. For true is the is that onely church, of which our to be gladelsly receyved facrische, and which onely maye be at any time to be heard, make intercession for those that are wandere out of the way.

For theche cause also our ladye com- manded the sacrische of the paschalle lambe, sayinge: ye well eate it in one house onely, and ye shol beare no part of this sacrifice at other places. The lambe is eaten in one house, because the brexe true holpe of our redeemer, is offered by in the onely catholike church onely. Of whole blood god comanded and to bade y no part should be borne out of 3 does. For he forbydeth by to gene any holpe thing to dogges. In this church only is a god worke fruitfully done, therefore none receiveth the reward of y peni, but they only that laboure within the vine yarde. It is the onelye that beareth with a strong bonde of charite, y life and
A themselfe within her. And for this cause truly the water of death sondre caried the arke up to the higher places, but the destroyed as many as the flood without the arke. She is only y church, in which we may hereby behold the heavenly mysteries. And therefore saith our lord to his people, I have a place and thou shalt stand upon a rocke. And some after I shall take away my hand, and then thou shalt see on the backe halfe. For becaus the truth is perceived and seen openly or the catholike church, therefore saith our lord that he hath a place from whence he may be seen. Peoples is set upon a rocke to behold goddes figure. For except a man hold he the sure fast ground of the faith, he cannot by serene and know the diuine presence. Dyserer saith saith Cypiane, the sunne beames from the whole body of the sunne, the unitie of the light receiueth no diuision. Breake on a branche from a tree, and some so as it is once broken of, it cannot any more budde. Cut away a riuere from the headde and anon it dieth vp. By these words of Cypiane we perceiue, that the light receiueth no diuision in the holy men that are predestinate into the kyngdom of god, which can in no manner be begoyed from the church. And that the hartie broken of from the tree can no longer budde, we understand it of the budding of the everlasting life. And the dying up of the riuere that is cut of from the cuntle head, is in the holy vpnderstande, be they are湾oye and emptie of the holy gosse that are deuided from the unitie. The seluethyppe of the fayntes, that is to saye, lette vs holde oure selve in the communion and seluethype of hope, with those fayntes which are deceiued in this faith which we have receiued. Therefore if we will have seluethype with the fayntes in the everlasting life, let vs think upon the following of them. For they must reconiue and fynde in vs somewhat of their vertues, to entertaine they may becaus to praie for vs into our lost. So if we cannot beare the tormentes which the fayntes suffered eu to the death, yet at the laste wpse, lette vs by thee paper and intercessions lighte against concupiscences. For neither Abraham, nos Isaac, nos Jacob we put to death, and yet by the merites of faith and justice they deserued to be chiefly honoure among the patriarches. To whole faynt is gathered euerie man & y is found sauffull, righteous & laudable. And therefore becaus ethse, and the faynte, they see not the leaste of them. But we although we suffer no such thing, no buttes, no stripes, no prieuement, none other bodely tosmics, no no persecutiou of men for rightousnesse sake: yet we may be able to obtain the felowship of their fayntes, if we labour to chastise our bodies, to make it subjecte, if we accumule our selfes to praise unto our lord with an heart, then we may obtain the beuoirt our selfe to take with a peaceable and mild theightes that are done unto vs by our neighbour, if we contend & strive with our selfe to love those that hate vs and doe vs wronge: to be one god vs to praise gladlye vs, to yse and inuence, and to be with the vertue of pacience, and the suctes of god wothes, garnished and made gap. For if our errerion be forche, and if we also according to the laying of the stony, exhibite our bodies a lively holy, holy and pleasant unto god, we shalbe gifted with the heauenly honour that we may be in one gowywarded with them, that for our losdes sake gave their members to the death. For likelywise as their death is precious in the sight of our lord, so let our life be to wo, and that shall be worthy also to enter into the place of the cite above, amoung the companies of the blest multy, to reder unto our redemess of thankes. Lo here haue ye hearde god children, how saith Augustine understaundeth and expouneith bothe the saecem sectos catholicam the holy catholike church, and also iunctorum communiones, the communion of felowsethpe of fayntes. Whereby are the fayntes may be, that if he believe saith Augustine as he would feme to do, than is his own sond imaginacion quapled, by which he diuinent after hisumption that these words iunctorum communiones, do sharply picke the cleargie, as he seith after in another place in this manner.

Barns.

That church that cannot erre, is a loneely the univerail church, which is called the communion and felowsethpe of fayntes, which addicion was made by holpe fathers (for in sait Cypiane yme was there no mention of it) by all likelihood to declare the presumptiou of certain men of certain congregations, reckened itselfe to be holpe church, wherefore employes he wolde, lest holpe gosse
The confusion.

A ghoste have pickt you with this addicction. For you have alwayes made your selve the holy church, yea and that without any holines.

More.

If there hath never been any holines at al in al whole spiriftualitie, than were those holpe fathers that Barnes faith added in the creue, 'certam communi omnibus,' some holpe carnall fathers. Well, be it so than so: Barnes false. But I dare say they were none suche fathers as father frere Luther is, and as father frere Huskyn is, that beget children by nunnes. But this sufficeth here against frere Barnes, that ye perceyue by saynte Augustine here, that frere Barnes fond integretion is false.

By these wordes of saynte Augustine, ye ise also that frere Barnes in his gap babble, ytherwise he would make men believe the church cannot be the church but if it suffer perfection, 'a no man might come to heaven by a true christian man, but if he were perfecct': here lose god readers, belide that it is a gret perfection into the church, and a gret great griefe and heavnesse, to see so manye other members were so rotten and fell awaie from her bode by the incurable cancer of the fatle effaced heretickes, and that it is also the perfecction both in booke and goddes by these fatle heretickes, in divers partes of Almaine, yet se you farther here in the fore-herked wordes, the thynge that I tolde you before, that as for perfection, it suffeteth to sufier it when it is of necessitie putted on them, and men neither bounden to gose false, nor fo to suffer cruel fallke among themselves, that the contagion of a few may corrupt a great many.

Which gowen once in a greate number, may fall into rebellion and perfecct at the contrarie. For saynte Augustine he selfe here well and clere, that without perfection, if we have as wold god we had, so plentiously as our part weer to have, such good charitible workes with the catholike faith, as himselfe rehearsed, we may be good children men and members, not onely of the very church here in earth (which we may be by commusion of saide though god would have) but also of the very church in heauen.

Moreover good children readers, ye see that saynte Augustine in these wordes beth plainly sheweth that the saints which are already in heauen, one page for us that are here in earth, which thing these he
terites will in no wise agree.

Here see you also these wordes sanctus ceciliae catholicae, by which frere Barnes would make us wene y a holy catholike church was a secret unnowe church scarred about the world, sa unstable will playly declare thay we confesse well his wordes, that it must needs be thys common known catholike church.

But now I have plainly confuted frere Barnes by saynte Augustine himselfe, whose other rule frere Barnes professed, whose wordes he toooke altogether for his purpose alwaye pouing against his purpose: I will now for frere Barnes farther worship, confute him by the self same place of S. Augustine, which himselfe also brought here forth for his special prof of his unnowen holy church, to prove it a coppy of unnowen faithfull folke being holy by their onely faith, whereof these are frere Barnes wordes.

Barnes.

This is well spoken by your own law De con.d.i.a. 1. priscigene

Whose wordes be these. Therefore is the church holy, because the beleneth righteous in God. And then frere Barnes godd fourth with his owne glosse upon these wordes and faith: See you not the cause wherof the church is holy? because the beleneth righteous in God, that is, the beleneth nothing but in hym, the beleneth not heareth no word but his, as our master Christ beheld winneth: By these heare my boype, and another many boype doe they not knowe.

More.

Barnes here doped upon his oyle craft, in furnishing his owne glosse with falsifying the scripture of God. For ye shall understond and goodchristen readers, that saynte John the evangelist, out of whose godspell Barnes hath taken the wordes of our favour Christe, rehearsed them not in such wise as Barnes both, that is to wot, that the hope of Christ is not know the boype of any other man. But he saith that the hope of Christ doth not follow any stranger, but doth the glosse because they know not the boype of stranglers. And nowe commeth Barnes ilegall as Christ saith his hope doth not know boype of any other man, as though the church should refuse all other wordes then onely those that Christ speke in his owne person. But Christ saide ye not they should heare none other, but that
A that they Should not heare Strangers. For by other menne whom he spake, his docre hearde his owne words. And therefore he spake by myntelle to his true catholike preachers, that heare you heareth mee. But by strangers, that is to wit, by heretikes, which be strangers from the houles of Christes catholike church, and which be strangely recearce and strangely declare Christes catholike scripture, agaynste the knowne catholike doctrine of Christes knowne catholike church, by the voce of such strangers, that is to wit, by the voice of such heretikes. Christes happe can not heare they owne hepehearde Christ. And therefore they lie from euery such stranger, according as St. Paulus whole happe Christes happe doth heare, because he was another's not a stranger, faith unto Christes docke. That is, an heretike after the first of seconde warning affite and see from.

And thus pese god rebes, houere Barne here falsitied and wolde intreprete the woordes of Christ in the gospell of spayne John.

But nowe let us returne to consider the woordes of that law that Barne hath here repressed vou, from which I have as pese a little letter by this other talke pointe of hes in fals recearce the scripture. But nowe concerning law god readere, you hal understand that the woordes of that law be taken out of a sermon of S. Aureine, which he made into cerne persons furth with upon theys battisme. In which sermon among manye other thinges he spake unto them, both in the same and other two sermons that he had made before, he faith bi to them thus: wheres we have asked ech of you. Belieued yau in holpe church, remitition of sinnes, & resurrection of fleshe: we asked you not after that maner that you should even in the same maner as you believe in god, believe in the catholike holy church, which church is therefore hylpe catholike, because it believeth right in god. And therefore we said it not the same maner that ye should believe in the church as ye shoulde believe in God, but understand you we byd you a byd byd you, being conversant in the holy catholike church, you shoulde believe in god, that you shoulde believe also the resurrection of the fleshe that is to come.

Ley god chyldren readere, here have you hearde that in the selfe place where as saint Augustine saith that the church is holy and catholike, because it believeth right in God, because none of all the sectes of heretikes can be holpe no catholike, that is to say, buttuerfall, lyth berre holiness can none be oute of the righte church, nor god hal suffer no ser of heretikes to spreade ouer all the world as he spread the buttuerfall church, in the selfe same place I say, S. Augustine declarith that by theys woordes, I beleue in the hylpe catholike church, is not any the hal beleue thein as we beleue in God, but that we must beleuine one holy catholike church, abyde and be conversant in the same one holpe catholike church, and believing in god, continue in that one holy catholike church, not go out therefrom into any of sculltis divers sects of heretikes. By which ye may playnly perceiue S. Aureine in the declarith the hylpe catholike church of righte belief, to be one amongst one universal knowne church distinctly by averse out of all the knowne churches of heretikes.

But if wee unknowne, how should we byd them by that exposition of that articled, abide and be conversant in it? Can how could we as he faith a little alle before in the same sermon, as is also rehearsed in the same lawe, save that the ceremonies used in the battisk were instituted by the same catholike church? For if we were unknown, howe couldst it any thing institute or obain?

And finally to put out of all doubt and question, that saint Aureine alwayre thing from here Barne hereticles, that arquest upon that articled of serce, th church would be an unknowne church, saynt Aureine saith playnlye as I heved you before agaynste Pendall, that like wise we are acused that would say that Christ was not a man known, so acused be he that saith the church of Christ is not a church known.

Lo thus are we now god chyldren readere, come unto an end of ferre Barne church, in which ye plainly se that he can neither agree with Luciales unknowne church of repentaunt sinners, nor impugne the common knowne catholike church of Christ, nor poese his owne secret church of onely sympes unknown. So be he neither not alledged as ye see well also, neither any oneterre of holpe scripture, nor any sentence of holpe doctour, but falsifying them framing them a fresh after bys owne falsion, yet hawe they not onely nothing pooned for hym, but in
In conclusion clearly proved against hym. And therefore will I (to end where Barnes endeth himself) tell you somewhat see how he handleth layn Bernard, and the truth be in this book.

Baris

But let us see what layn Bernard saith on you. They call themself the ministers of Christ, but they serve Antichrist, they go gorgeously arrayed of our ladies godes, into whose they give none honour. And of these godes cometh the harlottes skating that thou sawdest,

B the game players disheaving, and hanges apparel. If this cometh gold in their hipples, in their fables, in their spures, so that these spures be any other then thine. Of this cometh the plentiful wine presseth f their full fessers, blushing from this thy into that. Of this cometh their tunes of wine. Of this be their bagges filled, for such things as those be, will they bee rulers of the church, as beacons, archdeacons, Phipps, and archdeaches, &c.

V By Lodes, I had thought to have added carinates and legates, abottes and pryvates, to have made the compass more holy. But I durst not. How then we think you? Of whom breath he speake when he saith bishops and archbishops? What politesse breath he reprooch, when he speaketh of gorgeous array of harlottes deckoy, of game players disheaving, of golden spures, fables and hipples? If these are gunders that didst it more then you, yet must thou judge, yea, or he speaketh of you. He calleth me in condemning of your holy ornamentes.

For he calleth you the servantes of Antichist, your holy ornamentes harlots deckoy, game players disheaving. He saith that you are neither the church of the church, but the servantes of Antichist, holwe thinke you by layn Bernard, it is time to condemne hym, for he speaketh against holy church, at holy ornamentes. This dare I well say, if the best holy man within the realme should preach these woordes of S. Bernard, you would not stick to condemne him for an heretike. But you were wont to call him true Bernard. But me thinke you are some enough in this thing. Wherefore dispute the matter with him that you may come into the church, and not with me.

Finis.
A that all such as to be do serve Antichrist, and not Christ: And who faith not; who faith that evil folk serve god well, both not cury man agree, that evil children people bo by they deadly names serve the sainke. Ifere Barnes was an thing prove by fait Bernard, he must shew us wher sainke Bernard faith, that such as are enip are not of the church. He the weth bo no such word. And yet might sainke Bernard, and many an o- ther holy man say such a is; and yet meane no such thing therbi. For he that would fa in a sermon, that a mon is that breaketh his obedience; ane of his o- ther bowes, is neither monke no chis- ten man, but much worse then an Jew. I meaneth no thereby that he is no leger a monke in beede; no a member of ys owne monaster. No; he that would sa that a woman breaketh her obedience to her husband wer not a wife, meaneth not that her husband were therfore by charge on her mai take an other wise. No; he faith a: bo a monke is no wom- an, but a few, meaneth not therby perde that all her childe therefore shall pigs.

Psalm 11.

In the peaches speaketh the perfection of our savoir hymselfe: I am a wyrme not a man, and yet menent not thereby to bery that he was a ervice man in beede, but that he should bee in to ple maner handle at his pasto, as though he were no man, but a bery ple maner. A man may haue a servaunt whom he geneth mote, thanke his wages, that hall pet by feith do to some other more servile that to his owne master, and secretlye sometime against his owne master to.

And therefore our savoir saith not, no man can have two masters, but be laid no man can serve two masters, for if he bave twaine, while he serue the one, he shall leaue the other biuene. And therefore though sainke Bernard say that the serue Antichrist, and that serue the false if he had said also, and therefore they be no servaunt of Christ; no; be no children men but Christes enemies and hereticals; pet bad he norment in all this, that they were so; a thes out of the church, and none of it wipble they were sake, and than of it again whan they were amended, and out of it again as soone as they soney again, thus playe in and out, like, in boche out nethe that no man shoule write whan they were in, and whan they were out, now know what were the church.

Thus have I shewed you good rea- ders, that although sainke Bernard had said in dece as Barnes falselie reheareth him, ye and somwhat more to, yet had it not proued so: Barnes.

Now for the second point, ye had under- stande that Barnes hath untrueelie trastad you sainke Bardes woddes. For letting passe some peces he hath left out in the myndes, for no cause that I can see but it was for: lacke of learning, and letting passe some suche also as he had myhile translated of ignorance: I will shew you but one place of twaine which he weth with one wood: twaine so chanced of matter, that he hath turn- ned the sentence for his purpose cleane agaist the mynde of sainke Bernard that wrote it. For even in the very sytting beginnynge, where sainke Bernard lay the F thus: Ministi Chistit sunt et servaunt Antichristi, y is: They be the ministers of Christ, and they serue Antichrist. Barnes hath trast- lated it thus: The cal them thes the ministers of Christ, but they serue Ante- christ. So that when sainke Bernard fa- iled, that though they serue Antichrist, yet the be the ministers of Christ in his church here, forere Barnes turneth that another wape, and maketh as though sainke Bernard faide not that they be so, but saide onely that they cal themselfe so. And in like wiphe after in the ende, where as sainke Bernard saith, pro bismodi volun ee, & sunt ecclesiast prepositi, that is: For such things as thee be, they be rulers of churches, and so they be, as deanes, arch deacons. Ye. Barnes hath the translated it thus: For such things as thee be, will they be rulers of the church, deacons, arch deacons. Ye. And these woode (so they be) he leaereth out, as though sainke Bernard saide not that they were any rulers in the churches, but onely saide that they would be so.

And then when be bath in such wiphe falsely translated sainke Bernard to make him leme to sape so, than he looth out a loud, and false to them himselfe: Lo sainke Bernard saith that you be neither the church nor of the church. Whereof as ye see sainke Bernard, falsely by plane cybersecurity the contrary, which plainly wipdes of sainke Bernard here Barnes hath as ye plainlye see, of plane's pure mas- tery manifestly and falleste changed. And who so ever is leerne: rebe: sint sermon of sainke Bernard, that ther existeth, ye, that sainke Bernard calleth the very church of Christ, the compaine known to cathelike church, as none knowe F. I. church.
A church, for he lamented there the state of the church, which he calleth also ther the body of Christ, whereby ye may see that he speaketh of the very church of Christ in earth.

Now than theweth he there that this church had ben in brutes times brutly beryed, first by Papists that were never of it, secondly by heretics which were of it, and went out of it, and thirdly by nothyng falske and vili rules that he ofit spyll and go not out, of whom he faith those words that Barns hath falsely translated, and fourthly by serue good men the other of all, which abiding therein and being also spyll thereof, he yet sometime begyled by the saptye naturall of the most ugly blue, under colour of going about some faire better thing, and this processse of these, thirdly of scurvy of the church, saith Barnes there bringeth in vs on these words of the prophet. A prayers, A fugiet volantium in die, negioe geramules, in levis, 6i incurvy et de novo meridians, alling to every one of these, thirdly of one of these four kynde of dyuels. By aneliethe whole processse together, who so to be learned and rede it, saith Barns hereby concerning the very church, the best and plaite overthrown. For ther the plausibly saith that saint Bernard whom Barns here bringeth in to prase that wull sole be none of the very church of Christ, but only good holy folke, declare tvery expressly, the very church of Christ which he saith the body of Christ, is the whole number of both good and diuers of liuing yet one in beliefs, out of which one church all the churches of heretics be departed.

Now than as Barns also faith, that saint Bernard calleth the holye ornaments barlates deckyng, a game players disfiguring, as thought saith Bernard by hymselfe dothe, moche and seconde all holawing of coppe, beddes and chalettes, and such other ornamantes as are vebd in the church about hye divine service, which kynde of halowved thinges fere Barns in mocashi and seconde accomplished among other prophanne thinges, and openeth together in the leafe of his booke next befor, bookes, belles, belles, chalettes, orle, crisme, and holy water, with hymes, houes, and such other good geare: to here him now make as though saint Bernard said the same, it is a thing to abominable. For whytche cause to thente ye may the more cleyly know how farre falel Bernard was in the sauing of fere Barns heresy, I do thi give you a plaine sample of the same.

Saint Bernard likeneth apocatares harridos into the traitour Judas, I would fere Barns had spyed and boughed vs forth verum terrar, for in that place he likeneth hitherto plain.  

Judas, not onely those apostatas that cael of their habites and runne out at roates, as fere Barns dothe, as Judas did after the maundy, but als also thole religiouns folke that are apostatas in their mynde, and yet by deat in they habyte and in they clother, because they cannot runne out of they clother and caele of they habyte for fear of wronge shame. By which wysses of saint Bernard may good reders perceiue, that fere apocalypse as in our wretched dayes byth muche people little esteemed, was had in saint Bernardes time among all children people for a thing so shamefull, and abominable, that those which els would fere hane runne out of religion, which thought the selfe in fere almost by while they wer berthen, yet darke not for al they runne on, for the berhe shame which hane hane to take anyman in the face. Saint Bernard also destynge such apostatas, the pestilent heresies in to such apostatas commone to fall,  

written berth holdeth the erlie of Coloule against one Henre an apostata,  

be runys out of religion, and corrupting the countrey with many such populous heresies as these apostatas do brest.

And to therent that ye may the better the more full percepte the goodnes of saint Bernard in this matter, and his frutiful labour and patience taken to the honore of God and profit of chirche people, and by God againe warde with man great open myacles allowed and approued against the sayd Henry fere Barns his brother, that is to wryte as well in the relese as in apostatas: I hall heares you somewhat of the matter out of the same, that was in a tereus holy man, in the same time that the thing was done, written in the lyfe of saint Bernard. In the parts of Coloule, one whose name was Henre, sometimes a monke, and after he a leuds apostata, of a very bragacious living, and pernicious doctrine, by his percoful wooses had turned the wameringe people of that countere, and as the apostel solxand of certayne folke, he lured in hypocrisy, and lied, and made mercandishis of them by falsy spyned woodes. So he was a manyste enemie of the church, derogating unrecently
of the holy sacrament of his name. And he had now perceived very much in his malice. For as our reverent father saint Bernard writing of him to the prince of Edoule, among other things he wrote: Every where where he went, me might some without people, without priests, priests without devotion and, finally chaste men without Christ.

The type of Christ was lapsed from the babes of Christ, where the grace of baptism was denied. Priests were mortified, and the oblations for souls, praying to the martyrs, the sentence of communication, the pilgrimage of faithful folk, the building of churches, the sparing from badly work on the holy days, the consecration of the holy bread and wine, and finally the manor ordinances of the church, were set at nought. In this necessity this holy man offered itself instantly required by the children of that country, as is last, and his course, persuaded himself to be the most reverent father in God, Alberic the bishop of Bourges, and legate of the see apostolical. And when he came thither, he was received by 50 people there with an incredible benediction, as though an angel had come down unto them for heaven. So long might he not come with them, for that no man was able to keep back the throng of the people for him, so great was the multitude of them that came to him daily by night, calling upon him for his blessing and his help. He preached his certain dates in the city of Edoule, and in all the holy places as that which most beloved and most greatly had infected many a simple soul in the faith, in those places saint Bernard instructed and strengthened them that were waverers, teaching them that were erring, setting up gayne those that were overthrown, overthrowing and keeping under by his authority, the subverters, and all those that were obstinate, all whom he overthrew and repelled in the faith, that they neither durst resist, so much as appear and show them false. Howbeit he thought that heresy was then before, and had hit his fate, yet were his wages in such a dislike stopped, and his paths to believe, that scarce he could after the same in any place, and was at the last taken and false bound, and brought to the bishop.

In this journey of saint Bernard, God was in his said fanum glorified by many miracles, while he called back the hares of some from their wicked courses, and some also cured of diseases of the body.

There is a place in the same country, called Sarlat, where after his sermon finished, there brought many loves of bread to the fanum of God (as the custom was every where) to be halowed. Which loves of bread he lifted up his hand, in the name of God blessed them with the signe of the cross, and said unto the people: By this shall ye know that the things which we tell you be true, and the things which these hereticks tell you be false. If ye fear that your flesh folk after that they have tasted of this bread be cured.

Then the reverent father the bishop of Carmones, that famous manne bishoppe Carlside (for he was there present and nerte the manne of God) sometime hearing that the miracles of curing should not fall upon every sick man that should eat of this bread, saide unto the people: These speke folk that finde helpeth that eat of this bread with a good faith. But then saith Bernard nothing doth out of the power of our Lord, answered: That is the thing that I would have faile, but that verely who so ever taketh thereof shall be cured, to the intent that many thereby knew that were true, and the very true messengers of God.

So great anumber of speke people, by the calling of that same bread recovered, that the things thereof was published through out all the province, so that that holy man returning by the places were there about, was for the intolerable concourse of people fayne to tourne out of his way, and feared to go thither.

How good Christian readers, here may perceive that holy saint Bernard, to whose words there Barns as though saint Bernard were his special patron to provide made an end of all hypocrisie, to so faile, to so offend, and so plague against hym in all his whole heresies, that a man would not in any place where there Barns was where he brought hym in. For the same have many that the very words of saint Bernard which Barns bringeth, were framed by him, and falsely forged for hypocrisie advantage, so plainly make against his purpose that he bringeth the 502. And now ye see farther here. — 5 15.