The summ of the booke before

A Bernard also was very enmy to Bar-nes ather heresies, and not onely did preach agaynst the seile same heresies that Barnes now setteth for, but did al so proue them false, and the faithe of the catholike churche true, by manifolde o- pen miracles. And finallly when Barnes repousecth the churche for percuting of heretikes ye se that bothe saint Bernard whom Barnes so specialise syngneyth in for his parte, did plainly pursueth them, and laboured for theyre punisheth himself.

And farther haue I shedde you, that saint Bernard de in the seile same proclsi one of which free Barnes hath pucked and falselie those fewe wordes that he bringeth, both plainlye to freee Barnes confulstion in his principall purpose of the church, declare and make open that the very true church of Christ his mysticall body he in earthes, is no secret unknowne church, as free Barnes gott about to make it seeme, but is out of al questes, this one comen well knowned catholike churche of all chisten nations, as I before haue specified, lest ye together in the cockle of unty of the knowne catholike faith, distinct and depoynded from all the manyfide wythered branches of so many sundrye fylmers and sectes, as from the beginning unto these watchted dates haue with obstinate malice wryt-

fully fallen thereto.

And in this wyse good Chisten reade-

rereereede I this boke against free Barnes supll and unchristen proclsi, where with against he promise of Christ the buel and he laboure in byagne to pull downe Chistens churche.

Thus endeth the fift booke.

The six booke

Which is a recapitulacon & summary prople that the comon knowned catholike churche is the verpe true churche of Christ.

Thus haue I reeder by my- selfe hable serch here at great leng- thi the secret behinde the secret in knowne churche beyned by William Candall. And in the eight hable serch secret unknownen church framed & tor by by free Barnes, of which two chur-

ches pe thall if ye consider well the vpy- criptions and the differencys, belibe that neither nether of the provyed vpye owne church, yet pe thall I ap see that neither of their churches can stande and agree with other.

Now if I should futher shew you as I gladly would, sauinge that it woulde ofte more tyme and laboure thence were welle done to leese:es would I gladly as I synde haue shewed you both Laters churche, and Husses churche, v Huskys churche, and yet some other churches of ma mennes making to, every one of all which haue supseld theym selwe an un-

nownen church, in the destroyng whereby they haue gone to farre beyond the vpye owne byttres, and let by their churches to farre about the tyme, that who to rebe them and consider them wel, will surely chynke in hym self that when they late & muted by mon that materie, they were to farre inspired with the spirit of the butt- ter that the goole was over the mone.

For besides all theyr other tylies to scan-
lke for anye man, neither in the people of this churche, now in the signes and to-

dens whereby they churche should be know-
en (for knownen will ech of them haue his churche, and yet they wyll al haue all their churches unknow)not one of the agreeth with a mother, lawnyng that as ech of them would haue his churche by some signes and tokens known, to wil the al haue at their churches unknowe.

And in conslusion to thei be in bete, and to no mane unknowen then cuyrpe mans owne to himselfe.

And yet al their owne signes and to-
kis they would folowe them, wold lead them planie unto our owne comon kno-

wn catholike churche. For there is not a signe or token that ought is, that anye of the al haue bounds to know the churche by, but it is as ye that after ty playly-

soken in this knowne catholike church. But while thei be not ceynt to know-

lde this knownen churche for the verpe chur-

che, not with standing that they see therin the verp marckes and tokens of the verpe churche that they dempe for sure marckes them selwe, but wyll for all that go runne out of this known churche, in which they find their marckes, to lease a church unknowen, which neither by those marckes no another they thall never find while they lyne, no if the there wer any luch, and that they should happen on it at adventyre, yet bi those mar-


kes noe none other they coude neuer know.
concerning the churche.

Know, and of a very truth, very church such as any of them at best is there no where none; for they not therefore at the whole maine like a mad foote of a synken fortes, that when they were spurren by the lyse to warme them, were sodainly fallen in such a frantish folly, that weyning the very lyse were not that they lyed, but runne out rashly in a sodain rage every man a sudy wy way to seeke a very lyse samther without in the fruit.

Surely good children reader, ther is a plaine figure of these falle fowllly bristly beastly fowle in holy scripture in the pi. chapter of Genesis, fo like as ther the beastly sodomites were to Sodom Siptyme by the stroke of God, that they fummbeld about and could not fine the doores, to enter into both his hoi house, which they went about wyth the abominable beastlyly licentia to polute and defile: to these beastly people these abominable hirnes they sowyd nothing to greedely go about, as to polute the land that is of God, and bame them own mother ho-ly church, where as as they tarped wyth ther, that might be the motherlye cure and diligent help of ther, attaine remeude of their other sicknes, they runne out in a mad rage, and setoynge an imaginay- nation of fom trouth remaining in their mad heads, that is to wyte that out of the church there can none belte be had, they wander about seekeing the church C ech a sudy wy way, and ech alway lea- ving the church upon his backe as they went out at several doores; the father ever that ech of them goeth foroward, the father ever ech of them good from her.

And they be not onelye fallen in thys frantish that they go farther and father from her to seeke her, but wyche is the most madnede that can fall in a frantish head, they conteye every one that they goe seeke her, whom if they might hap to fynde, they coulde not yet tell wether they had founde her or not. Fo they conteye all the maiey that the church which they seeke is and alwaye shall be, unknowen. And yet do they for all that of their farther folpe, discove ech of them tokenes whereby the myght be knowne, and fayr- ly for all that canne ever be but sقة in this world when thel seeke her, and euer more fayr unknowen.

Wherefore good children readers, lea- ving thos sodome felowes alone, and leaveing them seekeing the church, which whyche they go fromwarde, till they turne backe agayne they shall never syme: we saul for an ende of all this whole matter nowe in this last booke, shortly gather together and in a brevie summ, ponder C consider the sodiunc of suche things as haue at length ben sayd in this eight booke of this whole work before: Of al which I wyl in this one booke wyth you forthe, but the truthe touching the proofe of the comon knowne cahyske church to be the very church of Christ in earth, that in such wyse hath and ever more haue the true doctrine in her, that the Hal never be suffered of God to fail in any dangnable error. These pro- ves wyl I shortly gather you together, Wery little reasoning thereup, etc, the fewe things, fo as much as many a part shall be suche things as al therby be debated, argued and proned in mine eight former books of this booke, wherein I have confuted the contrarye folies of Lindall and frace Barns, which boke if they can between them bothe well ans- wered and anoyped, that than that thing ones done, they that haue answered the great part of it I haue thewne you here. Now be it some things yet shal I shew you good readers in this late booke beside, that Hal haue such bysper and streg ther- in, that thoug they had which I wot they well they never hal wel and sufficen- tly anoyped at al that I have answered the in all my former eight booke, yet saul the rest of those reasons and authorities that I saul in this late boke wyth you, clearlye confute al that ever they haue wotten in the matter for, thos parte both, and cleylye pronye you mine.

Fylde good readers it shal be neces- sarie for the better perceyving, that we consider by what meane and what wise we come to this question of the church, Fo when prese for what cause these hys retikes bying in question and in doue, this questionbett and cleyre unbovved church, than saul pe there by see a special light to put a wate the darknesse in, in which they would fayne walke, and to perceyve they leggery demaine, wyth whyche they would loge forth their fals- hood and shift the truthe asypye.

Perwaite well tylke (good readers,) that all the varysance betweene them bys and bys, relyved upon the suerte of suche things as are to be believed upon the lose of saluacion.

In these things both they and we be wel agreed, that reason hath no sul and perftite instruction wythout help of re-
The summe of the bookes befoire

A relation. For not onely in thynges one-sly to be believed, but in many thynges also that to be done or else bin done, to any thing that reason can tell either them or yt, wee be fayne to seeke the certanttie of relation.

Revelacion. How they and we be both. I suppose agreed, that relation is in general, the seeing of a thing by God on his creation, evier immediately or by a mean, in some such wise that the same creation by his onely natural powers, should either not at all, or not to suffice without that seeing have attayned the percieving thereof.

But now beginne they and we to haue uppon the meanes of relation. For wee say that God hath made his revelations by his church, partly by writing, partly without, and that in those two maners the revelations of God spake by and continue in his church, in Scripture and traditions delivered by theangels and apostles of Christ into the church, and that oner that, Christ himself and his holy script, doe still by secret inspiration, reveale open unto his church, evere necessarie truth, that be we haue his church farther know and bound to believe.

But of this saye they the contrary. For they say that God albeit that thine the church of Christ be by geneall all his revelations without writing, and not one by writing for the true explications of the old scripture by him taughte and before not perceived, he gave his church in the beginning without writing yet they say that the angells and apostles did write all those things, as far so they are not necessarie for saluation, so that the copys of scripture being squinted in the apostles daies, our Lord never gave any necessarie revelation.

Psalme, no never Tribunal whyple the world shall stand. And this they lay about any proofe, and why should be bold upon their bare word to believe them. But God they say in no wise that any man shall believe without writing. But this say of theys I have fullie contra- ted, both in byrnes other partes of this booke, and specially in the laste chapter of my third booke.

But than we farther whyple them, and say theys whyple but the scripture, we tell them that there are many mythes upon the scripture. And we ask them how we shall be sure of the true understanding of the scripture, concerning such mythes as whyple upon any necessarie points, for such points great doubts there are many.

The scripture in this question they be loth to come into heretics here the pointe. For if they tell us that as plain there bee no such mythes, but that all as a pal file, thyng is in the scripture as plain as a parche face. For they say that there is no difficulite nor hardynesse appearing thereupon, but that by comparing and comparing one place with another, evere mannes maye synke out the ronghe well enough.

This tell we them that though they saye true, that evere man maye by suche collacion of evere place with other synke out the ronghe, yet were it if not plaine for every man, nor yet plaine for any man, but for him that coude to do. And yet not for him neither synke to plaine as a parche face, ysthe it will make some mannnes hands rough with turnyng the booke to often and too fore, before he trente every suche ronghe on that fashion.

And so the we theym, that whan of evere man that haue so turn the booke to seeke for it, some have taken a understanding the scripture one day, and some turnyng the same booke and seaching therfore also, have taken and understanding it is an other waye. None ysthe the doubt for him that hath not turnt it hymselfe, nor can not so good shew there of, by what meanes he maye be sure that he maye take not the ronghe, for and also by what meanes the other also that hath so turnt the booke hymselfe, maye be sure that hymselfe be not deceived, as well as he wert the other is that taketh it contrary to hymynge, namely whyple he seeth that among the other that thinke hym deceived, they are men that haue wryte and learning as he hath, and have taken about it as hymselfe hath done.

1 Peter 3, 1 Then add we to thyss, that the booke of scripture hath such things in it with ten by Saphne Paul, as he confesset hardye by Saphne Peter, and therefore hardye would he bee to make therin all maner thynges so light.

We lave also that the scripture is in Apsoc. the Apocalypse, called the books clasped with seven claps, which the lambe setteth, and then both no man open it, and the lambe opereth it, and then both no man lyteth it.

But when we tel them this, the glad be they. For then they thinke them selve at home
concerning the church.

Not home, and say that we say truth therein, and that of truth no man can teach it but God himself. And then they help but with tooth and nail, and with the prophecies of God written by our fathers in the gospel of John, that all flesh had taught of God, and therefore to whom ever God will open the scripture, he shall understand it, and they that he will not open it to, they shall read it and understand it not, but hearing it, they that not hear it. And of these two forces the tone is (saying) the number of his electors, and the other six number of repeaters. For his electors he will teach they say, because he battle chosen them, and the other he will not, because he would not choose them.

Dowe when they tell us this tale, and that we see that it were a long tale, a strange, and a strange, to fall in disputes upon God's election; predestination, and unchangeable sentence of rejection; we pare and to bear those matters, and bring it a little into the light of that deep darkness in which they would be the same. And we ask them therefore whether not with despising all this teaching that God teacheth his electors himself, whether not I say command al sole elect: if not elect, to come to baptism and to believe, and I learn the same, either by declaration of scripture or other wise of men's mouths, such as himself by a certaine order of time to time appointed for to teach them. For did he not send his apostles, and his disciples to teach and preach. And did he not he his Island Peter love his love. And did he not I say that heareth you heareth me, in that he despiseth you, despiseth me. To this though they be loth, yet he faineth to come a agree. Well say we then, whatsoever doth keep well therewith, shall for all this believing be lamed, and shall be the elect but if himself be the elect, for no man shall be the elect and damaged without his own consent what so ever they say.

Then ask we them farther, whether Christ meant at this, but for the apostles to be alone, or elles to endure after for ever, that men should beside the inward teaching of God, be taught ever outwardly one man of a mother. This conclusion they grant, and that it is necessary that reason of scripture dieth s fortheth them so to do, but also for that they must else grant that there were no案例 why they should preach themselves.

Then also we them, whether the company which come together to learn and to teach the right faith, and to live in baptism after the promise of Christ's faith, doctrine of living truly taught and learned, have the attendance of Christ and his holy spirit therein; or, whether of that company, if at the least of some part of that company, these words of Christ be always verified: I will not leave you fatherless but I will send you an other comforter that shall teach you all things, and lead you into all truth, and I will tell you all things by the end of the world.

To this in conclusion they confess also. Then say we farther, that so as much as they with whom Christ is perpetually assisteth, and whom he leadeth into all truth, be they that have the sure type of doctrine, therefore of them it is sure to learn, as well the necessary understanding of scripture as all other necessary lessons beside, if anything be necessary beside scripture.

To this they be also as farre as I perceive done in conclusion to conceive, that if I say we farther, that it foloweth al so thereupon that of them all that have that perpetual assistance of Christ and his holy spirit, we must learn this order, and have this out of them stoped, and believe them therein, that is to wit, whether there be before the scripture any necessary things to be learned. For they say why Christ and his holy spirit is ever more assisteth to lead them into every necessary truth, if I say can not upon error in that point, but it must needs be that if they think their believe necessary to be believed beside the scripture, then so there be none.

And in these points our adversaries will agree with us I think. For yet in all these ways they may show they walk not enough. Then I see we some what sober, and ask them whether they with whom Christ hath promised to be assistent here in earth into the world's end, with his holy spirit to teach them into all truth, be any one particular person alone, or a congregation of people. To this yet because Christ abide here in earth with no one man perpetually, all the world's end, because no man abideth here so long himselfe, our adversaries will agree that he speaketh it of a congregation. And finally they will agree that the same congregation in.
The Summe of the booke before

A which that all absence is, and by that absence, that faithful true pilit doctrine by the inspiration of the spirit, is the very church of Christ, and that all the particular parts thereof as well men as women as the particular companies, make one whole universal church of Christ the whole world. This wee the not let agree, so yet they may wade on well though.

But then in this we bar with all our adversaries, that all they say that this church is a company of men and women unknown, which unknown church did use of them frameth of divers falsifs, some making it of metely good, some of very good, some of so good as ther be no suche, and some of such as be (they sake) both good and bad at one times. And some one man maketh it of me falsifs, then one, as Lindal both and Barnes both. But in that one point for all that agree together, that they would everyone prove the true church unknown. For if the church be known, then be these false known all for certizes.

And we are the rather fully, that the very true church is known, and that it is finally without any farther sette by this common known catholick church of all christen people, abiding in the olde so long continuing rockes, of grening together in faith doctrine, al be it any thing of the greater multitude be farre unlike the perfection of their profession.

Sure good christen readers in conclusion it appeareth plainly, that a very church of Christ there is, and ever must be in earth, tell Christ come againe unto judgement and end at this vnee.

And it be in fease also, that the church which thes we both do see in this question, is not the church of beauce toward which we are walking, but the church in earth in which we are walking.

And this is a clear thing also, that albeit we may speake of divers churches, as of a church of good men, a church of easy men, a church of both, a church of elects into baptism, a church of eternal elects, a church of repentantes, a church of incompenent, a church of those that stand for the while in the state of grace, a church of those that are possessed into eternal grace, yet of how many maner of meanes so ever a man may ble that word church, plain it is the church which is the very church of Christ here in earth, is for all but one church, though the same have as in dede at it path, many particular pages, where of so the conuenence and agreement with the whole church, ever the one company is called a church. But the whole very church which is therefore called the catholick church, that is to wit the universal church, this can be but one.

Finally it appeareth plain also, that the cause for which they and we both seek out the very church, is because we might attaine thereby the surety of the very truth in doctrine, be it only by the true binding andinge of the scripture, or by the scripture and other revelation beside.

But these things thus betweene the and be agreed, as I think there needs must, and for the effect they do content and I agree with you, let us go further and consider the point that standeth betwene us in variance, which is in effect but whether the very church of Christ that we both seek for, be this common known catholick church of ours, or som unknown church of theirs.

In which thing I pray these you seek that it must needs be a knowne church and none unknown, which one point pased alone, quaque vterquomque in the.

Secondly I pray you, that the very church is this known catholick church of ours.

Thirdly, I pray you, that here we be, that it be an unknown church, yet it is a part of this known church, and none unknown church of any of theirs.

Fourthly, I pray you, by what marks and tokens parts of theyre owning binding, part other beside, that evere man may plainly perceive y se, that the very church of Christ here in earth, whether is not can be no manner church of theirs, nor finally none other but this common known catholik church of there, that all they refute.

Let us go now to the first point, that is to prove you that the very church of Christ in earth, is a must needs be a known church, and no church unknown.

For the first point of this pointe, I will begin even at the point that I left, that is to wytte, at the cause for whyr the we be, both they and we desire to seek the church.

Be it well that by the benedictio which I have made you, the cause is changed by to seek the church, so to learn of the church the necessary truths contained in the order of the scripture, and to be learned, to which be to the explications of the scripture in such things church.

is trug
concerning the church.

It is true and which is false. But than of an unknowne church no man can lerne by glouing credence there to to the church, nor retuming by onselfe the more true by the teaching thereof as of the church. F. so who can place to credence as the church, that can not know it for the church. Wherefore it must needs follow that the church must be a knowne church. Howe if they deny the deducution, and say that the cause why the church is sought for, is not to learn of the church; they must first avowe the deducution by which I have proved it, and than of the false they must alligne vs to some other cause. For when eche of them go seek the church, which churche they them self say can not erre, some cause the thinke there is why they should do so. Let them then alligne that cause, else we see good readers that neither Lyndall nor Barns alligned any cause. And I had tell you wherefore. Luther hymselfe that wrote of this matter before them, alligned a cause and saithe; that though the berse church be not a knowne church, yet ther must be a church certaine and known, to whom the that preachers may know to whom ther title preach. This reason was by no one doctor proued to foolelike and to unreasonable, that Lyndall and Barns by worke abhorred thereof. For we pe wete, al be it that they that have the spiritual governance of the church, ought to preach unto it, per may a man preach to that company that is no part of the church, nor none of the church therin. For he may preach of true sacre of Chist unto Turkes and Saragains, to bring them into the church.

And therefore Lyndall and Barns, though they do both afirme that there is a ser church of Chist in earth, that can not erre, and eche of them goeth about a contrary wayes to seek it; yet alligne no cause wherefore, nor what they would do with it, if they might happe to finde it, because they percepe both by the faithi cause they made Luther lated that the berse cause must be not to teache it though one teache an other in it, but rather to learn of it the sercety of the doctrine is no where but in it, because in it onely Chist is his holy spiritte is for ever sufficient, to teache it leadeth into every truth. And of this cause alligned, they see wel the selfe, that eche man can be sure of an unknowne church, it must needs follow the berse church which ca not erre, s be whole teaching therefore a man maye make the same must needs be a knowne church. And thus have I proued you the berse church must needs be a knowne church.

Another reason to proue that the berse church is a knowne church, is this. That there is a knowne church, every man sett and euerie heretike aggreth. But at all those that say that the same knowne church is not the berse church, but that an unknowne church is the berse church, never one coulde by proue it, but every one that hath gone about to proue it, hath proued hymselfe a fool, and hath had eche of his owne foloves against him. For none of them aagreth with other, but eche of them hath assigned a duryers church from all his owne foloves. Whereby it appeareth well that all ther device of an unknowne church, is but a very fantastall imaginacion, lye not as great Barns motehea, to intellia secunda, for that tovill be a lytie better proued then he proued his unknowne church, but this into legis godis sophorum, a 2 to quinta seesva, where he never man could make per, but as so to make aurum potabile that is a plain commen praticle. For ther are notoue that canne turne into drinke, both golde and silver, copere, brasse, and pewter, and any maner thing that men maye get any money for.

An other reason is there to proue that the berse church must needs be a knowne church. For al they which deny it say it is unknown, yet in their people pescusses whereby they would proue it unknown, s wherein ther describe eche of the their own fatastall church unknown, there is not one of them, but he deuiceth and imagineth markes, tokens, signes, by which his unknowne church, and which he faith can not be known, may for all that he knowen, as pe both by Lyndall and Barns.

Then say we thus unto them, By s, if it be necessary that the berse church should be knownen, God which can make a church as well as anye of you, made ofkebold made his berse church, a church alreay knowne. And for be not good nor necessarie that his berse church should be knownen, but that god hath hymselfe for that cause made it unknowen, and such also al you fauy that it can not be knownen: wherefore are all you so mad to break your forde stable braines about it, against your own purpose, to make it mere be knowe? what that they say to this true we? In good fath
The summe of the booke before

A faith I can not tell, sauing that to fane them selfe, the wold I were at ay to drate away in the backe, with som such ridules as Linus doth, and lik as he wyndeth out with sinning and yet not sinning, error and yet noo error, so wip they come at laste with known and yet not known, and church and yet not churche, and Christ and yet not Christ, and God and yet not God to.

An other reason is this, the common articles of the faith be requisite to be had of every man, before he meddle with the reading of the scripture. Fow if he shall without knowledge had of them before, and without some credence given to the before, go feke them out in the scripture, he shall both long err or get them, and that also stand in great pertie to fall into the contrary herelesse, as other hereticks have done before.

But than those articles must for make them, or give the crede wherein they be continued. Which who do, if they believe him as a private perfound, they can give him but apprte credence. Wherefore his credence dependeth upon that he is one of the church, and teacheth and giveth that the whole church hath received of God, and believeth and delivereth to be believed. But he that teacheth these articles, or delivereth this crede, can not be known as a meder, as a minister of a church unknowe, nor they that referre all unto the scripture, can not say that any man can before the scripture well known and understandeth by him, how what the church unknown believeth, ergo the crede of him that would teach these articles or deliver the crede, dependeth upon a known church. And no church can have crede in matters of true faith, but the very true church, ergo a known church is the very true church, and than is the very true church a known church.

Hieron, which for that article argyue against Helvidius the heretick, doth not pronounce, nor so much as goeth aboute to proue it by any one woorde of scripture, but onely pronoue Helvidius a lyer, in that he saide the scripture saith the contrary.

Howsethe they believe that article not for scripture; wherefore he thinke that themselves bounden to believe it. Not for any one man two words I suppose, especially if no one man that saith it, speaketh of any reutelation that himself hath had of it. There is not but, the cause of the bond the must lay to be the bond whereby we be bounden to give credence to the whole church. And this church is not unknown church. Fow we can not know what the unknown church believeth, ergo the church that they believe therein, and which they think the selfe bounden to believe therein, is a known church. But they would thinke themselves bounden to believe no church but the very true church, ergo by their own reason, the very true church is a known church.

If they so answer and saie, that by the scripture they knowe what the unknown church believeth, for they know that they believe all the same things that they see them selues be by the scripture to be believed. To this answer ye took well, that this objection of the perpetual predestination of our blessed Lady, is a plaine stoppe, yfte they can not be sure by the scripture, that the unknown church believeth that article that they finde not infins in the scripture. Also if it were so, that they might here after finde in foy scripture such things as may cleerly proue the article, as peradventure they may, so many misteries are there in the scripture, no then are yet peradventure understanding, and also the sequeth that it may be metely well proued by the plaine scripture in debbe, by suche a meane as these men I wene will not by speke it, for it appeareth as I have declared in my dialogue, your Lady had vowed perpetual chastispe, and then considereth that the wold never actualy sinne, which the should haue done if she had broken her vow, whereof were fone no dispensacion, nor of sufficient prooue of the breach thereof, these things let together come to proue meteles well the perpetuity of her virginite.

But yet by no prooue of scripture can fayned by Luthers rule, but very plain,
concerning the churche.

A blasne, open, and eyuent, they will never more this point by scripture, nor not so muche as speake thereof, because trees that break their bowles and wed nunes, have no le to be aknownde that

our Lady did bue chFINITE.

And of verith, both in this point o many other necessary truevth, though they be spoken of in scripture, and some infidiatr made of them, as some light geuen towards them: yet many cirkumstanes considerd, it that we appear that the seeming of the perfusion and sure belihe groweth by the secret reclassation impressed by the spirit of God into his whole church, and with credence by plying thereof, aspirst after into every manne that committeth thereof, and that of none but of

a knowne churche.

But as nowe I was about to saue, if these folke will as I woot, they will not take it up in time to come, that this article is pounced by scripture, and therefore they perceive by the scripture what theunnovahuebelhevelth therein: this will nothing hurt mine argument. For yet that they be bren on al that, to grant that they could not so falsely lay that cause of believing, al the while that themselv perceived it not so

wed by scripture, which hath bene yet other hitherto, as ye plainlye perceiue by the. And so that they be faine at the least wised hereafter though they would after change, to confess yet for all this while that they have in this article bleeved some known church, and consequently that they be du to grant that the very churche of Christ hath hitherto been openly known.

Another reason that the very churche must be a known church is this: God hath ever from the beginning had his church a known church, in the place where he would have it. For if the church was increase, that is to the church of congregation of the three eternal persons, of which he knew other.

Second was his church of the whole number of angels, a known church ebe to other, as good at the firste. And when

Lucifer with his felowes offended so highly in psyche, that his would be out of that church, as Luther and his felowes by psyche are gone out of this church; yet after their time conceivd till the begeance taken, they were still in one church were the time longe or queste. And then was ther as it seemly in heau, one kno

wen churche for the while of both good and bad together, as ther is now in this church. But as soone as God had expell ed thes heretics and schismatics out of heauen, as the churche had expell ed these heretics and schismatics here, as it alway doth expel and put out all such other, when their obstinate and unclese malice is perceiued, then remained ther in heauen a known churche of onelpe good, and ythh Lucter in bet a known onely church of onely nought, and ech of these churches for ever.

Now if any man wilbeker object and argue that the evil angels tarry not in heauen at al, but that in the turning to them selfe to Lucter, was in it selfe a tournynge from God, and a feeling of their state, and no time of largenge between their speme and their expillon, but that as receiuing of speme is expelling of grace, so was in them the conciustion of pide the folle of heauen: I will not at this speme prolonge thiss matter with that dispitios, which if ever thee fail to, theh Diel perserventure then findeth that I might defende this wel inough.

And if I could not, they shall perserventure finde farther, not to great change in the matter for my principal purpose, that I would greatly need. And therefore for the while without a

yme more reason, I sawe yet againe, that itpese it appeared by scripture, that they were expell ed and putte out of heau er and thrown down thence, and not but fo thf hym speme, and threfore not be cause their speme but after they tarped there till they were putte thence, and so were there that whole both good and badde together.

Moreover, God beganne his churche of mankind, a known churche in paradise. And when man and woman had offended both, both I sawe in breache of God's commendament, but not both against faith and beliefe of Gods words. For Adam was not decreed as Sapon

Pauls faith: God punished it a haste it thence into earth, and there made it and kept it a known church of folke, some time good and sometime some good and some bad. For out of this churche when God expell ed Cain of generation, yet he the known churche of the good's faithful generacies known. And after wh he wash ed away whole people of the earth, he reserued in the ship of Noah the known churche of a fewefolke, yet among these few not alway good. After
After he kept he and continued his known church of faithfull generation to Abraham, and in Abraham's his successors; after called that knowe church in Egypt, though it were there very weak, in faith with the fellowship of idolaters and pollution unto faithless folke. And that known church he called and brought thence into better under Moses and Aaron, in desert kept it to a known church. And when they warred idolaters heretcises, and falsmarykes, he punished them and detested commonly, the saucy from the flocke, and either killed them, or at the death of part of them, changed and amended the remanence.

After that he continued his known church under judges, priests, prophets, and kings, in the twelve tribes of Israel, till the rape of Xoboom the sonne of kinge Salomon.

After that, when the ten tribes for anger quarrelled and departed from them, sent to beget another nation to the people whom God had given him, to be a holy nation of the Lord, which was the Israelites of the twelve tribes. And these ten tribes were the ten lost tribes of Israel, which were the ten tribes that were lost in the captivity of the Babylonians, and were buried in the land of Assyria, and were known as the ten lost tribes of Israel. And when King Solomon died, his kingdom was divided into two parts: the northern part, which was called the Ten Tribes or the Ten Lost Tribes, and the southern part, which was called Judah.

John 4:4

For God is a Spirit, and they that worship him must worship him in spirit and in truth. For God is not a God of the dead, but of the living: for the whole house of Israel shall know me, says the Lord. For I will have mercy, and not sacrifice; for I have humbled myself before thee, saith the Lord, and am not willing that any should perish, but that all should come to repentance. For this is the commandment, that you love one another, as I have loved you. And this is my commandment, that you love one another even as I have loved you.
concerning the church.

A the make averse his church ever more make a known head. And an other answer was to be, that the known head is heads, but upon the known church, and that the unknown church which is the very church, hath an unknown head, which is they will say none but Christ.

To their first answer, when we repli that falling over at the time from St. to Christ, Christ was himselfe a knowne head upon his church of his twelve apostles, and upon all his disciples that he took into him both the good and bad, and that he appointed Saint Peter for his successor, and head and chief shepherd to see and governe his whole flocke after his death, and to foure the successors of him ever after to this they will grant that Christ was head of his church, that is to wot wot they say of the unknown church, and yet he known church, that is to write, the church that was known to him, for he always knewe who were his. And of the same unknown church he is the head wot. And here wot they fall from reasing into preachinge, and wot a gase glorious processe will they describe of the holynes of that both known and unknown head, and the holynes of both known and unknown body, the head known to the body by his power, and the body known to that head by his faith. And thus as they wot, first fall from proowing to preaching into this unreasonable supposing, against all the known church and the all known heads thereof from Christes dapes to their owne. And in all that railing will they feister and rebuoldous heads of their own churches, the frees that runne in apostasy and make whoes of nonees, and runne will they forth against ours. And first wot they fall from Saint Peter, they refuse him for head of the church, so forthe the owne all the remainunt of his successours by rowe.

But we shall not neede to dispute this point with them for this farre forth as yet. For if Christ dyde not appoint Saint Peter for the chief shepherd over his flocke, yet can they not lay nay, but that yet at the least he appointed Saint Peter with other, and that they were all knowne heads. And they dyde also subjectione other whyche were knowne heads also. And even after by succession known heads to succeede, of suche as by the blessed sacrament of holy orders were by special consecration, as by a certain spiritual generation bothe inerpeadable to those owne.

This pointe (make these heretiques at the sacrament of order neere to manye moches, for hated that they be for all good order, and the great hunger (they have to bringe all out of order) yet that this is the very order, the plaine scripture presenteth them. And that this bath ever yere Chistes owne vayne bene the continual dead order, as Saintelesse as they be they can not for name say nay.

Then conclude I yet again as I beganne, that if the God dyde ordaine knowne shepheardes upon his flocke, that is to wrothe upon his church, his flocke must bee a knowne flocke and a known churche. For he would as well that the shepheard should knowe his flocke, as that the flocke should know they shepheard.

Now after they spake answer thus as uppone, they shall come in wot to the second, and saye that Christes dyde ordain those known shepheardes for the known frocke, that is to wrothe the known churche which they dempe not to be a churche. But they dempe it to be the churche, that is to wot the very churche, for that is (wot they say), the secret unknown churche, whereat ony Christ is head, and no man under him but himselfe, and whych churche is therefore for a subiect unto none other, neither lawe no creature, neither in earthe, hell, nor heau, but they be Gods good holy children living in the lawe of the spirit and the angelical freedom to do what they list, for they can list no thing but as the spirit leadeth them. And therefore thethe not at the world any power to make and lawe to stop them of theys holy high wat, no so muche as the headbye of one here.

To this answer they will see athe them, whether the sheepe of sheepe whereupon Christes dyde sette the known shepheardes, was his flocke and his churche; not. This can they not dempe. For he did not sette shepheardes upon his own flocke, but would hyse shepheardes should get them from the infidels that wer the dyuels flocke, and helpes to make them ones of his flocke, and therfore they ordain them, and gave them their fourth with faithes and good willie in the waye of life, with the fowde of Gods word in sheepe as the spirte hadde taught them, were it in writings or unwritten.
The summe of the bookes before

The Jesu Christ, which was in the beginning with God, and was God, the same is a man that came down from heaven, being the Sonne of God, which was con""
concerning the church,

A reason of the, of the two catholike churches of Christ, the true holy, the other unholy, the holy is the true church and unknown: I say them Saine Paul, which writeth to known churches, and calleth them holy and faithful and calleth upon the name of God, as he doth the church of the Romaines and the Companyes, the Galath, the Ephesians, the Colossians, and yet in the same manner holy faithfull churches, sundry he manis beliefe here, as I have partly before declared in the inconvenience of sure Baras unknown holy church, whereby it appeared that unknown particular churches, the parts of the catholike, or universal known church, be those that are holy, and then followeth, it that the whole known catholike, or universal church is made of those parts, the church that is holy, though there be members unholy therein, as ther must needs be when there be members unholy in the particular churches that are the parts thereof, and yet one unholy member no more let the whole universal church to be called holy, then the unholy members being in that part thereof that was the church of the Romaines, or the Company, or the Galath, or the Ephesians, or the Colossians, let them saint Paulus to call these particular churches holy.

Moreover good chislen readers, as perceive well, that at the of the church, the catholike church is such a spiritual thing, of thys nature, that neither that church nor any member thereof, can while it is in this world be known to any other member of the same church. Thys saith the freres Baras, this saint Lyall, this freres Paulus, and this saint Leue Luthera, sa se far forth that he saith that staint Peter were a true again, no man could know whether he were of st church or not, but that thought it were so that we could know that he were good, yet wee should not so, that is whether he should presume and abyde till good, or no.

Now saith that of the very church of Christ in earth, all the parts must be of on enature, and as all the parts, and members thereof must be by these me holy, so must by these me all the parts and members thereof, be ever in thys world unknown to every other member is in earth a living member of this church, then that of the parts and members, the head is not oncely among all other one, but also abovely as all other the chiefe, and knownest euery man. When upon it foloweth I say, that if they had our souiere Christ none holy church in earthes here in his owne time while he lived here, else that him selfe was the head and member thereof, for that as the lyfe wyle he was to none of his very churches yther head, or member known.

Now that Christ in his time had no church in earth, was a mad thing to say. And that him selfe was not head of his owne church, more easie madde to say, and that he was unknown, what that were to say I shall not neede to tell them, but let sainte Paulus say. For he saith, that at that so saith he, and then saith a lyke farther beside that conclusion at this whole matter, for this is hys sayenge to, that lyke as he is accursed that saith Christ is not known. And so he accursed that saith the church is not known.

And this have I good readers proved against, y the very catholike true church of Christ here in earth, must be a church known, and no church unknown.

Consider now good readers, that they have no colour to bear the lyke foolishe invention in dispyng the church to be unknown, let the authority of the known church should bampne they be, desires, saying that they take a colour, for the reason that evill men may sene to be exculded from God, and to be no parte of his mystical body, and the if that were so, the onely good men must be the church, and this we can not know which be the, the church must needs be unknown.

But now good readers, if it appeare plaine unto you by the very scripture it selfe, that the church of Christ is the number of both good and bad together, and that evill men though they be evil, be yet still in the catholike church, as long as they abide in the catholike church, not being put out for any obstatute matter, if thys I say by plaine scripture appeare, then is al the wise folke of these heretikes aspyed.

Now is this popishe false, as there is nothinge in the scripture neither often nor more expectent, then that the church is here in earth the number not of onely good, but of good and bad together.

If we should beginne in the old testament the arke of Noah the synagogue, which
The Summe of the booke before

A which was the figure of Christes church, every man knoweth that looketh in the scripture, that neither they that were in these ship, nor they that saw the law unto, and to whom he made his promises and gave his assurance, were all continually good, but were both good and bad together. And yet continually to Christes time, he gave his continual assurance unto them, as appeareth by al the whole corps of scripture, wherein we see the miracles that God wrought for them, and the prophets that he sent unto them. And finally unto them did he hope the great promises, of the lenity of our saviour Christ, of whose peoples prophesied, saies: a prophet of your nation that of your brethren like unto me, that your Lord god fulfill thee and regle up for you, ypm that ye hear. 

But I neither will nor to plain a matter ourburden the reader in this boke, with the more manifold then necessary refeyning of euery place, that the olde testament piouch this matter, no also of the new testament neyther, but rather for a sampl, wil of some few put you in remembrance.

What meaneth our Lord by hys parable of the r. virgins, spue foole, and spue wyse, abiding and looking for the spoule that should come to the marriage: let he not plainly the whole company present here in this world, of which through al bring the lampes of saith, yet come forwithout lacke synne of good workes, for which their faith alone lacking the light of grace, shall finde the gate of glory shut against them, when the spoule with the wise virgins shall be gone in.

What meaneth our Lord in the selfe same chapter of saint Mathew, by him that by hys talent in the ground: sware he not of hyn that improvest not well the giftes that he giveth hym here in hys church.

Where our louer saith, that at the day of judgement he shall lay to the damned souls the lacke of good worke of mercy, is it not plain that he meaneth there of the while which shewd well of hys church here: For of hylde that be not of his church but be infidels, they shewd out any such disculling of their worke as be dammed for their infidelity.

When saint Paul saide unto the Corinthians: I have written unto you in a pistile, that ye should kepe no company with fowm PPCourtes, but I ment not the fowm PPCourtes of the world, my com-
concerning the church.

Such things as if they mende not be to be put out of the church, and to be accompanied as Paimins. For here could be no binding nor lolling in the church, if there were no sinne in the church. For the binding & lolling is of such things, as our sauiour faith in the r.c. chapter of saint John: of whompe that ye shall remit, the sinnes be remitted then, and of whom ye shall retaine, the sinnes be retained. So that ye may se, that in the church are sinnes remitted, which could not be if there were no sinners in it.

Now if these slippery serpentes will lay (as Lindall all ready saith) this is men but at the first comming in of the church by penance and baptism, and that after the first recepion into the church, they that deadly sinne againe, hold they that the church full of good againe (as Lindall saith) or that the new were of the church. So if they had bene, they could not fall to deadly sinne (as Lindall saith) we lay against these. God be merciful the holy prophete Dauid an electe of God, and that yet after he sinned & yet returned to God he againe.

We lay Panasles, which after bys great abominable deeds, by penance and attained mercy.

Thirdly we lay the blessed apostle, prince of apostles saith Peter, whose deadly denied his masters, at his better weeping had bys sinne forgyven him.

And as we may lay of the enamples a great heape of them, that in Cowbes church have groowuly fainne, both in bys finagoge and in the church of Christ since: so may we lay you a great heape of authorities and plaine testes of the scripture, by which every man may see that bys church is a congregat of both god and bad together.

But here bothe I well that these here take pleasure bys point so well themselves true, that they can not but confesse it.

But what say they than theceto, wee defy not (for they have there is a church of good and badde together. Bys faith Lindall bys saith Barks, bys save they all. Bys is so plaine that they bee all fain to tell the same tale youselles. But they doe they auntly enite it the same. They auntly it thus. They say that this is not in any church that they speake of. But than we also them againe the church that they speake of. ye must speake of, is it any other but the church of Christ here in earth, and hath Christ any more churches here in earth than one? The have no more but one, as in derde be hath not, and than that church of good and badde together bee Chryses church, than is it the church that they must speake of. Ye enite them how the hold their tongues.

Note that the company of god and badde together is Chryses church, according by all the places of ecypture alledged before, ye may elerly perceve if ye well consider them and the circumstances. Ye shall also see it by this, that in manie of these places in which either our sauiour himself, or bys apostles, or the old prophete in the olde testament, do speake of bys same company in which be both the god and badde, do not let for all the badde folklore that be in it, to call that same company and congregatio god and holde. For bys finagoge, our lordbe himselfe by the mouth of Prophete called holde, saying: Thou art a people hole unto thy lord God. And as for the church of Christ being mangled of both god and bad in all the parable in which he spoketh of that ningling, calleth it either his slave as St John Baptist calleth it in his thirde chapter of Mathew, where layt John spoketh of Christ, saying that he hath his faine in his hande, and shall make cleare his shewes and the white he shall gather into the garner, and the chaffe and straw he shall burne with incendible fire. Here ye may see good children reades, that taint John calleth bys church that is here in earth Chryses finagoge, for only in the church is where mingled with the brave, and out of the church is there where but strawe only.

Now in the parable of the rich virgins true wise and a true foolish, and also in the parable of our sauiour in the rich chapter of layt Mathew, where our sauiour likeneth the church unto a net cast into the sea, that gathered botgod fish and badde, and also in the other parable in which our sauiour likeneth his church unto a field, in which himselfe sowed good grace and maketh good men and the builli both after to coxhe or bawllid and make eth evil men, as our sauiour himselfe also in the first of the parables our sauiour calleth his church mingled of god and badde, the kingdome of heaven, and by what more holy name can be callt?

G.s.
The summ of the bookes before

...So that thus ye may se god christens re-...
concerning the church.

A should few aforesaid Paulin judges, they should appoint for judges of their own, even such as were contemptible in the church; he meant not an unknowe company should appoint unknowe judges.

And therefore it appereth plain; that St. Paul's minde was farre from these menes imaginaries, which now would have the church of Christ unknown.

When saint Paul also saith unto St. Corinthiaces, do ye conteempe the church, the chiefe of God, and make them ashamed, they have not of their own: no ma doubteth but that he there calleth the church the whole knowne company.

Also where he giveth certain orders to be obserued in the church, specially at the diuine service, as that we should be bare headed and women couer their heades, and some suche other things, he blistered apostle well sefore that there would contemnous heretikes arise, bringing al such god ceremonies in debate and question, laboure to have them seet at light, and therefor to put all suche heretikes to silence, and as would obbe buttowne downe the good buvous cereimonies of the church, he sayd, if any man will be contentious, we have no suche cumeone as the church of God.

Is it so sayn here by St. Paul, he meant not an unknowe church.

If they regard not St. Paul, yet at the lest wight the consider, then we our saauer commanded himselfe, that upon him that would neither amend of secret warning, no by warning before two or three witnesse, we should finally contaime unto the church: he ment not saith he they should conteime unto an unknowe church, but either he ment that men should goe to an open knowne church to conteime, a church that they might see and haue recorde uppon, or elles he mocked his hearens, if for their vtermost remes he would sende them to a church unknowen; such one as they should never finde, or if they hitted it by hap, could not yet wight whether it were so or no.

What watche the this thynke of Christ, which is the very way of Christ, peau way that is very Christ himselfe, should not be sey in the right way, but leue oute of the way, and make ha walke about in a maze, where we should never finde the way ouers, if he would bid vs take ouer church of electes, or church of onely god folke. For this lyth bid in the hart, and as our lord saye to Samuel, maeth those things that I saith, he appere, but God it is that logeth into secret, he parte. And also no man knoweth why he doth be worshippe or hated.

Saint Paul also sayth I know nothing in my confitence, but yet by that am I not justifieth. Howe if no man knoweth thys of himselfe, whither he be god or no: muche leste knoweth he of a nother man, of whom is no such secret things we must needes leave the judgement unto god, as St. Paula in pame place warneth vs and lepeth. Dose not ye therefore judge after the tyme, for our lord come which shall illumine the byd things of the darke, and shall make open the countenances of hares.

And therefore good readeres, may it affirme that we should go seke the secret unknowe church of electes, to contaminate, for that had beene vs and would not amend, were no leste then playfully to deny the gospe and blasphemy to impure and ascribe unto Christ, he would illude, deceit his discipil. But then bento many of these places of scripture afore remember, will sire Warns those felowe asstwere, as he answereth seke to those words of Christ: dic esse, that is to wit that all these be but particular churches, whereunto I have answere. Sire Warns saith, albeit it is as every man maples, an invention to sondes of it self, that it required no answere. For we wight forth the universall church is one whole church gathered and made of the particular churches, as of his messes: howe were it possible that every particular church were a church knownen, and the whole universall church being made of particular knowne churches, should be a church unknownen. And yet because sire Warns makest, as though suche woosies were ment but of particular churches, may we see our sauuour him self laid ouer unto his apostiles, he that wilet be chiere amonge you, lest he be the minister. He spake not this specially of any particular church of any one place, but he spake it of his whole church, and so, his chief shepherd of his whole flock, for him shoulde be the chief of his apostiles, so among them began to rise questio contentes, which of the should he chiere. And it cleerly appeareth, if zest he their declared, there shoulde be on chief, he met therby it should be a good church, so of an unknowe company.
The summe of the bookes before

It can there be none chiefe. And then lethee woulde the chiefe ruler or ministewoulde be knowne, how could it be that the church, over which he woulde be chiefe, and into which he should be ministee, should be unknowne.

Whereover saith Paul, his worthest the elese bee manifest and open, which are these, abusery, fornication, bruelleness, wantonnes, idolatry, wychcraft, enmity, lawnyng, emulation, and strife, wrath, contentions, lewdness, heresies, envy, murther, slaughter, bondages, banetynges.

Lo saith Paul, god churche repaires faith that heresies be such open knowe things, as is abusery, fornication or the like. And whereby we the heresies to open not, always to play upon open scripture, for by the scripture dureste of the great false errors, thaseth the troube be by the scripture, when it is commonly considered the stronger, yet is it at the leastwise in the meanes whole disputable and temet honestall. How bee then the heresies so manifestly knowne so false as murther is knowne so sinne. Surely because ech of those heresies in a point holde against the common knowne catholike faith, y is to apt against the faith of the common known catholike church. For evermore from the beginning as soone as any man began to holde an opinion against any thing that the whole known catholike church believed, forwith it was thereby perceived, known and reproved for an heresie. And he that first brought it by, and those that after fell to him, were if they medd not upon charitable warning, put out of the catholike church, as, Lucifer and his parteakers were put out of heaven, according to the coustome of S. Paul, that saide that man that is an heresie, after ones; time warning escheu him, knowing surely that the man is peruered, and as he saide also in another place, put away y still man from you. And when he is put away by any particular church, he is put quite out of all the whole catholike or buiter-fall church. For not only every particular congregation or company, but also every particular person of the catholike church, is called catholike because all the particular members together make but one catholike or buiter-fall church. And therefore, like as he is accused lawfully out of a priouger church, is accused out of the whole catholike church, because that same particular church be both it as a part and as a ministre of the whole catholike church in that it lawfully both to the man be offendred by his brother's false doctrine or other evil behaviour, y is for his obdurate heart gruen according to the bidding of Christ to complaigne to the church, and that if he then do not share and obey the church, he that be taxath not only as a Papynim only, but also as a very publican, y is to say he shall be put out of the church as one of the worst kind of Papynims, for some Papynim is lacketh the right faith, hath yet honest worldly conditions, but that will not be reformed by the church. Christ bade that he whode be bidden the church, y reputed and take of the church, not only as a facultie fellow, but also as a very false enterred knave, that would beke not only at religi, but also at honer, as do the heresies that be founds: this man I saide that to complaineth to the particular church, compasseth to the catholike church. For the officers of the particular church be officers of the catholike church, and every particular church a separate particular person are of the catholique church, as I have told you, for the entry of unity of the whole catholique church, called catholike.

And therefore saith Worns solution gruen unto that place of the gospell, which I have before in more ephike boke aswered y avoided, is not worth a rule. Note that every particular faithfull part of the catholike church, though this word be catholike signifieth buiterfall, is yet called catholike, pe puvry conman maner of euery mannes talking, wherein every man y faith of an heresie. This mä is not the catholike man. And of him in whom they perceive by his faithful communica the his god saide catholique seskes, a god send to the catholike faith and doctrine, the y, this is a god catholike man. But yet because pe that y more fiercely see, that this maner of speaking is neither of late newly begun nor yet arisen at all, but often been of incorpore ality of the whole catholick church, and that all these that are accused lawfully out of any church, are accursed out of the whole catholike church, that y may also perceive, if the very catholike church hath ever ben a true known church against an heresies, as all the sectes of heresies have been ever known falle
concerning the church

A false churches, departed and put out of it, & makynge themselfe partes against it: all the olde holy wrightes in every age doe full and plainly declare it.  

So, sainct Alfonse in his boke against the Anabehs, that the thinges which among other thinges helpe hym in the comon knowen church from all the sectes of heretiques was ever a se-

ny name of catholike, by which name the very right faithfull christen church was infallibly known from all the false pretended faith of faythilles chris-
tened heretiques.  

Wec may perceiue also by olde authen-
tike wrightes, that at such time as some heretikes were so stronge and mighty they had gotten into their secte the stre-

gh of great princes of chistie endome, and corrupted also no litte parte of the clerke, therwith were ware so fierce and so maligent, that they caused evil percutted memoryes to dresse the good faitfull bishopes out of the bishop-

rickes, and the false heretiques intruded by force and violence into those places, and many vertuoule people of right faith, were by the heretikes me-

anes put to great trouble, and by all the meanes that possible could be done, was it labored to suppyzle that very faith, and bringe by false heretikes in these: yet could they never when they had done, finde the euene, but y euere more this wayd catholike was the comen knowen wby being in euery mannes mouthe, that made the difference bet-

wene the true church and theirs, and betwene euery person of the true church and euery person of their ungrace-

ly secte, in so farorthy that a god holy vertuoule man of the true catholique churche, if the mette with another chris-
ten man whom he had not lately bene, lest he might happe bireare to medle with an heretike of chole, whose whole secte was accurte, would ere he medle-

led wyth hym demande and akhe hym firste, acte thou a catholique man, by which condiction, was included the de-

fending of all maner kyndes of heretike.  

And this question whether he was catholike, worde a very holy vertuoule man not to akhe of him which he had harde or known before such heretikes begun, to have ben emprisoned by Paj-

nims, and to have suffred much martir domes for Christes sake.  

So yet if he shoule for at that have strieke twaunted from any pointe of the catholike faith, that the catholike churche believed, he would haue sworn at his martirdomme to little, that he would according to the conaile of S. John, not so much as haue bouchified to bid hi ones good mosole.  

Now when y one holy man asked an other, act thou catholike, what ment he by question: y by he (now you meane to have him tell him), whethere he was one of Godes eternall electes certainly prescribed to glorye, which only is faith Chistial, the catholike church, whethere he were a god holy vertu-

oule man, so pure and cleane withouroute F spotte or Wrincl, that S. Peter might finde no fault in hym, which only is faith Barna the catholike church: I suppose neither nother.  

For if he had asked hym these tyme questions, he would have aunwered into the firste, that he hoped yee. But whethere he so wer: or not, god coulde tell and not he. 

And unto the second I dare well say he would not haue faile ful hyrly to say nay. But when that unto the question asked him, whethere he were catholike or not, he would aunwer so boldy vs he wold wel that by that wold he was no morement, but whethere he were of the catholike church, not fainen therefor, nor put out therof for an intolerable crime or an maner libin of heresie. For whethere he were in liuing a god man or an evil sorther had not such cause to be by y by so curious and squestrie, as at the firste meeting to demaunders him forth with the quesstion. But what the heretikes were to see, lest he shoulde negligently fall in felowship of some man that were eromunicate, he thought hymselfe bounden in that pointe to be circieuire, so that ye maye good chistien readers well and stertely see, that though the catholike church be holy, yet never holye man take it as their heretikes take it, y euery catholike man or woman, that is to euery man of the catholique church, is holy in holy living, so that for lach of knowledg who be they, the Catholike church shoulde be a churche unknown.  

For whereas all olde holy doctors of sancte of euery age, write to full a to whole, so concly in together against all kindes of scisme heretikes clerely de-

clare y thai which in such wise kept out of the holy catholike church, can never haue remission of theire sinnes, no: never can be cause, but if the returne be to the catholike church again: euery chil
The true church is that church in which the multitude of believers, to whom the word of the living Christ has been fully revealed, hold forth the revealed word, by the power and grace of the Holy Ghost, in the teaching of the whole counsel of God, and which is conformable to the holy scriptures, being not only properly the church of Christ, but also a pattern of the heavenly Jerusalem.

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A likes have gone out of the same church but be denyeth all that goe out of the same church be heretikes. For he saith that there may goe out of the same church, not only false heretikes for himselfe, but also true faithfull folkes for the true faith. But againes this solution of Lindall standeth not only by S. Cyprian, but also all the holy doctors & sages of S. John, that faith of heretikes be departeing out of the church. They bee gone out of us but they were not of us. For if they had bene of us, they woude have alwayes been with us, by which worde saint John Werneth, not only these but also all that woule go out of the church (which thing Lindall confesseth) but all that also they which go out of the church, be not of the church, which thing Lindall remonants.

But now as for S. Cyprian and also for remonants, saint John Werneth and also Lindall Werneth to make of this a proper intenction as it seemeth to himselfe, of a similitude betweene the singeage of the Jewes and the church of Christ. For he saith that like as Christ and his apostles departeed out of the church of J ewes, because the doctrine thereof was then corrupted and wasen false, therafore by these departing out of them were not heretikes, but were themselves beside the very church, so Lsupeth Lindall, by this comes to knowen universal church of Christ hath ben this, but hidden pere corrupted, and the doctrine thereof all this while false, and (sayth he) that in the time of such corruption and falsed doth depart out thereof, be not heretikes, but doe be very church, because we go to the church of the that now be heretikes. For some godly readers, in what wise I have anopled at length, is reduced eirely this proper state intencion of Lindall, ye may see before in my first boke. But thus shall I hastily laye behede for this present, by this manner of all those Lindall makest God a braker of the pluries, whiche he hath made his church in perpetuer, to be the same with the end of wold be all himselfe & with himselfe his holy spirit sent by himselfe to teach his church to lead into every truth. This plaintiff had he by Lindalles tale bate if he had suffered this some hundred pere, doctrine of his church to bee false, it fall into so many damnable errors, as Lindall layeth to our charge. And therefore I werte that every wise man wil thinke, yt were no damnable erroure to believe, rather Lindall lyeth, then your laiuore would to farre beke his smyle he hath so faithfully made.

Moreover by all thinges munks needes have a beggynning, so that Lindall cannot (I row) to this say naught, but he thinke the Jewes bee to sufer at their diuiniest contrary believing sectes to diuerre & abide together, yet the guise of Christes church hath ever ben from the beginning to this present, to sufer therin in no small confusion of contrary believes in the necessary points of doctrine to the distinction of soules, but evermore that sect that first began, the church hath put them out hourely, & they have gotten themselfe out of the church & become, haying no power of abide therein, but as long as the captif had ones entered into them by their heretikes, they ranne ouer openly from the church of Christ into the church of hell, as the hugges after the legion of devillss entered ones into them, had none hold of themself, but ranne holling into the sea; now being the perpetuall custome of the catholicke church from the beggynning, according to the bidding of Paul, let there be no sortling among you, but all you lay one thing, and also if there be an heretike, then after ones; likewise warning effed him, and marke that Paul sayth not dispute with him, but take from him, and after echeh him if he heare, leave not bys heretike, for though he would as saith Peter hybeth, that every man should be able to gue a reason of his perys and hope unto every man that would ake him, and that this erature should be ready to teach the ignorant, is per taught; whereas that would agaynd by well known common believed points of the church begin a contrary doctrine, he would that should be repelled in the matter, and theyere solpe and falsed by all manner meanes openly declared and proved in their faces to their rebuke and blame, but not in such wise reasoned and disputed with them, as if it should be granted to bee a thynge doubtefull and debatable, and yet by certaine tell it bee better considered, but that in such things they should be warned and reproched and aundered, and no man after convicted but if they tended to hide them ones God lyeth; therefore as I began to saye, this begin from the beggynning of the churche Christ.
A the perpetual guise & custome, and that custome grounded upon the scripture of God, ye see well God readers that the church could not this light hide it; pere together be fallen into such damnable heresies. For you perceue wel & every thing mutit. Nebes have a beginning, and this thing could have none. For if these things which the church now believeth, and as Tyndal saith this eight бюджет pere hath believed, concerning purgatory, & holy baptes, and fasting days, and praying to saintes, and going in pilgrimages, and believing in sacrament of the altar, and believing that it were not lawfull for; nunnes & fiates and names ones bowing chauntite afterwarde to web togethers; & many such other like; if these heresies thinges I saue be hereyes, and all they that have beenigne thus all this. But, budget pere, than not onely they that fiates beare it forth, and thei that after folowed them therin, would have departed out of the church, as all other hereyes ever dyd, and as these hereyes do now, but also the church that was good and true before these hereyes began, would ye wote wel have camedept and avoided for heresies, but C. pere ago, those ersons that began them first, and to forth ever after all such as would rape them againes, as they did and ever have done, the Aris and ever other sect of heresies spure. And to coule ye wote wel & heresies never have obtained one: God church to farre, as to be the church or to be taken for the church, and. But C. pere together continually to succeed the church and the verie church that was before suffered to vanishe away, as it were if Tindall told us true, for other succession hath it not then onely this church, but if all the sectes together doe succeed and continue it which be gone out thereof, of all which sectes eche contrarietie other. For no one secte of them all doe these folkis alligne the succession or of that olde church.

Also these sectes refusate and refle by againe diverse of the same heresies, which the old church of. ized pere ago & of a hontan secte aged condempned. And therefore they can not be the succession of. old church, but be gone as at once of that as out of the church of this. But, budget pere last passed, out of which they confesse themselves gone.

Finally all the whole churche from the beginning this. C. pere. hath believed God workes wrought in faith, hope, and charity, shall be rewarded in heaven, and that it is well done to go in pilgrimages, and to pray to saintes, and to pray for all children soules, and that soules in heaven, the paynor and almove dece of good children folke here, both helps to relieve the soules in the paynes of purgatory, & that the very blessed body and blood of Christ is in the sacrament of the altar, and that therfore it is ther to be honoured, and that no erson professing and bowing chauntite, may for his pleasure lawfully brake his bow and weede, and so forth of many such other things like. These thinges hath (I shewe)

There can be no more found of this. ir. book is witten by

Sy: Thomas

Pox.