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If I will believe the church, that is the person whom ye be by Christ commanded to hys and believe and obey. And therefore if ye will in faith or upynge or auodynge of all banable error (that ye might fall in by mysmes derstandynge of scripture) take a yre and falsly goe, ye must in all these things hys believe and obey the church, which is as I say the perde who Christ sendeth you to for the sure solution of all such doubts, as to the ma in whose mouth he spaketh him selfe, and the holy spirit of his father in heaven. And sure this is much to be marked. For it is the perpetuall order which our lord hath continued in the governaunce of good men from the beginyng, that like as our nature first fell by pride to the disobedience of God with incorpored foreknowledge, that is to say God ever kept his man holy, with the knowledge of confession of his ignorance, by hys yre to the obedience of beliefe of certaine things, and of his done wile would here out the contrary. And therefore are we bounden not only to believe against our owne reason, but least that God should be in wright, and also that God keepeth his church without scripture against our done wylde also, to guve diligent upynge, sincere credence, and faithfull obedience to the church of Christ, concerning the telle understandyng of holy scripture, not doubting but his he hath commanded his hope to be sedy, but hath provided for them holesome more and trewe doctrine. And that he hath therefore so farre inspired the olde holy doctor of his church with the light of his grace for our instruction, that the doctrine wher-in they have agreed, and by many mans contented, is the very trewe faith and right way to heauen, being put in their impende by the holy hand of him, and for the substance in hys, that made the church of Christ all of one nomore.

Believe the church and all scripture.

C. The xxviii, chapter.

The messenger efts some objected against this, that we should believe the church in any thinge where we finde the words of scripture seemg playfully to say the contrary, or believe the olde doctors interpretaciones in any necessary article, where they seem to us to say truely to ys teere, meaning that we may percepe the scripture as
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A as well as they might. And the answer of the authors growing the authority of the old interpreters and the infallible authority of the church in God lezeth it every truth requisite to necessity of mans salvation. Which he poueth by a deduction partly depending upon natural reason.

I Clemeth me ye he, that all this ghet well we should believe the church as Christ, as long as they say as Christ faith, I so me thinketh me our Lord. But now ye they tell metales of thee alone, whereof Christ never spake words but men say made thereof in holy scripture: And the say with the prophecies of the old testament prophets, or scripturc. Notogate ad voss, or prophet. These prophecies by our lord Ie four of their own head and I set them not, 0 prophet of their own heads which I spake nothing to them. And than how much may I once say to ye, if they say me a thing, wherein Christ or holy scripture faith the crystal, I believe the church above Christ: Where that a good humble to be obedient more to men that to god: Besse ought I me thinketh to believe god above speaking in his holy scripture himself, than all the olde fathers, if they make a glose against the text. But they do not themselves for their opinions say and write, if they have them by inspiration or by revelation or by miracle. But by wisdom, study, diligence, and college master and fellow with another. By all which means men may no more perceive the sentence of scripture as well as the might.

And ye ye will pereadure say that grace holy the which I will well agree, than will I say againe that gods grace is not so farre worse out ever, but that it may as well helpe us as it holpe them. So may we be for right understanding of scripture equal with them, and pereadure one are above them. Whereby when we perceiue that they went to the and other after them, hall we then call it humilitie to to captuie and subdue our understanding, whereby God hath hapente given us light to per- ceive those errours, that lyboth in the glose given by the light of nature, and therefrom we shal so farre be lyke the light, that we shall holpe the both of our side, and tell them that them be not babble to. And therefore me thinketh where the old doe

tours of the whole church tolde me, that what God dothe, there be not, but why me believe them. But where God sayeth one thing in scripture and they tell me another, I thinketh me that I shoulde be no wise believe them. Yet good I than in somewhat ye say ye will believe the church, but not in all. In ame thing beside scripture ye tolde not, nor in the interpretation of scripture ye tolde not, and so where ye say that ye believe the church in somewhat, in very deed ye believe the church in right nought. For wherein ye beleve it ye beleve it not in the interpretation of scripture: I as touching the text ye beleve the scripture itself and not the church. I clotheth good that he the text is good enough and plaine enough nebyng the glose ye be well considerd and energey parte compared with other. Where it very good to finde any thing to playn that it should neede no glose at all. In faith that he thei make a glose to some teres, that be as plain as it is, the twillows make four. Why good I, clemeth that no glose at all, Ie traw to glose he. Doeth the devill is on it. I trille ye ye, yet though ye would believe one would tell you, that twillows two ganders made alwayes gelse, yet ye would be abou. So se ye beleved him, that woulde tell you that twillows two ganders made al wayes gelse. For therein might ye be deceived. And him would ye not believe at all, I would tell you, that twillows two ganders made alwayes haule. But ye this is a very mad man. Then shall be al the twillows twain allwayes of one kind. But gelse hyde is of diverse. Cuth ip I than very man is neither gelse nor haule, and where there is one glose yet. But now ly, the gelse the ganders be both of one kind, ye twillows two ganders not alwayes. A twillows matter ye, ye wote what I meane wel enough. I think I do ye. But I think if ye bring it forth, it will make another glose to your text, as plain as your text is, and ye will in a holy scripture have no glose at all. And yet ye not have colu- lation made of one text with another, I shew how they may be agreed together, as though all that were no glose. Yet he but would you that we should beleve the church if ye see a glose that would in no wise agree with the text, I see thys appeare playning that the text well considerd fairely cleane the contraries. To whom doth that appeare quod I so m.i. plainly
A plainly, when it appeared one to you, and to the whole church another: Yet ye see it so quad he, though holy doctors and all the whole church would tell me the contrary, me thinketh I were not bounden to beleue them, that they say it, why would ye tell me that a thynge were white which is my felth blak. COIflate quad I, ye would beleue the church in some thing. And nowe not only ye would beleue it in nothing, but also when god would the church hold be your guide, ye would nowe be tudge over the churche. And ye wol by your will be tudge whether the church in the understanding of holy scripture y God hath written to his church, do tudge a right or erre. As for your white is black never shall it be that ye shall see thing black that all other shall see white. But ye may be sure that if all other be white and ye take it so blak, your even be soe deceived. For the church will not I think agree to call it other than it seemeth to them. And much more woul it if ye should in holy scripture see better than the holy doctors and Christ to the church. But ye feb quad ye must consider that ye and I do not take of one doctrine of two, but of the sentent and conten agreement of the whole holy fathers, or that we speake not of y doctrine of one man or two in the church but of the conten of the church, we speake not of any sentence taken in any text of holy scripture, where by ye shall not doubt of question of any necesscorp article of our faith, or rule of our living. (For in other bye matter matters theretake of one text or sentence peradventure, and all good enough without warantie of the best.) But we speake of two contrary sentence ta kale as if one true, other mutt nedes be falle, as I speake concerning some necessary point of our faith or rule of our living, which is also depending upon faith is reducible thereunto. As if one wolde holde heke his bowe so he thought he no man wer bound to keep any. Such pointes, I say let us consider, they bee we speake of. And this remembereth befene us, that ye wol be somewhat so what your laying with any. CI shall not much rede quad I to speake with you in disputing, why mehies the scripture is understand, lest ye be agree with nature and diligence the grace of God mutt neded go, else no diligence of the help of nature can penasse. For I will nothing denye you, but that god maye wolle also, geue his grace nowe to us, as he gave of aide to his holy doctors, ye be as much to warntiee and no more let the impediment in our fell that was in them. I will also graunt you that we maye nowe by the same meanes by which they might be understand the scripture as well as they did than, and I will not much stricke with you for one are better. And wer it not for the finnes that we linke in, we might perece understand it better by quartre re deuce, hauing their labours therein we our therwith. But litle I am so gentile to graunt you so many thinges, I trust ye wolle graunt me this one, that plant any such point of our faith, as god woulde haue men bounden to beleue, they did understand the scripture one waye and we a nother beig the one to the other soe cleane contraerpe, that if the one were true, the other mutt neded be falle, ye wolle than graunt I saie, that ethyn they errore we. That mutt neded be quad be. Ye wolle also graunt quad I, that in suche pointes as we speake of, the error wer damnable. For we speake of these pointes onely, to the belief where god will haue be bounden. I graunt ye be. For damnable wer it such case to beleue woz. And wrong should there be, we beleue ye ther be we beleued a wrong article, because they be we thought that the scripture affirmed it, and as damnable wer it, and yet muche more, if we beleued a thiynge where we beleued that the scripture affirmed the contrary, for the beleued we that the scripture were false. This is of I very well saide, But for the more playness let vs put one example of twaine. And what point rather than the article touching the equalitie in godhead of our fanta Christ his father. For the contrary beleues were trewe, than wer this alway damnable. And plaine violatrye. Very truth quad be. Nay not quad I the other example be the matter that we have in hande, concerning sanctes reliques, epages, and pilgrimage, which thinges if it be as we say, many recket of violatrye, and that is yet worse to do the therin we do, than ye were beliefes were worse in the other poynete. And that as inuch woste, as the sanctes or epages either, be worse than the holy manheade of Christ. That is quad he very true. Than quad I let the last poynete alone because therin we
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A be all agreed, and speake of the seconde, if the old fathers take the scripture one waye and we the contrarye. Though it might be that we were able to understand the scriptures as well as they, yet if they so understands as they thought this kynde of worshipping not forbidden but comauaunted and pleasant to God, and we newe men on the other side thought it utterly forbidden and holde it; violatric; the one parte did not in deede undersande the scripture right, but were in a damnable errour. That which no man denyeth, I doubt not now quod I, but that your fast and serene well holwe

Many things might here lay for them to prove you that the errour not to. First their wittes as much as our new mens, their diligence as great, their erudition as great, their studye so serviceable, thereunto, as is the knowledge of the dayes, and the newe. Then botther, their number soe greater, their time continued longer by many ages perfeccioun, the contrary opposicions in words and their doctrine faiendes, the taken alwaye for catholike, the contrary parte for heretiques. Inde might I lye you the holinesse of their life and the plentie of their grace well appearing therby, and that our lord therefore opend they, open and sufferred and causd them to see the truth, And albeith he said therein none open miracle, nor any scripture revelation, therefor may ye lay these none allger, or pretend for the proofs of their opposicions in their interpretacion of holi scripture, yet did the secret supernatural meanes, by which his grace assiste the good men that laboure therefore, by motions insensible to the selfe, inclining them attent to the true side, and that thus sholde holpe father his by the point you speak of, and in such other, perceive the right sense of holi scripture to farce the lastwise, as the well knewe that it was not contrary to their belief. And here might I lye you also that it had bene otherwise and that they had therein damnable bene deceived, than lyeing and dying in damnable errors they could not have bene saucytes, as God had bestowed them to be by many a thousand miracle both in their lives and after their deaths. With this might I also lay a very well conclud, that is to shewe holy doctours and the church, by (as by their bookes plainly appeareth) of one fayth in this pointe and suche other, that thereby well appeareth that the church is in fayth, and is not in the understanding of the scripture that speaks of the matter as

By thynges declined, but ther cleary do cleeved that no understanding these teretes of holy scripture to the contrarye. These things as I say, are many other more might I shewe. But there was nothing put the church and the body in one case, and to the church in the other. Yet rather proue you the truth of them by the truth of the church, than the truth of the church by the truth of the. And to teme me good reason. For surely if the men were members of his church, God had his especial care upon them made especiall for the peace of his church, by whole holy corps no more lette then by any member thereof, sainte, apostle, evangelist, or other. And therefore must I get aske you againe whether the church may have any damnable errour in the faith by mistaking of scripture or otherwise. That is good he somewhat hard to tel. Now quod I somewhat in veruall that ye remember not that your fals hath agreed all ready, that these woodes of Christes spoken into Peter, I have prayed thy faith shall never fail, were not onely ment by the faith in Peter his owne person, but also by the faith of the church. For to him it was it spoken as head of the church. Yes I remember y he right well that I agreed it. But I remember also that notwithstanding mine agreement I was contente that we should enseth search again and again the matter otherwise before, wherein mine agreement should not bind me. Lo quod I that hadd I forsoned again. But let it than alone for the while and tell me this. Did not Christ entend to gather a flocke of congregation of people that should servue god and his special people? Yes y he so very truth, For so faith plain scripture of Christ in sondrie places. As where the father of the heauen faith to Christ in the psalm. Pofsines me & debo tibi gentes biredisternum, ask of me and I shall give thee the peple in number inheritance, many other places. And els undoubted ly his whole company had beene in manner frustrate and in vain. That people quod I which should be an inheritace did he entende should endure for his owne dayes only subtle he lithe here, or els that it should go forth and continue long after. Phe quod he that shall continue while the world lasteth here till domes dayes, and after in heaven eternally. Shall this people quod I have among them the knowledge and understanding what he would they shoule mille. do
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A do to please God with all? Quod quod he.

Whether shall they quod I have there knowledge for a while in the beginning and then lese it, or shall they have it so long as they continue? Here he began a little to stagger. Why quod I can ye call them his people any longer if they see the knowledge how to serve hym and please hym? Yet is he doo they doue. As they serve, as lacke servantes sometime doo, yet may they serve and doo better another time. But if they see the knowledge of their duete, this were the more which way to amend, as be that knoweth forgiveness, may fall by frailties to fornication. But this be knoweth it for nought, though he be knowed more in doing than if he had not knowen prohibicion, yet both the knowledge giveth him warming and osca of repentance and amendment, which must needs lacke if he had lost the knowledge. Upis this be granted that it must needs be that people must needs have all way knowledge how to serve and please our Lord, whereas they reaied to be his people. Is this not such a quod I called the church? Ye quod he. Then the church he is always hath and always that by ye reade they have the knowledge and understanding, how god maye be served and pleased. Truth quod he. Is quod I that knowledge fully had without the knowledge of such things as god bindeth us to believe? Nay quod he. What if we know them in suche wise quod I as we could rehearse them on our fingers ended, yet beleued be not to be true, wold this knowledge endure? In no wise quod he. For if we beleued them to be false, though we so know them that we could rehearse then by rove, ye could not no warning by them to please and serve god with them, which is the cause wherefore the church should of necessitie know them. This is quod I very well saide. Than by ye grant the church that ever due, and that it could not endure without the knowledge of such things as may please god, nor those things can be all knowen of knowledge lacked of those things that god bindeth us to believe, nor the knowledge of the any thing serue to knowledge and warning given vs of goddes pleasure, but if we not only can tel the but also beleve them, which believe ye granteth is called faith, of this it consequent soloweth that the church all waves hath and all wapes shall haue the knowledge and belief of such things as God will have it bounden to beleue.

That is true quod he, because God hath left holy scripture to the church, and therein is all, and the church beleueth that to be true. And therefore therein and thereby hath the church all that warning and learning of goddes pleasure that ye speake of, without where which it can not endure. Are ye there yet a gayne quod I? We have found by wapes proved and gaved between vs, that this knowledge and faith was before scripture and by scripture, and manny thinges of necessitie, to be both beleued and done, that are not in holy scripture. And yet after all this to long to be reported ye reowte a gayne to the little points so often confused, that nothing is learned nor knowen but by holy scripture. But noile go to and suppose it were so, what shoule ye thinke thereby? For what if quod I hadde left the scripture to the churche locked vp in a close chest, that no manne shoule have knowle therein, would that have serued? Nay parde quod he. What if he hadde left it open and written in such wise that no man could read it? That were all one quod he. What is every manne quod I could reade it and manne understand it? As little wold it serue quod he as the other. Tha by it serueth the church to learn goddes pleasure therein, and that can it not as ye grant your self, but if a church understand it, it foloweth of this that a church bindeth and serueth the. And thus ever wape for the faith and knowledge of goddes pleasure, ye see the same all knowen by the scripture, and no part thereof, yet all wape to this pointe we bring it in the end, that the church hath the sure knowledge thereof. And then that is so ye shall not as ye lately said ye should, in any direcute textes of scripture coming to make a doubtous article of our faith, so to bring it in question what we be bounden to believe, after ye have read in scripture at that can be readde and heard on both sidys all that can be saide, than take which part seemeth to your selfe most profitable.

Also if ye stand still for all that in a double, than after your better papers made to god for his grace and god in your choice, go take ye the one part at a scripture and cleene thereon, as though ye were sere by your confidence in god, that his grace had enclined your assent to the superstibe. But this he hadde shewed you plainly by reason that he had given his church
A church in all such things knowledge of the truth if we will take the sure word and put your self out of all perplexite in the point it itself, the scriptures that touch it, ye shall take for the truth that was that the church teacheth you in both to ever that matter some believe unto your self so to any man els.

The, 29. Chapter.

As the author pronouneth by scripture that God instructeth the church of Christ in every truth necessary requisite for our salvation.

A quod hee wondeth it well about. But yet made as though we would hase showed that God hath in scripture to be me, that he had and ever would tell you the church's truth in all such matters. And now by it to the point, the holy scriptures tell me y tale but men reason, and fully as I show ye before, I dare not well truth reason in matters of faith and of holy scripture. I began quod I to prove it by scripture, and ye than put me out in the beginning. However this reason hath scripture for his soundness and ground. And though it somewhat holdeth further thereon, yet is not reason always to bee mistrusted where faith standeth not against it, nor god saith not the contrary. Except reason bee so farre out of not against it, credence with you, that ye not wil not believe him ye tell you with twain make sure. I were you will exercise as one did once by a false trewe. He were he would not so, for hee heareth them by his credence. For he knew him for such a liere that he thought he might never believe his credence after, if hee heareth it once of his mouth. However quod I let us yet se whither god himselfe in scripture tell you the same tale or no. God telleth you in scripture that he would bee with his church to the end of the worlde. I thinke ye doubt not thereof. But those who bee spake to the whole church that than was and ever shall bee from the apostles days continued till the end of the world. That in good faith quod he must needs bee so. Than were this in good faith enough to I see surely purpose, yet no man doubted, whereby he will be with his church. Eternely we hold think that he would be there with; nothing, wherefore should he be with it but to keepe it and preferne it to the assistance of his gracious presence from spiritual & michiefe specially, and of all other specially to infructose and to glotiature; which was the speacial thing for which he called his church out of the Gentiles which as for moral vertues and politically they had not lacked the right cause and one of referring they relected to god, were many of them not foreboder many of us. Let us go further. Dost he not in the 39. 3. 41. Chapter of saint John againe and againe repeate, that after his going he will come againe to them. And faith he will not leave them orphanes, as fatherless children, but John 14 will come againe to them himself. Let us feade now the woldes before resevered, that he will be with them till the woldes end, and it appeareth plainly, he meets all this by his whole church that should be to the woldes end. What he laid unto them I call you strendes, for all that I have heard of my father I have made known to you, he spake as to his perpetual church and not to the Apostles alone, but if he saide to them alone these woldes also, I command that ye love one another, so that none should love one another after but only. How left the things he taught them hold by the church after hee forgotten, which was more to bee doubted than of themselves I heard it, he said unto them also. These things though I have I spoke to you abiding here with you. But the comforther which is the holy ghost whom my father hath sent me in my name he shall teach you all thing, and be with you in mindes and remembrance of all thing that I shall have said unto you. So that here be ye that ye shall againe allwaye teach the church of new, the old fellows of Chrift. And he said also to them, that this comforter, this holy goost, the spirit of truth, should be sent to abide in the for ever, which cannot be moved but of y wbole church. For the holy goost this is not sent either into earth here to dwel with the apostles for ever, for the dwelers not so long here. Now if the spirit of truth shall dwel in the church for ever. How can the church err in perceiving of the truth, in such things I mean as god will inbide them to know, shall be necessary for them to know? For all of such things went our lord, when he said that the holy goost that shall them all thing. For as saint Pauls faith, the manifestation and the working of holy spirits is to the utilitie and profit. This holy goost...
A spirite also was not promised by our savioyr Christ, that he shoulde only tell his church again his workes, but he saide further, I have quodd ye, besides al thy many things to saye to you, but ye be not able to here them now. But when he saith that is the spirit of truth, he saileth you into all truth. I oure loye saile not that the holy ghost holde wise to his church all truth, but he should be howindered by special inspiration and inclination of their hearts into all truth, in which must rodes be conceived both illumination and right belief.

Befor of every necessary artticle, and of the right and true sense of holy scripture, as farre as shall bee requisite to conferre on the church for any damnable error. How than the holy ghost shall by gods promisse, see for this purpose abideth in the church to ever, and Christes himself hath also saide that he wyl not leue his church as orphans, but will come himself, and be with it unto the end of the world, and specially that his father is in him, and he is in his father, and his father and he be both one thing, notboth the one parson, but both one habitation, with the holy ghost the one god, that must it needs folowe that to the wordes ende, ther is to the church resided the whole thing.

The whole spirite being to his churche perpetually, howe can it at any time fall from true faith to false errours and heresies?

The 30. Chapter.

Whereas the messenger had thought before, yet so hard to beleue an this certainly hale hale scripture, but though the scripture did agree therein and command it, the author sheweth that sauing for the authority of the church, none could not know what scripture they should beleue.

And heres it sheweth that God will not suffer the church to bee deceived in this choice of a very scripture of god from any counterfeite.

Dive is it I suppose well and cerlye proved by scripture the thing that I promis, that is to saye that the church can not err in any such fundamental article as God will have bounden to beleue. But yet so as muche as ye regard nothing but scripture onelye, this woulde I have wroght of you, whether ye beleue that Christ was borne of a bridegree. What else be ye, why beleue you that good I? The gospell thought me to quodd he, to what it doth not quodd I, was more than youre Crede out of credence, and ye be apprizing your selfe with him. The Crede quodd he is a thing by it self, ye is it quodd no part of the gospell as the water wotter is. And yet I think, ye gospell hadde never beene written, ye wold have beleued your Crede. So thynke I too quodd he. And wherefore quodd I, but to, because the churche should have he-wed you to. But let our Crede alone a whole and go we to the gospell selfe. Whiche gospell tellid you that Christ was borne of a virgin? The gospell of fатель Luke, quodd he. Howe know you that quodd I? Foz I quodd it to ye in the booke. Per quodd I suche a booke. But howe knowe you that tale Luke made it? Howe know I quodd be other bookes, but by that they bear the names of their authours write? ther knowe you it well therby quodd I. Whiche booke be ther that have false inscriptions, and are not the bookes of them that be named up. That to truth quodd he. But yet though men did peradventure err and fail in the name, as ye hold repete a booke of stories to be made by Titus Litus, which he never made but some other honest Connor man yet owe the bookes neither lesses eligiament nor lesses true heresye. Foz in like wise if the churche byd mistake the verpe name of some Evangelist and gospell, yet were the gospell neuer the leste true. That is quodd I wil say. But howe be sure that the matter of the boke is true. Pasy quod he to Iam, that is quodd I the reason that a make layerd to her other knowledge of her maydenhead. But she could tell another how the knowed the bath it, seeing that the is lothe to come to see as to see a knowen? she could tel how the might lese it. But here is no suche scare. Let me therefore where by not yet that the matter of that boke is true? I thynke quod be that god the knoweth me. That is well thought? I. But he tolde it you not unlike to mouth. So quod he. But he hath tolde it to other in the beginning of it. This was well knowen in the beginning when he wrot it. And he was known and believed by his lyving, and the miracles that god did for him. And after that it was once known, the knowledge wente forth from manne to manne, and God hath so wroght.
The first Book.

A thought with be that the helene it be cause the whole Church hath always done so to our days. Do worse come you good to the better pope, for many things hath been true, that in pro-claee after bath lette to be believed. And many a thing hath in beginning been known to false, and yet bath after hopp to be believed. But the gospels is holy scripture, god pioneth that though pcal some of it may perish and be lost, whereby they might have harme, but not fall in errour, for the faith shoule (and though g scriptures were all gone) yet shall he never utter his church to be deceived in that pointe, that they shall take solye scripture and bookes that is not. And therefore saith holy father Anstine, I would not believe the ghost, but if it were for the church. And he libeth good reason. For were it not for the spirit of God keeping the truth there in his church, who could be sure which one were the very gospels? There were many that wrote the gospels. Yet had the church by secrete instructe of god, recited the remanent and chosen out these three, for the sure unstou-dred trewe. That is good to see, this is as I so far to say, that Luther himself isEden of necessitie to grant this, our he perspicue that there were none holy nor sentence in scripture telke, y church might be suftered by god to be deceived in that pointe, and to take solye holy scripture and bookes that were in bebe wor. And therefore be uniforme that this must nedes be a true fastible begred that God hath given this giftte unto his church, that his church can alway dis crene the woode of god from the word of mene. In good faith quod he, that must nedes he, of us all would faille. And yet that would believe the church in nothing, nor gave the cadeuce to the tradition of the church, but it is veriproue by scripture, nott (it was pioned to you, that ye could not believe the scripture, but it were prove to be scripture by the judgement and tradition of the church. So quod he, but why have I have learned once of the church, that it is holy scripture and the worde of God, than I believe it better than I believe all the church. I might by a light personal knowne much more subs cuffian man. And yet when I know him, I will believe in much better than I know, by whom I know him, if they layed in a tale and were contrary. Good reason.

The second Chapter.

In that the church can not err in the choise of the true scripture. And thour poutth by the reason whiche the kinges highnes in his noble and mooste famous booke obiecteth against Luther, that the church cannot err in the necceratye understanding of scripture. And finally the author in this chapter both briefly recaptures certaine of the principal pointes that he before pioned. And therewith endeth the first book.
The first Booke.

Et wond red I quod I sate you one thing, whereby you assent, that you will not, Christ suffer his church to be deceived in the understanding of holy scripture, as of other writing, and suffer them to take a book of holy scripture, that were none in the wise: let men might quod he, of some false books reputed of holy scripture, have great occasion gotten them to conceive the worse doctrine and worse opinions of the faith, if God would suffer his church to take a false deuiled book for holy scripture, and for his own holy woordes. Pe is what I verpe trouble. Note what ye in the beste scripture he should suffer his church mistake the ber e sentence in a matter substanical of our faith, wer they not in like parel to fall by false understanding in to like errors, or the might by false wpyntings? Pe is that they were quod he. Forwouds quod 3, so were they and in much nore. For in a false book missetaken for scripture, though they have et in newer to high reverence for some good things that they found in it, and thereby should have great occasion to beleue false errors written in the same, yet hating as the church alway that haue, the true faith, sethe in heart, the should finde many mistakes to kepe out errors. But nowe ye false they should understand the true scripture, there were no wape to scape fro damnable errors, and therefore may I say to you, as the hynes higness might prudely take unto Luther, soth god will not suffer his church to misstake a book of scripture, for peril of damnable errors that might ensue thereon, and like peril may there ensue by the misconstruing of the sentence as by the misinterpreting of the boke, it nufe nede solwe that God will in thynges of our faith no more suffer the to take a false sentence for true, than to take a false book fro scripture. And with this reason his higness conclued hyn to cleere, that he durste never since for commonplace that points againe, nor any colour could be done, but that upon his own confesstion in al sub: vanciall points concerning the faith of knowledge of vertue pleasant to god the church hath to right understand the scripture, that it wole and true pres:eth, that no terte therein to be right understand, against any article that the church beleueth; fo thing to bee beleueth of necessity. And this point byrte he never since touch not, make anuntwer thereto, but that the hynes higness with this one pointe alone plainly turneth up and delovert the grounde and foundation of al hereticals that Luther would have beleueth. And therefore of all things had Luther gretly caute to answere this pointe earned: s, and would undoubtedly he had will, how, surely ye your friend I mercuple not though he did not. For this pointe is to clere he could not, and I am herein fully satisfied. Than be ye quod I satisfieth in this alfo, that the faith of the church is a right rule to cary with you to y tru: of scripture, to shafe you understand a right rule to dyng of the texts by, and so to take the the more of as they make alwayes agree ther with, that we may, all. Be it quod he. Than are ye quod I also sulfre answere in this that where ye saide ye should not beleue the church telling a tale of their owne, but onely telling you scripture, ye nowe perceiue that in suche things as we speake of, that is to witte necesasry points of our faith, if they tell you a tale which if it were false were damnable, ye must beleue and make sure that by the church can not in suche things err, it is very true all that the church in suche things telleth you. And that it is not ther owne worde, but the word of god though it bee not in scripture. That appeareth well quod he. Than are ye quod I, as sulfre satisfied that where ye late ye saide that it were a disobedience to god and preferring of the church before himself, if he that beleue the church in suche things as god in his holy Scripture lapeth hymselfe the contrary, ye nowe perceiue, it can in no wise be so. But onely his church in suche things as we speake of cannot err, it is impossible that the scripture of God can be contrary to the faith of the church. That is very true quod he. Than it is as trewe quod I, that ye see further sulfre answere in the principall pointe that the scriptures laped agayne images and pilgramagine and bowchhip of sainctes, make nothing agaynst them. And all that those things, images I meanes pilgramages, and paling to sainctes, are thinges good and to be hadde in our soule in Christes Church, by the church beleueth so. Wherfore as ye graunte and see caute why ye shoulde graunte, can in suche points not be suffered for the special assistance of god and