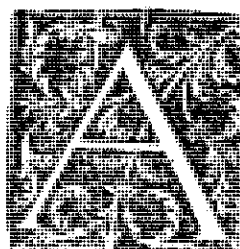


And instructiō of the holpe ghost to sal
in errour. And so bee we for this matter
at lasse with muche worke comen to an
ende. And thercoze will we nowe to di-
ner. And poure other obiections that
ye haue layed, by whiche ye wold proue
those thinges reyprouable and make the
sēme p̄dolatrie, whiche we deferred a-
foze, those will we talke of after diner.
By my trowth quod he, I haue another
tale to tell you that all this gere graun-
ted tourneth vs yet into as muche un-
certayntie as we were in before. We
quod I than haue we well walked af-
ter the balade. The further I goo tho
more behynde. I praye you what thing
is that. For that long I to heare yet ere
we goo. Hape quod he it were better
ye dyne fyrste. My Ladye wyl I wene
bee angrye with me, that I kepe you so
longe herefro. For I holde it nowe
well towarde twelue. And yet moze an-
grye woulde ware with me, if I should
make you sit and muse at your meat,
as ye woulde I wote well muse on
the matter if ye wylt what it wer.
If I were quod I lyke my wyfe
I shoulde muse moze theron
now and eatz no meat for
longing to know. But
come on than & let vs
dyne fyrste. and ye
shall tell vs
after.



After diner we wal-
ked into y gardine.
And there thoztey
sitting in an arber
begane to goforth
in our matter, de-
siring him to shew
what thing myght
that bee, that made
our log fornonnes
procelle frustrate, and left vs as vncer-
tayne as we beganne. Hy quod he y
shal I thoztelpe thewe you. Where as
there was principally in questiō whi-
ther woorthyping of ymagēs and re-
liques, praying to sainctes, and going
on pilgrimages, were lawfull or not.
And that I putte you in mynde that me
layde agaynst them certayne tertes of
holpe scripture, and also sayd vnto you,
that it semed the tertes selfe whiche bee
the woordes of God were of moze au-
thoritie agaynst them than the gloses of
menne, that in suche wyse expownde
the tertes as thei maye seme to make for
them: ye layed on the other side the con-
sente and agremente and common Ca-
tholyke faith of the churche; whiche ye
sayde, and in dede to save the trowth,
both by reason and scripture ye proued,
that it could not be erroneus, and that
the churche coulde not erre in the sayth
that God woulde haue knowen and be-
leued. Ye proued the matter also by my-
racles. In whiche tohan I laide diners
thinges mouing men to doubt, partely
lesse they wer not true but specially lest
they wer not done by god for cozrobora-
ciō of the faith, but wer per case by gods
sufferaunce, done by the deuil for our de-
lusion, deseruing so to be serued by oure
falling from the worshippe of God him-
self to the woorthip of his creatures: ye
proued me yet agayne that the miracles
wer true, and y thei must nedes be done
by god. And that ye proued me by thys
that it should els folow, that the churche
had a wrong beliefe and a damnable.
Whiche estiones ye proued well and sub-
stanciallye to be impossible. And for as
much as there fell in the waye, occa-
sion to speake of the contrarietie that
semed sometyme to fall betwene the
tertes of holpe scripyture selfe, and the
commen perswasyon and sayth of the
Churche, where I sayde that it was
thoughte reasonable to beleue the scrip-
ture beyng Goddes owne woordes, ra-
ther than the woordes of mēne ye therein
proued that the commen sayth of the
churche

The churche
cannot erre in
sayth.

Miracles
must nedes be
done by god.

The end of the first booke.

The seconde booke.

The .i. Chapter.

The messenger recapiteling cer-
tayne thinges befoze proued, and for
hys parte agreyng that the Churche
of Christe can not in anye necessarye
artycke of the sayth fall in anye dam-
nable erroure, dothe putte in doubt
and questiō, whiche is the verye
churche of Christe allegyng that thei
paradventure whome we call here-
tyques wyl saye that them selfe is
the Churche and we not. Whereof
the authoure sheweth the contrarye,
declaryng toherby we maye knowe
that they can not be the churche.

The common
faith of the
churche is
goddes owne
wordes.

A churche was as wel Gods owne wordes as was holpe scripture selfe, and of as great authoritie, and that no student in scripture should presume to trye examine, and iudge the catholike faith of Chyistes churche by the scripture, but by the catholike faith of Chyistes churche should examine and expowne the textes of scripture. And y^e in the study of scripture this wer^e the sure way, wherin shoulde geue ye saide great light the writyng of the olde holy doctours, wherby we be ascertained that the faith that the churche hath nowe, is the same faith and y^e same pointes y^e thei had th^e of olde i every age & every tyme. And in this part ye proued

The churche
hath the right
vnderstandyng
of scripture.

But yet againe by reason and holy scripture that the churche hath by the teaching of god and the holy ghoost the right vnderstandyng of scripture, in all pointes y^e are of necessitie to be knowen. And ther upon estones ye deduced and proued, y^e no terte of scripture well vnderstanden could stande agaynst the woorthipping of ymages and reliques, and the sekynge of pilgrimages, but that all these thyges be well proued good and pleasat to god, & the miracles done in such places done by god, wth his speciall assistance so instructeth and instructeth his churche in so great and so substantial an article, so highly touchyng the honoz or dishonour

of god, that it cannot be suffered to fall to supersticion and ydolatrie in stede of faith and honoz done to god. And this is quod he as far as I remember y^e whole some and effect of all that hath hitherto bene proued betwene vs. Very true & I. And this is of you verpe well remembered, and well and sommarily reherled. But now quod he all this gere granted we be neuer the nere. Why so quod I? Mary quod he, for a manne that beleued the woorthip of ymages to be w^{ro}ng and vnlawfull might graunt that, that the churche doth not erre, & that the church hath the right faith, and that the church doth not mistake y^e scripture. And tohan all this were agreed, he might say, that the churche peradventure dothe not beleue as ye say it dothe. For he myghte happely denpe the churche to be y^e people that ye take it for, and saye that it is the people that beleueth as he beleueth, that is to wit, all these kyndes of woorthippe to be w^{ro}ng, and that beleueth them whom ye take for the church to beleue w^{ro}ng. If he and his company & I be the churche, he muste tell where his felowes be: Why so quod he, y^e mens

should aske you and me where y^e church is, we coulde tell no one place but many diuers countreys. Lette hym quod I, in lykewyse assigne some companyes that bee knowen for congregacions together in diuers countreys. Why quod he in the begynnyng and a good whyle after, the churche of Chyiste in euery place hydde it selfe, that men coulde not tell in anye countrey where they were, noz durste not come out and shew themselves. That was in the beginning quod I, whyle the persecucion lasted. But whan the persecucion ceased once, it was soone knowen in euery countrey wher the churche was. Marpe quod he, y^e I shoulde take that parte, I wolde hapely saye that in that case it is syl, and that the churche is that companye peradventure that ye (whiche cal your selfe the churche) doo v^{se} to call heretyques, whiche nowe doos knowe one another well ynough, and cal themselves and their felowes aboute the wo^rld the verape churche, though they dare not profess it openly, because that ye (that cal your selfe the churche and them heretyques) doo persecute them as the churche of the Paynims did in the begynnyng. And therefore they doo hide themselves as the churche did in the begynnyng. But and y^e ye woulde cease your persecucion once, and lette them lye in resse, ye shoulde see them flocke together so fast, y^e they shoulde sone shew you the churche with a were finger. Thei might quod I, peradventure shewe a thre w^ote sozte within a while, y^e they were suffered, and the churche that the Prophete Dauid speaketh of. *Odi ecclesiam malignantium*, I hate the churche of malicious menne. But they shall neuer shewe them selfe the churche of Chyiste. The churche of Chyiste wheresoener it was in all the persecucion, v^{se} to come together to the preachyng and prayer, though it were pryncipe in woodes or secrete houses. They v^{se} also the sacramentes among themselves, as baptisme, confirmation, matrimonie, holpe order, priestes, and Bisshoppes among them, fastynges, vigiles kepte, the Sondayes halowed, the Masse sayde, holpe seruyce songe, and they^e people houseled as well appeareth not onely by the stozies of the churche, but also of the paynims. And partely well appeareth by a piffle of Plinye wyrtten to the Emperoure Trapane. And suche thynges muste there be therein, y^e it be any churche

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What thynges
the churche
v^{se},

What thynges
the churche
v^{se},

Aoz congregacion of Christ. For these people ye speake of, be no suche thiges among themselfe, and therefore they canot be the church of Christ. They preach q̄ he privity amōg themselfe, and al remanant they doo in our churches. This quod I plainly proueth that they canot be the church of Christ. For the church of Christ euer fled and forbore the temples in whiche ydoles and mammettes were. And it was a plaine renaying of Christes faith to doo anye obseruance thereto, though they did it onely w̄ theyr body for feare, and thought the contrary with their heart. For our lord sayth, he that denieth me before the worlde, I will denye him before my father in heauen. And holy scripture saith, *spiritus sanctus effugiet fictum*. The holpe ghost fleeth frō fapning. But these men whom you call the church, come to the churches where the ymages be, which they take for ydols and there they come to seruite with vs, who they take for ydolaters. And where they teache among themselfe that we doe nought, they come to our church as I saie, and in face of the worlde they do ȳ same, krie to ymages as we doo, set by candeis as we do, pray to saintes as we do, and happely more loude with theyr mouthes while they mocke them with their hartes. And ouer this many mock also the sacramētes which they receiue.

And this putteth me in mynde also that besides all this, ye cannot say that these be the church whom we call heretikes, but ye muste tell whiche kynde of them is the church. For al cannot bee, lithe the church is and muste bee all of one beliefe, and haue all one sayth. And as it was wrytten in the actes of the Apostles. *Erat multitudo credentium, anima una & corpus unum*. The multitude of faithful beleuig men were all of one mynde, and of one heart. And in the church is the holy gost *qui facit unanimes in domo*, whiche maketh all of one minde in the house of god, that is in the church. But as for among heretikes, there be as manye diuers myndes almost as there be men. The church of Christe also is a thing that alway hath stande and continued. But the sectes of heretikes and theyr churches neuer continued but shortly decayed and banished quite awaye, so farreforth that of all ȳ olde heretikes theyr bookes also bee gone and losse, whan there was no law made yet to brenne them, so that it is c̄thy to see that god hymselfe destroyed them, & the world cleane gaue them by at somtime,

though nowe heretikes nowe long after take them by agayne. For yf theyr opinions hadde any wher continuallye endured there woulde theyr bookes haue continuallye referued, whiche bee nowe quite gone manye yeares agoe. And thus maye you well see, that there can no suche folke bee the church, that in so many yeares haue no church nor come to none, but to theyr in which they say themselfe they woorthy ydoles. Well quod he, peradventure they wyll not sticke muche to assigne you a place and shewe you a company and congregacion, whiche they will saie is the verve church. For what yf they wyll shewe you Boheme and now in Saxony wher Luther is, and peradventure in a good part of Germanye? Marve quod I, yf they save so, than lepe they lyke a flounder out of a fryng panne into the fyre. For in Saxony firste and among al the Lutherans there be as many heades as many wittes. And all as wise as wilde geese. And as late as they began, yet be Schole the there not onely as many sectes almoste inconitancy of as men, but also the maisters them selfe heretiques. chaunge theyr mindes and theyr oppynions euery daye and wote nere wher to holde them. Boheme is also in ȳ same case. One faith in the towne, another in the fiede. One in Prague, another in the next towne. And yet in Prague it self one faith in one strete, another in ȳ next So that if ye assigne it in Boheme, ye must tell in what towne. And if ye name a towne, yet muste ye tel in what strete. And yet al theyr knowledge that they can not haue the sacramētes ministred, but by suche prestes as be made by authoritie deriued and conected from the Pope which is vnder Christ bycary & the head of our church.

The 2. Chapter.

The authour sheweth that no secte of suche as the church taketh for heretikes, can bee the church, forasmuch as the church was before all them, as the tree frō which all those wythered byaunches be fallen.



That none of all these can bee the church shall well appere also by another meane. Whither wyll ye saie that the verve church and congregacion of Christ was before al the churches & congregacions of heretikes, or soe church of heretikes before ȳ church of Christe?

Marv

Stephenc.
naying of
Christ.

Math. 10.
Capit.

Actes. 4.

The Pope
head of the
church.

A Maye yf he there might be some church of heretikes befoze the church of Christ. For there might bee some amonge the Jewes befoze the byrthe of Christe. And such I suppose were the Saduces that beleued not the resurreccion nor the immortallitie of the soule. If we should goe wth I to that reckening, we myght fetche the church of Christ farre aboue, and begin it at Ada. For fro the fyrste good man to the laste, all shall in conclusyon bee his church triumphant in heauen.

B But I speke of Christes church nowe, as of y^e congregacio y^e hering his name, and hauing his right faith, and being begonne to be gathered by himselfe and spred abrode by his apostles hath & doth and shall till his comming to the dreadfull dome, continue still in this worlde, whither was this church befoze all the churches and congregacions of heretiques, or some one of them befoze it?

May quod he I thinke it was befoze the all. Wherby may we quod I bee sure of that? May quod he, for alwayes the heretiques came out of it. That is quod I true. For thei could be none heretiques but by being first therein, and after comming out. And it appeareth by the gos-

Labe. g.

C pell, in which the good housbande man went forth to sow his seede, and whan he had sowed good seede, than the enemye sowed his euill after, and they grew vp together. It appeareth also by y^e wordes of the apostle and holy Euangelist saint John, where he saide of heretikes. *E nobis profecti sunt, sed non erant ex nobis.* Thei be gone he said out of vs, but thei wer none of vs meaning that or euer they professed the self openly for heretiques, yet being such in dede, like the church of Christe is a people of one faith, these folke that haue another special faith by the self varping and gainsaying the other, be not perfittly of the church, though they bee for the while in it. So it is now that any member of that body til it be cut of, for feare of corrupcion of the remnant hangeth on it in a maner, and some litle light or life hath by the spirit of god, y^e vpholdeth the body of his church, being euer in case to take occasion of amendement by some vein of that wholsom moisture of gods grace, that specially spredeth about that holy body. But those y^e by the profession of heresies and infidelitie, fall of from y^e body or for feare of corrupting the remnant be by curse cast out of the bodye, they playnly dye vp and wyther away.

D Our sauoure sayeth hymselfe, I am

sayeth he a very vine, and my father is a gardiner. I am the vyne and ye bee the bzaunches. And euery bzaunche that beareth in me no fruite, my father taketh it away. And euery bzaunche that beareth fruite, he purgeth it to make it bring the more fruite. And as the bzaunche can doo no good being taken from the tree, right so can ye do no good nor serue for nought but for the fyre, excepte ye abide in me. By these wordes of our sauour out and many moe there spoke at length, though it appereth that who so kepe the faith, yet except he woze well therewith, god will plucke him out, and whoso by faith abiding in the stocke, doth woze good wozes, the more he doth the more grace and help shall haue of god to grow the better and to doo the more, yet appereth it also, that al the good wozes that maye bee done, will not serue if we bee out of the stocke. And out of the stock of the vine be al, that be not grafted in by faith, or fall of by open profession of heresy, or cut of and cast out for infidelite. For faith is the gate into gods church, as misbelief is the gate in to the deuyls church. For as the Apostle saith, *Accedentem ad deum oportet credere,* a man cannot come to god without faith. And therfore who so professeth a false belief, let hi be sure y^e he is gone out of the gate of gods church befoze actual excommunicacion, and fallen of the body of the vineyard. And if thei be secrete, neither professing their heresies nor actuallye being accursed & cast out thei be in the church but not perfittly of it. But in such wise in a maner therof be thei as a dead hand is rather a burthen in the body, than verely any member, or gane, or instrument thereof. And therfore saith saint John as I said befoze, that the heretiques bee gone out of vs, but thei wer not of vs. For if thei had bene of vs thei would haue taried wth vs. Meaning therby not as some wold haue it seme, y^e a good man is not of y^e church nor in gods fauor while he is good, because he happeth to ware woze after ward. But he meaneth y^e in y^e they went they waye from vs, they shewed y^e they wer nought in dede while thei wer wth vs. And so though thei wer wth vs, yet wer thei not of vs. For though heretikes & infidels be among faithful & wel beleuing people, yet bee they perde none of them. And so it appeareth as ye sayd befoze, y^e the church of Christ is befoze al y^e churches of heretiques, and that al congregacions of heretikes haue comē out of

John. 15.

we must worke with faith.

If

without faith we cannot come to god.

Heb. 11. 6.

C

John. 15.

the

A the church of Christe. That is verie true quod he. Well quod I, yf y be true as it is in dede, than can no secte in Bohemie be the right church. For y church which we cal the church that beleueth as we belcve, was ther before the al. And neuer a church had any church of heretiques yet, but it was builded by oure church to their handes. So that it is euident y none of all them ca be Chrisses church, but Chrisses church must nedes be that church that was before all them and out of which all they haue spronge, and since seuered themselz, which is the church that all they denye not, to beleue against them, the pointes which we beleue and thei reproue.

The .3. Chapter.

The mességer moueth that the very church peradventure is not the people that we take for it, but a secret vnknown sort of suche onely, as bee by god predestinate to be saued. Wherevnto the authoꝝ answereth and declareth that it can not be so.

Cradventure quod he there might be saide, that it nedeth not to assigne any place, wher the very church & true christe congregacion is. But sith euery place is indifferent ther vnto, it may be that al the good men and cholen people of god, that be predestinate to be saued, in what part soeuer they be, & howe so euer they be scattered, here one, & there one, here two and there two, that these be the very church of Christ. And bee in this worlde vnknewen as yet, whyle y church doth but wander in the pilgrymage of this thote life. Mary q I this gery groweth fro worse to worse. And in very dede, yet is this poit their thote ancrc. For syt thei see plainly y they must nedes grant, that the very church ca neither be deceiued in the right faith, nor misfak holy scripture oꝝ misvnderstande it, to the introduccion of infidelitie and false heliefe. And this grounde fynde all the heretiques themself so sure and fast, that thei perceiue well excepte they would openlye and vtterly denye Christ altogether, it ca not be vndermined. And sith thei manifestly see that, and as euidently see therwith that the church (whiche is the very church in dede) damneth all theyꝝ wayes, whereof sith the church can not erre in dyscerning the trouth, it muste nedes fo-

The church
can not misfak
holy scripture

lowe that they misfak them selfe al the whole matter, and be quite in a wrong waye, therefore be they dizenen to denye for the church the people that bee knowen for the church. And go seke another they nepshe knowe what nor where, byloc vp in the ayre a church all so spirituall, that thei leaue therein at length neither god nor good manne. And sith where thei save that there be none therein, but they that be predestinate to be saued, if the question were of the church triumphant in heauen, than sayde they well. But we speake of the church of Christe militaunt here in earth, and therfore goeth their frame as farre wyde fro the place thei shoulde sette it on, as heauen and earthe stande a sonder. For sytke woulde I wit if the church bee none but those that be predestinate, whither all that bene predestinate bee members thereof: Why not quod he. Than quod I, be that is predestinate to be saued, whither maye he oꝝ not bee diuers times a sinner in hys dayes: What if he maye quod he: Maye he not quod I, bee also dyuers tymes in his dayes in a wronge belyefe and false heresye, and after tourne, repent, and amende, and so bee saued at laste as God hath predestynate hym to bee: What than quod he: Maye q I, for than shall it folowe, that he shall bee a member of the very church and so styll continew, and neuer can be cast out being a stark heretique. Yet quod he, is he al that while a quick member of the church, by reason of gods predestinacion, sith though he bee not sure, yet it is in dede sure, that he is and euer shall bee one of the very church. It is quod I sure in dede and well knowen, y he shall so bee. But as sure is it that for the while he is not, except that al thing that euer shall bee, is all ready presente in dede, as it is presente to goddes knowledge. And then were saincte Paule as good, while he was a persecutoꝝ, as wha he was apostle. And as verely a member of Chrisses church oꝝ he was boꝝne, as he is nowe in heauen. Well quod he, though thei peradventure all those that be living and predestinate to be saued bee not in it, yet may it be that there bee none other in it than predestinates. But it maye bee quod I that as men be changeable, he that is predestinate may be many times in his life noughte. And he y wil at last fal to sin & wretchednes & so finally cast himself awaic, shall

A in some time of his life be good, and ther
foze foꝛ the tyme in goddes fauour. foꝛ
god blameth noꝛ hatech no man foꝛ that
he shall will, but foꝛ that malicious wil
that he hath oꝛ hath had all readye. And
thus shall there by this reason bee good
men out of Chꝛistles church, & noughtie
men therin, faithfull men out of it, & he-
retiques in it, and boche the one and the
other without reson oꝛ good cause why.

The .4. Chapter.

B The messenger moueth ȳ thoughe
the church be not the number of folk
only predestinate to blisse, yet may it
peradventure be the number of good
and wel beleuing folk here and there
vnknown, which may be peraduen-
ture those whom we cōdemne foꝛ he-
retiques foꝛ holding oppiniō against
ymages. Whereof the authour pro-
ueth the contrary.



Mel quod he yet may it be that
the verpe church of Chꝛiste,
is al suche as beleue a right &
liue well whersoever they be
though the world know them
not, and though few of them knew eche
other. foꝛ god as saith Paul saith, know
who be his. And Chꝛist saith, ȳ against
his church the gates of hell shal not pre-
uail, but the gates of hell do preuail a-
gainst sinners, And therfoze it appereth
wel that there can bee no sinners in his
church noꝛ that there bee none of hys
Church but good folke. And vnto them
our lord is present and kepeth them frō
errours, and geueth them right vnder-
standing of his holy scriptures. And
where thei be foꝛceth not, how few they
be together maketh no matter. foꝛ our
sautoz saith, wher so euer be. ii. oꝛ. iii. ga-
thered together in my name, there am I
also amōg the. And so is his veri church
here and there of onely good men to the
world vnknown, and to himselfe wel
known. And though thei be fewe in cō-
parison, yet make they about in all the
world a good mayny among them. As
god said whā the childzen of Israel wer
fallen to ydolatrie and woꝛshipped the
ydoll Baal so farrefoꝛth that it semed
all were in the case and men knewe not
who wer otherwise, yet said our lord as
appeareth in the. xii. chapter the thirde
boke of the kinges. I shal reserue foꝛ my
selfe. vii. that haue not bended theyꝛ
knee befoze Baal. So that where the li-

nagoge and church was than, it was
vnknown to man, but it was wel kno-
we to god. And they wer not his church
that semed to bee but a companie vngas-
thered that no manne was ware of, noꝛ
would haue went. And so may it perad-
venture now, that the verpe church of
Chꝛist is not, noꝛ many daues hath not
bene the people ȳ semeth to be the church
but some good men scattered here & ther
vnknown, till God gather them toge-
ther and make them knowe, and happely
those that beleue against images and
whom we now call heretiques. This
is quod I, a reason that Luther maketh
himself. By which he would bying the
very church of Chꝛist out of knowlege,
and would put it in doubt whyther the
saintes that the church honoꝛeth, were
good men oꝛ not. And would ȳ it myght
seme peradventure nay, but ȳ they were
happely not good. But the good men &
saintes in dede, were some other whom
the world foꝛ theyꝛ open lewde liuing re-
puted foꝛ nought. But where he saith ȳ
the church oꝛ synagoge of the ryght be-
liefe was than vnknown, ȳ is not true.
foꝛ it was well known in Hierusalē
& Judea, though it had bene vnknown
who were faithfull in Samaria. And ȳ
scripture also saith not that these vii. whom
he would leue yet in Israell that
had not bowed theyꝛ knees befoze Ba-
al, were secrete and vnknown, but he
sayth only that suche a number of suche
folk he wold leue. But now foꝛ our pur-
pose sith ye will haue the very church a
secret vnknown, not a companie & con-
gregacion, but a dispersed number of
only good men, wil you that those good
men which after your rehening make ȳ
very church shal haue the same faith and
none other than we haue, which be now
reputed foꝛ the church, oꝛ els a faith and
belief different? What if they haue the
same oꝛ he? Nay quod I than will your
new blded church nothyng helpe youre
purpose. But thei shall as fast confirme
ȳ woꝛship of ymages, praying to saites,
and sekynge to pilgrimages as we. And
as depely cōdemne foꝛ heresy your oppo-
nion to the contrarye. That is verpe
trouth quod he. But it may be that of ȳ
very church, the fayth and beliefe shall
bee, that all thys gere is erroneous and
as playn ydolatrie as was the woꝛship-
pyng of Baal. If that were so quod
I, than had Chꝛisse not kept hym seven
thousandē from the woꝛship of Baal,
in all the regions that bere the name of
Chꝛistendom

2. Timo. 2.

Math. 16.

Mat. 18.

A Chyffendom, except these new folke of Saryony and Wobem whiche your selfe grant to be h̄ heretikes, as sectes comen out of the church. And moze than wonder were it, if all the church of Chyffe should be cleane among infidels and heretikes, and no part at al thereof among the great vnchangeable Chyffen countrees which haue kept their faith in one constant fashion deriued fro the begynnyng. For this am I sure, ȳ in all those regions as I say, if any haue any such opinion against ymages and saintes, yet cometh he to the church among his neighbours, and ther boweth his knees to Baal (if the images be Baal) as hys neighbours do: but go to, let vs forth on a litle further. And supposing that there wer some such secreete good folke, as ye speake of, that had the right beleue, and wer h̄ right church, and that they were so disperced a sonder, that they were to h̄ world vnknowen, hath not god sette an order in his church that som shal pzeche to the remnaunt for exortacion of good liuing, and informacion, where in good liuing standeth, as in faith & good works? Yes q̄ he. Had not Chyffe q̄ I sacrametes also to be ministrd in his church by the priestes of the same? Yes q̄ he.

C Howe q̄ I, if some infidels, as Turkes, or Saralins hauing heard of Chyffes name, did long to knowe his scripture & his faith, & hearyng that ther wer many people that professed themself for chyffe men, hole nacions, but thei wer al open ydolaters and in a misbelief, and clerell decefued and begyled, and that specially by the clergy that techeth them: how be it, there wer yet a few good folk & ryght beleuig, which wer not decefued, which amōg them be the very true church, but who they bee, or where they bee, or how to ask for them, or if he happen on them, yet wherby to knowe them, that can no man tell hym, howe should these infidels come to the faith, and of whome should they heare it? For they beyng warned befoze that there were many sectes of heretiques, and but one true church, would neuer bee so madde to learne of them that they myghte wene wer wrong. And howe should thei now come to the right, whan the true church is vnknowen? They mighte quod he take the scripture. Thei should quod I, see therein lyke to Cnuchus that could not vnderstande without a reader. And than yf they tooke a wronge reader of a wronge church, all were marrd. And

also they would not trust the scriptures or noz reken that thei had the right bookes of scripture amonge false sectes, but woulde looke to receiue the true scripture of the right and true church. And thus here it appeareth yf it were thus, God hadde sette none ordinary waye for his ghospell and sayth to be taught. But lette goe these infidels and sprake of our selfe, whiche are (if this way wer trewe) as false as they. Where be than h̄ preachers of this very church ȳ should pzeache and teache vs better? For it is no church if it haue no preachers. It hath quod he some that pzeach somtime, but ye will not suffer them, ye punyſhe them and burne them. Nay quod I, they bee wiser than so, they will not be burned for vs, for they wil rather swere on a booke that they neuer sayde so, or elles that they will no moze say so. And in this appeareth that there is no suche secreete vnknowen church of Chyff, that hauing suche opinions is the very church. For the very church hath neuer had some that hath abidden by the faith and the pzeaching, and woulde neuer goo back with goddes woorde to dye therefoze. And this church that we be of, that take your church for heretiques haue hadde many suche martirs therin, that beleued as we doo againste your opinions, as appeareth by the histories & by many of their bookes, where as of your secreete church I neuer yet found or heard of any one in al my life, but he wold forswere your faith to saue his lyfe. Where bee also your priestes and your bishops? For suche must they haue if thei be the church of Chyffe.

Howe such can your church haue none, ye be ech to other vnknowē. And though some of such churches haue a false opinion that euery man is a priest and euery woman to, yet this heresy false as it is, wil not serue this vnknowē church. For ȳ holders of ȳ opinion do put, ȳ no man maye for all ȳ take vpon him to pzeache or medle as priest, til he be chosen by the congregaciō. And where can ȳ be in this imaginary church, of which no mā kno weth other? And wher as our lord saith: wher soeuer be. ii. or. iii. gathered together in my name, ther am I to the, he spake not as though euery. ii. or. iii. what soeuer thei wer should make his church, but ȳ wher soeuer there came together. ii. or. iii. in his name, ȳ be of his church ther is he to the. And so doth h̄ one text of scripture in the ghospel plainlye declare, as

A it is well set out and opened by the holy doctour, and glorious martir saint Ciprian, in his epistle against Pouacian.

Math. 18.

1. Corinth. 6.

¶ When our sauiour saith also that he which would not amende by his faulte shewd him befoze two or thre witnes, should be cōplained vnto y^e church, did he meane a secrete church, which no man wist where to finde. Now whā the apostle writeth vnto the Corinthians, that rather than thei shoulde pleate and strue in the law befoze the infidels, thei should set such as were in the church li-
B tles set by, to be iudges in their tempoꝝ all suites: of what church did he speake, of such one as no man wist wher to seke it.

**The church
cannot be hid.**
Math. 5.

This vnknown church which they be dizenen to seke that be loth to know the church wil neuer serue. But the church of Christ is a church wel knowen. And his pleasure was to haue it knowen and not hid. And it is builded vpon so high an hyll of that holye stone, I meane vpon Christ himselfe, that it cannot be hid.

Luke. 11.

Non potest abscondi ciuitas supra montem posita. The citie cannot be hid that is set on an hyll. And he would haue his saith diuulged & spred abroad openly, not alway whispred in hakermoker. And therefore he bounde his preachers to stande thereby and not to reuoke his word for no pain. For he said that he did not light the candle to put it and hyde it vnder a bushell, for so would no mā do, but he had kindled a fire which he would not should lye and smolder as coles doth in quenche, but he would it should burne and geue light. And therfoze foly were it to say y^e Christ which would haue his church spred throught the worlde, and euerye wher gathered in company, wold haue it turned to a secrete vnknowne syngle sozt, seuered a sunder & scattered aboute in cozners, vnknowne to all the worlde,
D and to themself to. Nowe wher they say that there is none of the church but onely those, that be good folke, this woulde make the church clerely vnknowen, wch the people neuer so many and the place neuer so large. For who can knowe of y^e multitude who be good in dede & who be nought, sith the bad may sodeinly be mēded bniware to the worlde, and the good as sodeinly warden worse. Now lay thei for the pꝛofe of the oppinion thei woꝛdes of Christ which Luther allegeth also for y^e same entēt in his booke he made against
Ambrosius Catharina, that is to wit y^e woꝛdes wherē in our loꝛde said vnto sainte Peter, y^e against his church the gates of hel

Math. 16.

hold not pꝛeuail, by which woꝛdes Luther doth (as he thinketh and saith himselfe, meruelous gayly pꝛoue, that there can be no man of the church but he that sinneth not. For this argument he maketh. Christ saith that the gates of hell shall not pꝛeuayle against the church, but the gates of hell is nothing but the deuill, and he pꝛeuaileth against al folk that sinne, er go no folke that sinne be y^e church. And by this woꝛthypfull argument it is a worlde to see what bolse the mad man maketh, that he hath clerely pꝛoued that the church is not these people whom we take for the church, because thei be sinners, which argumente hath so many folles and fautes therein, and so muche inconuēte and absurdiste folowynge therupon, that it is moze than meruaile that a child of one wekes study in sophistrie could for shame find in his heart to bring it in place for any earnest argument, For firste if men denye him that the gates of hell do in that place signifie the deuill, then he can neuer pꝛoue it, & than is al his reason wiped quite awai. Now do thei in dede diuers old cōmentozs and doctozs of y^e church take i that place for the gates of hell, the great tirauntes and heretikes by whose persecucions and heresies (as it were by
G it, gates many a man hath gone into hel & our sauiour pꝛomiseth in the place, that neither of those, ii. gates, that is to wyt, neither painim, tirant, noz christened heretike shold pꝛeuayle against y^e church. For though thei haue destroyed & shal destroy many of y^e church, yet shal thei not be able to destroy y^e church, but y^e church shal stand & be by god pꝛeserued in despite of al their teth. And thus ye se how lone Luther special argumentes were ouerthrowen wth trouth. But if a man woulde grāt him y^e the gates of hel did here signifie the deuill yet sholde we not nede to
H grāt hi y^e the deuill, as he is called of god, by y^e name of y^e gates (which is not done for nought) doth pꝛeuail against euery mā y^e sinneth. For he y^e sinneth & riseth again out of sin (& so commeth wth in y^e gates, as yet y^e gates cannot hold hi, but y^e he bꝛeketh out of y^e gates) y^e gates do not pꝛeuail against him, but he pꝛeuaileth against y^e gates. And thus is Luthers wyse argument, which he groundeth vpon y^e text anoyded again. It appereth also y^e it is a very frātike argument. For wher he saith, y^e against y^e church of Christ, y^e gates of hel pꝛeuail not, but thei pꝛeuail against our church, y^e is to wit, all the christe people
whom

**Luthers foolish
argumēt.**

**The gates of
hell.**