The seconde boke

A lobe the eall church, under obedience of the Pope, ergo the be not of the church; this argument pretend that there is in ertb no church at all. For what church can finde a magazyn or closet in earth that doth not sune, specially if that were true that him selfe lastin amongst his other heresie where he heltht liesly that all the good workes of good men be finnes and that men suffre in that they do gode? And thus he would haue ye church to be onely a scrrete unknown foist of thelka that do not sune, yet he considerty there be none suche. And as he goth aboute to take away the ye church that is well known, making as though he would find out a better: he leueth in conclusion no church at all. And to such a fonys false endemeth they needes haue it all, that will make it a nember of onely such as be good to do not sune. For, if he should see in it alway when he is out of time, out of it wha he is in time, shoulth haue a parapetveye in it in the meaning of it at none and in a name at night. So y were in it, yet wha, or where it were who could tell. And of y once tyme no nestes grewe all such inuenconnes and contradictonis in scripture, as is before reheard. The ye church therefore must needes be the comen known multitude of christen men god and bad together, while ye church is here in ertb. For, this nette of Christes hath for the while god bides so hand. And this field of Christ beareth for the while god came and coete, till it shall at the day of dome be purifieth, all the bad cast out, the only good remaine. And therto the apostle yeote into the consorties of him that god lewne with his mother in law, he commanded that he shoulth be separate out of the church. Whiche ye preacher was after the beede done, till ye congregacion benoised, but was still for all his synne one of the church, though he was nought out of goddes favour. Christ him self said to his apostles, nowe be ye clene but not all, ye tyme we the all of his church. Albeit that one of the was as our favour said him selfe a deuil. Dyb I not (sated he) chose twelue of you and one of you is a deuil? And if there were none of the church but good men as long as they were good that had faint Peter ben onens not part of the church after that christ had appointhes him chief. But our lord in this his mytcall body of his church, carged his members, some fikke, some holl, q al at schelp. For, they be not for every tyme calde of the body, but as they see for fee of infectio out of, or else willing he do separate the selfe as do these heretikes, that other refuse the church willyng the selfe, or else for their ordinaries he put out. For, till their stubb自动化harthes do shew them inculcable, that body beryth the yet aboute fikke and noughty cap coile as the he, to prove whether the warmnes of grace going thorough thes whole mysticall body of christes church might get per and hope for some lyfe in them. But when the tyme shall come that this church shall haue her place and haue heaven for her dwelling in feue of earth, after the final judgmen pronounced and giue wha god shal in his spouse this church of christ enter into the pleasant wedding chamber to the bed of eternal rest, than that there shall a scabbed body scale clen of, the body body of christes holy church remaine pure, clene a glorious about them, in all of spot, which is (as for the while I was be, as long as thither is) scabbed as ever was job, a wet her loving spouse lewth her not, but continually goth aboute by many manner meedepnes, sone better, some sweate, some eally, some gremoes, some pleasant, some painfull to cure her.

The v. chapter.

The author yet theretheto conclude that this comen knowe multitude of cristern nations not cut of, sakt of by hersiphe be the very church of Christ good men and bad together.

And finally to put out of question which is christes very church, with it is agreed betwene b and graunted thtat our christen name we knowe the a conclusively very true, by the church we knowe the scripture, which church is that by which we knowe the scripture. As it is not this company congregacio of all these nations, y without faceto taken, a preception from the remnant, y felthe the name and faith of christ? By this church know we the scripture, and this is y very church, y thys hath bego at chisto, y hath had hym for they; hed y sal Peter his biacr after him y hel under him, y alway lync, y successor of the church, continualy y houe had his holy faith y his blessed latozete y his holy scripture delivereth, hede y colored therein by god y his holy spirit. And albe it the nations fail away, yet likeweise as how.
The seconde boke,

A many boughes to ever fall from the tree, though they make no douce which is very tre, aboute time of them were planted again in another place and grew to a greater that it once was, this right to while we see well know the all capnies sectes of heretikes, sectes of sectes, how great the growth, came out of this church. Soe I make of, we know evermore, the heretikes be they that bee ierred, the church the flock at the end out of. And this one the church of Christ is the vine, Christ the root of the gospel, which he took for his body mystical, and that every branch thereof is tree, leseth his purely nourishing, we must needs well know that all these branches of heretikes fallen from the church, the vine of Christes mystical body, some were new to the gene, been in deede but witherlinges to thether, soe shall they, able to serve for nothing, but for the fye.

59. The vi. chapter.

The messenger moveth, that Is 3 church is the known multitude of good men, bad together, of whom no man knoweth which be the one foot, which be a the other, that it may be an adventure that the good foot of the church be that they believe the worship of images to be voluntary, so bad for the that believe the contrary, which the author both anfore is custome.

But I had said: Sir good he, ye have in god faith fully satisfieth me concerning the such unboyled knowledge of y very church here in earth, But yet thinking me one little doubt remaineth for our principal matter.

What is that good? C Sayp shp it this, that though y very faith be in the church, the church can not erre therein, nor the church can not be deceived against y faith, in any sect of scrip ture, no sect is there (as being well understanden) both of can do trade against y faith of y church, that also y church is none other, but as ye shp.

As it is in deede, but this hole come congregacio of chrispeople good or bad, nor rating them selfs for good or bad, nor being put out for their obstinate faires, per sih it appeareth well, though y right faith be in the church, it is not in every man of the church. And though the church can not erre in such things yet some of y church may. Now someth
The second booke.

A remeth, that good men of the church be against you, ye the noughthy with you. The vii. chapter.

The author somweat doth, corroboreth the truth against the heresies holding against images, recapturing somweat briefly what hath been proved, so synnes eth ende eth thy profec of thy part.

And yet speake I nothing of all the good men, and well known for good men, s holy me, s nowe saints in heauen have condemned your part, s written against you. And your part therefore be so false against saints againe, because they set their heresies immune and condemned by their holy writings. So besides this have I nothing spoken of the general counsell, condemning your part by good substantial authorities, corrobore and corrobored by whole body of childeford, led therin, both long before, and ever since, thow the secret operatio of the holy ghost, who could never suffer as your self agreed, s church of chist to continue so whole, s so long in so damnable dolotary, as this wert sere too superstitious, s not a part of very faith, s true devotion religion. Wherefore fith I have pyped you, s the church can not err in to great a point, no against s right faith did not make the sentence of holy scripture, s also that these people that believe images to be worshipped be the very church of christ, and that of his church the god and man both both be it, s the good men both it truly, and the bad falsely, s that all the good men of side had allowed this way, s condemned the contrary, which hath also been declared for faile heresy by the whole general concile of childeford, approved by s fynst customs of all the people, beside growing into such content by gods holy spesite governred his church I never neede to go further to touch your testes or arguments to the contrary. For this fide thus proved good, it must needs follow that the other line is nought except ye harm against this any further thing to do, which ye have, never let to big it forth. For I will for some shall lose any corner of the matter unraised, as farre as we can any doubts found therein. In god faith say ye be, I am in this matter even at the hardest wall, s be not how to go further. How I assure you ye, if I could myself find any further objection, I would not fail to bring it in.

But in good faith I suppose we be wasbed in this matter as far as we can both find. And I am sure as far as ever Luther solde, s any s ever I have finde, s any thing have laid, s write on thy side. The viii. chapter.

The author entrecrit the anwer to the objections that had been before laid by the messenger, against the worship of images, s praying to saints, s going on pilgrimages, and first the author in this chapter, the objections made against praying to saints.

Doe therefore as I say, further yede, I not to go. But yet will I shew what touch the things which as ye say to many men to take the worship of images for volatary. And it so take s their opinion for reputed, they renen it a ground to think the miracles done at the images, s by invocations of saints to be illusions of the devil. And first we will begin at the saints them self. And by the way shall we speake of their relics, images, s pilgerimages, s as there shall occur rise in our matter. And s y first in good faith sauing the bokes, s writings of holy doctors do compe te these me heresies, the displeasure s anger whereof setteth the on a fire to study for the ministering of them; efficacit that so stabe in their light els would I much wonder what these heresies meant to impugne the worship of saints s esyed be to pray to them. And albeit I nowe as the cause of their mallas, pet ca I not much the less mericale of their madnes, s hew their cupl will to oply, that thei neither haue realis, s s good colour to cloke or cover it with. Fors the put in doubt whether faile s esyed be. And s pet the do, pet whether thei ca helps be. And finally if they could, pet wold they we should think it so to desire the because god ca do it better we will do it other how the they all. How wher thei doubt whether faile here be, I meruate of ye wyte ariseth, but if the thin the dead, as well in soule as body. For if thy holy soules lyne, there will no wire ma wene the wizzle, s of lesse tou s charite to me ye need their helpes, while thei be now in heuen, s thei thei bad wyle thei wer here in erth. For at y while thei never so good, pet y best was worse s y worst is now. As our sauirour laid by sain John the batifist, s there was no women soe greater that he, yet the lest y was al reip in heuen, was his better. Were s y heer that folke nill.
The second boke.

A hymn, as one both in a booke, a thing he redeth, o ye whether god by for they war both better it unto them, as one both in speaking, except we may know the meanes, we will not else believe the matter. As wise as were they would not believe he can se, because he was not perceive by what meanes he may se. Yet is he no cause or need why we fold pray to the, with god as well as will as gladly, both heart be better vs, as any set in heauie. What need you to pray any publickly, to help your feuer, or pray vs pay any surgeter to help your forse lege, with god as well, heart you can help you both, as well as well, touch you better, vs do it loner, or may a forthy his plaiters better chepe, and give you more for your hood that they for your mony. But this is his pleasure, he, that I shall be holpen by the grace of them as his instrumentes, though in deed of this he done hym selfe, and he gave the the nature to the things that he do it with. So hath it quod, I pleased god in like wise, if we that also help of his holy saentes, pray for help to them. For, that is not a mark of them equall unto god him selfe, though they do it by vs will, or power, or be at thee: intercession. Though god will, as reason is, he chiefe have no matche, yet soberbe he not one man to pray for help of another. And though the church gave, all the Judgement to vs done, yet both be delite to have his holy saentes prayeres of that honoure, at the daye of Judgement to have them for to him. As helpfull made equall to god because the people prayed hym to require his mercy and time. Were the apostles equal to God, and thereby they have prayed butox for help after his death, in his life also: And many things dyd they at folkes prayeres. And sometime they were priased unto, as adept it also, and yet could not do it, but the parties were faine to go fro the to their matther therefore. And yet was he content the they were priazed unto. And for prase thereof suffred the at mens beantite instance, pater, to do many miracles. And sometime were they priazed to be intercessions to their matther. As where they came to christ a lapo, Domine illum quia clamavit ego nos, disparche this woman for the creped lapo vs. And think ye than, he being content giving men ocation to pray to thein where they were worth hym in earth, he tole be angry if we do them as much worship what the be with him in heaven: Nay, but I think an other thing his pleasure is to have his saientes have in honour and prayed unto, they may be for: vs intercessions to his high majestie, wherein to we pressume to approache, it becometh vs well behoveth vs to make sacres of such as beath in heaven: he will dispose ones to take on us, yf we be so presumptuous malapert so love, yf upon bouldnes of familiarite to himself, we disobaine to make our intercessions his especial beloued sacres. And where saith Paul exhorteth vs to pray for other, we be glad to think it well done to pray every place man to pray for vs, should we think it well done to pray holy laimente in heaven to y same: Why y, by that reason I myself pray not only to saientes, but also to every other dead man. So may ye y, with god reason, if ye be none other likelied but he be a good man. And to finde we as I remember, in the book of saientes Gregorie, that one had help by prayer made unto a holy man late deceased which was him self yet in purgatory. So live let our lord, to let vs, we know, he was in his special favour, though he were yet in paine of his purgation. For our lord loved him nearer the leste, though he left not to, bi the order of his meriffull Justice, and therefore let no man take his trouble of seeking as a token of goddes batered, but if he bele he self good and be impatient and eull content to it. For this is a token of wrath of vengeanc, and is to the sufferer as strutelesse as painful. And in effect nothing else but the beginning of his hell even here. But on the other side if he take it patiently, it purgeth, if gladly, it is greatly merich, yf glad may he be y, with mekenes, glad of goddis punishment. Saint Ambrose, as is written by positonius lieng forHis soke fische him self of an are, cured another to his yapour, y yet he dyed of his speck be hym selfe. Wherein there was to hym more mercy a favour thew, the if him selfe had ben cure to. For nows in rede of helth he had heven, where he should never more be sick again.ary y, but I have ever herde it lapo, that we should not pray to any dead ma b ut with this condiction, if thou be a fait, thy pray for me. Thi I so, I more thee passenge to a queicke man, where I am not bode to say if thou be a god man pray for me. But this I may reasonably thin him good, while I know hym not the entery, so may I thin him that to read. Why y is, whereas eternly canonting thine.
The seconde boke.

Although it be trew: I am never anit to be canonised while I live. Ye do the better jn, nor seven prelature neither, For it would be but a busines for you. But why be they than canonised ye be. Whole yf ye be not canonised, ye may for the moys part, both pape for them, yf ye may for s to the that ben the alp. But one yf is canonised ye may pape to him to pra for you, but ye may not pra for hym. But as I remember, sale Austine faith, that be that praeteth s a martyr both s martyr inury. And of every man ye may trake well and be told some certaine, but of the yf canonised ye may then you fare.

The ninth chapter.

The messenger yet agayne objesteth against reliques. And puteth great doute au insanct. Whereunto the author maketh answer.

One ca ye, be frether. Yf ye taketh up of a mannes bones, ye letteth his carcass in a gap hire, yf than hysting his bare scalpe, make a mak a faint. And yet are there some that beyn, yf no man watch where the p. And some yen doute whiche ever they had any body at all w an. Yf marie, to recengence wythall, there be some against that haue two bodies, to lend one to some god fellow that lacketh. Yf as I sayd before, some one body lyth hole in two places far a border, yf els the mythes of the one yf be begyled. Yf for both yf places plainly afirme ye it lieth ther. And at either place there be s hire. And in ys hire they sleve a body, yf this be the body of a holy bode therby yf is it, al окружающ old wittith miracles also for yf p. Now must we confess, that either miracles at this place be falles yf done by the devill, yf elles that the same fallt had two bodies in dede. And the wet in mys minde as great a a miracle as yf great of them all. And therfore is it likely some where a bone waschippe for a relike of some holy baint, that was peradventure a bone (as Chaucer faith) of the holy rexues ther. But saufe yf also in the gospel to blame yf respons yf paristies, yf making frese the sepulcres of holy pibets, yf making thines of the graces. Whereby it appere yf he woulde not have ye dead bodies waschippe yf set in gap golden thines. And yet besides there be shal sone many mo waschippe, yf wene than yfined, man thined yf ye fin not canonised, though pe lecke yf at the regestres in Rome. And when they be hyned and canonised to, yet thi the church in the canonisation beth a meane that maye bype them, yf they stande to the recee of men both of them, yf yf of their miracies, which men may precture yf, why may it not than be, that the church be decreed in the canonisation. And yf they may for lack of true knowledge being unerstood, yf canonise for tales such felle sometime as be faild far there from. I dare not fape to much as fape fale Antioyn. For he lettereth not to fape leu: Antioyn, plainly yf many bodyes be woshipped yf faneites here in earth, whole soles be hurped in hel. Pe hauyn yf, I saw many thinges very slytely. But yet let be tikk solde reverents altogether wayes. Yf itסקeth no farther if it be a steele, yf but that we might be recoyed in some, that we should taketh faneites. And it either proueth yf there be no faneites which I sawe be blest man beff saye, yf noat if any be, they shoulde not be woshipped not pased unto. Crepe ye wold say, yf we might by possibilite mistake some, therefore we should worship none. And thab hold you by that reason never take amy phylican, yf he might happe yf a dogge leche, for lack of knowledge of the cunning. For in receodes of men ye might be as well contrace there, as here. Now suppose than kirks, that of faneites of reliques, some were trewe some were falles, yf the woship that ye would we should do to them al, yf should be bycause (that standing as they do unkonow & undisouer) ye refereth the al trewe yf all so gods well beonvelo serveines. Yf ye yf koweth of them which were trewe yf which falles, thab yf woshipp the trewe, yf trede the falles under forsc. That is no daute quod be. Than yf, if we were begyled in some, if ye no great parsel grove toward be thereby. Yf if ther came a great many of kir gaystes friends in to yor counter, yf ye yf his take made the all great ciner, if ther came amonge them unware to you some spyes that were bys mortal enemies, wering his badge, yf seming to you, yf reportted, as bys familiar frendes, whither would he blame you for yf good there ye made bys enemies, yf thank you for yf good there ye made his fredes. He would yf thinke yf ye, thank me yf yf good intrelion of the beth, yfth both semed good to me, yf both had of me their chere, but for ye ther semed his fredes and
The second boke.

And for his sake, he say we, good rest.
But I put this now, ye had an inking or else a plain warning, if some of the were bys enemies fens bys best friends, but which the were no man can tel you, what would you now do, make them all there, z honorable etc of them all, as also their having the ye beare say plainly that some of the be nought, therefore by them be walking at with sorrow. May quod he no doubt were it, but that I should be for thanks ye I cherish bys enemies for bys friends, rather then desirously to handel bys friends to his enemies. Very well z.

And this was true, although ye had warning that some of the of his enemies. But what thanks would ye be then believe, if ye should shake of both, where ye had no such warning at al, but would say that ye did not make of any of them there, because ye thought that peradventure it might be, that some were wise that they were taken for: For in such case bee you here, ye know not that any man worthy, say a fair is none, but only ye think that ye be not sure whether to bee or not. Yes quod he fain Austin as I telle you, go ye were not, ye be quod I, reckoned thervin as I telle you after. But in the mean whyle, marke me wel this, and let it enue, for a sure grounde, that all your objection is it were knew, secret not against worshiping of saints oz sayntes relites, but against the worshiping of such as were no sayntes, noz no sayntes relites.

And that after it were proved, and now that this thing, as that is in question first confessed, and agreed betweenz us, a thinge nothing able to hurt our principal matter, let us go further therein and serve.

Whether we finde any such cause of enue in any, oz have good cause to reckon on selfe sure that all be sayntes in devo, whom the church of christ hath in honour, z veneration for sayntes. First as for the authortye that ye allege of saynt Austin, I have herbe it often alledge in like wise for the same purpose. But surely that that to take ait Austin ben foule deceived. I must be boulde to say saynt Austin did never wise such sayntes, but it is a wode some in many men, mouthe, begone be mistaking, and believed without examination. For surely the sayntes whom the take the occarss which he wright in the first boke dequate do, a repeate again in his boke of that cure and care that men shoulde have for themz he be dead, think sayntes I say go forde bypze from al the purpose. For there he speakez only of costely buriyng, making of lusious sepulchres, doing of dead corps of rich men worldly worship, y carping forth entering of the body, as it plainly etcently appareh by the matter that he wright of. And surely with our lord never would among his chosen people give the glory of bys name to a morer, not never to sufre obblity among the jewes, but either he soz punished purged it oz to seuered the flock of prosessers it might well appeare where bys faithful such remained, as it did where the Samary falling to prosessy, the right synogafe of the jewes was remaiyed, in Jerusalem in Juder, bys were fall unbeliev, this holy spirite being led into bys church here to remayne z instructe it, a himselfe also ther be being a giving his special assistance into the end of bys world, should ever be unto this wise, not to be knownon in such wise to erre be deceyved, as to gyne honour to the devill in fede of him fell, oz to his enemies in fede of his friend. And therefore when the church be synzentence, synzeth the life of a man holy, oz therz it is well witnessned that god bys miracles efter bys mens blythes and the faviour in which he stadez with hym in heaven, declaring by the boodez pro visite which he dothe to many men for bys sake, that he will have him honoured and had oz; I allowed in bys church here in earth, this thing either by them that bath cure of bys church after such diligence vese, being by the canonistate declared into the people, oz peradventure without canonistate growing thereof by the holyes well known, a miracles many bene to sure a common persuation though the hole people of chistendom, that the person is accepted a reputed for an unoubted saint, he the bones translated oz not, his body foule oz not, albeit by possibility of nature it morthe be, that men were in such things deceyved as ye have said, yet we boldely make oz wel we ought in this case to trust that bys grace, a aye of god and bys holy spirite assisting bys church, hath governned the vigent of his ministers, oz enclized the members of his people to such content. And that he hard not suffered the to erre in a rig to nearly touching bys honour oz way.
A ship, either truly to be applied where hys will were it should, upon himselfe or hys holy saintes for his sake, or to be with aven then by erroneous mistaking of trouth, necessary, meete & consequent to be perceived of the church for gods honour (which kynde of trouth goods holy ghost to teach hys church) the same too, ship to bee belowe upon the, whom he would in no wise should hate it, but whom he refused for eternall shame for, the body shine out; not maketh no doubt of the layt. No man doubteth of our lady, No man doubteth of saint John the evangelist, though their bodies be not founden. And yet if they were, the were they I think no good chistian man but he would be content that they were shine out in honour.

For where as, he would take the entrance from all reliques because some were daintie, in that some saintes bed is so yeare of some the holy bodie liveth at two sundry places, it majesty for, at this that of one bede there may by some parte and other parte in the same spech of people called hebed. For at Antias is saint Johns bed the head, John baptized as men call it in taking, even they that hae been there seen it. But then if they bee asked further question thereof, they tell that the better have laced. This may well happen also and so both it happe in order, by some laying of whom in two divers countries he byers shines. And there he rebuked and reproved that in either of them be layd the holy body, the pilgrims at cell places do lake into y cophin of sainte to be ale parte. In some place peradventure laye the body, and by some occasion the body radicated thence of olde yet the kynge byven hpy with some of the reliques remaining therin.

It may well happen also there were two good holy me in divers courtsis both of onename. And peace in place may ther be for very reliques unknowne and mistamed, for in old time when me at the incurretion of infidels did hyde holy saintes reliques, at the finding againe the names happily became, some reliques might tell unknowne, or some p. adventure left; and mistake. And my self fowle at the abbaye of Sharing befowes London to my remembrance about.ire. verses past in the setting of an olde ymage in a new tabernacle, of which is image being alparied over & longe time before laid with beaten gold happened to