The seconde booke.

A and instruction of the holy ghost to talke in errour. And so bee we for this matter at laste with suche worke comen to an ende. And therefore will we nowe to dinne. And youre other objections that ye haue laied, by whiche ye wold prove those things reprouable and make the same profane, which ye deffered afore, those will we talk of after dinner. By my truthe quod he, I haue another tale to tell you that all this greere granted toonely to get into as muche un-certaintye as we were in before. Pe quod I than haue we well walked after the balade. The further I go the more behende. I praye you what thing is that. For that long I to heare peters we goo. Haue quod he it were better pe byne splitte. My Ladie will I wone bee angryte with me, that I haue you to longe therefore. For I holde it nowe well towarde twelwe. And yet more an greye woulde ware with me, if I shoulde make you sit and mowe at your meat, pe woulde I wote well mowe on the matter if ye wold what it was. If I were quod I lyke my tower I shoulde mowe more thence now and eat no meat for longing to knowe. But comen than let vs bye ceste, and vs halfe tell vs after.

The end of the first booke.

C The seconde booke.

36. The first chapter.

D The messenger recapitellinge cer-
taxe things before powned, and for his parte agreyng that the Church of Christe can not in anye necessa-
ry article of the faith fall in anye dam-
nable erroute, dothe putte in doubt
and question, whiche is the byre
church of Christe allegyng that the
paradysus whome we cal he-
ryques wilte taye that them fste is
the Church and wos not. Whereas
the authoure heveth the contrarye,
declaryng whereby we maye knowe
that they cannot be the church.
A church was as well God's own house as was holy scripture itself, and of as great authority, and that no prudent man would presume to type examine, and judge the Catholic faith of Christ's church by the scripture, but by the Catholic faith of Christ's church should examine and expound the words of scripture. And if in the study of scripture this were true way, wherein the light of the old holy doctors, whereby we are assured that the church hath no more the same faith and point of that it had of old, every age and every time. And in this part thereof yet again and holy scripture that the church by the teaching of God and the holy ghost the right understanding of scripture, in all points are of necessity to be known. And thereupon these tenets are deduced and proved, as in no other scripture well understood could stand against the worshipping of images and relics, and the feasting of pilgrimages, but that all these things be well proved good and pleasant to God, and the miracles done in such places, done by God, since his special assistance to himself and instructed his church in so great and so substantial an article, so highly touching the honor and dishonor of God, that it cannot be suffered to fall to superstition and pollute the honor of faith and honor done to God. And this is quod be as far as I remember it whole and the effect of all that hath been proved between us. Very true ye.

And this is of you very well remembered, and well and commonly reversed. But now quod be all this grace granted we be the more. Why so quod be: Mary quod be, for a man that believed the worshipping of images to be wrong and unlawful might grant that, that the church both not err, and that the church hath the right faith, and that the church both not mistake scripture. And when all this was agreed, he might say, that the church would not believe, as ye say it doth. For he might be happened by the company to see people that they take it for; and say that it is the people that believe it because they believe, which is to wit, all these kinds of woods hippoc and wyong, and that believe whom they take for the church to believe without it. He and his company, if he be the church, he must tell where his followers be. Why so quod he: plenteous would ask you and me where the church is, we could tell no one place but many divers countries. Lete hym quod he: in like wise alligne thine companions that be known for congregations together in divers countries. Why quod he: in the beginning and a good while after, the church of Christ in every place by name it selfe, that men could not tell in any country where they were, nor how the come out and how themselves. That was in the beginning quod I, whyle the perfection lasted. But when the perfection ceased, it was some known in every country where the church was. Warpe quod he: if I should take that part, I should be perplexed that in that case it is so, and that the church is that companion of adventure that pe (which call you self the church) doth like to call heretics, which none does know one another well enough, and call themselfs and their fellows about the world the brave church, though they be not so false as it openly, because that pe (that call you self the church and them heretics) do perfecer them as the church of the Paphlunus did in the beginning. And therefore they do so like themselfe as the church did in the beginning. But and ype would cease youre persecution once, and lette them live in reste, pe should see them warpe together so fast, they should soon ther the church with a brute fanger. The might quod I, people adventure thone a byname withina while, if they were sufferers, and the church that the long desprea unto the spirit, of God, eat from malignity, I hate the church of malicious menne. But they shall yet their themselfe as the church of Christ. The church of Christ wherefore it was in all the perfection, used to come together to the preaching and prayer, though it were pietle in woods or secret place. They also also the sacraments among them selfe, as baptism, confirmation, matrimony, holy water, priestes, the change and thighes among them, fatlines, biggles kepte, the Sundayes halowed, the Massaye, holy squete songe, and they people housed as well appeared not onely by the foyces of the Church, but also of the paphlunus. And parcell well appeared by a pittle of Plunye written to the Emperor the of Spain. And suche thinges muste ther be therein, psitt be any church.
The seconde Booke.

A as congregation of Christ,  

Ther were these people  

beak of abasse NO rocke those 

amog themmelle, and therfore 

be the churche of Christ. They 

peach th 

be patronam they doe in our churches. 

This 

planke perforce, that thei can't 

be the churche of Christ. For the churc 

of Christ ever fled and forabare the tem 

ples in which poold and manmade 

were. 

And also it was a planke of 

Christes faith to doe anye observance 

there, though they did it only with their 

body for greater, and thought the contra 

ry with their heart. For our lord char 

he that opene me before the word; I 

will opene him before my father in he 

aven. And holy scripture faith, spiritus falsis 

esse et falsi. The holy ghost seere fars 

swarming. But these men whom ye call 

the church, come to the churches where 

the images be, which they take for pools 

and there they come to fornace with as, 

who they take for poollers. And where 

they bake among themselves that doe 

nought, they leap out of a biting paine into 

the ye. 

For in Sarony thole and among all the 

Lutherans there is no such bath as 

many words. And all as wise as wilde 

geese. And as late as them began, yet be 

the bath the 

there not only as many secte of the 

importance of 

as men, but also the marks themselves 

change they use to make them the 

opinions every where and went here where 

to holde them. Some are also in fame 

case. One faith in the town, another 

in the field. One in Psage, another in 

the next town. And yet in Psage it self 

one faith in one strete, another in the next 

So that if ye assigne it in Boheme, ye 
must tell in what town. And if ye name 
a town, ye must ye tell in what strete. 

And yet all the knowledge that they can 

not have the sectes intimites, but 

by chuns and thunders as he made by authorities 

be made from the Pope 

which is under Christ by waye & the head 

of our churche.

The 2 Chapter.

The author knoweth that no secte of 

lurch as the church taketh for here 

ties, can be the church, for all 

as the church was before them all, 

as the tree to which all those by the 

branches be fallen.

But none of all these can bee 

the church shall well appeare 

also by another mean. Wheth 

er yole yolle that the spe 

churche and congregation 

of Christ was before all the churche 

sectes of heretics. Or the church 

churche before the churche of Christ.
The second Book.

A man goeth there might be some church of heretics before the church of Christ. For there might be some among the Jews before the church of Christ. And such as were the Sadducees that believed not the resurrection nor the immortality of the soul. If we should go to that reckoning, we might setch the church of Christ farre above, and begin it at Adam. For the faith of the good man to the last, all shall in conclusion bee his churche triumphant in heaven. But I speke of Christes church nowe, as of y congregations being his name, and having his right faith, and being begunne to be gathered by himselfe and sied abode by his apostles hath both and shall till his comming to the dreadfull day, continue still in this world, whither was this churche before all the churches and congregations of heresiques, ye some one of them before it? Nay verily I think it was before the all. Whereby may we see that there was an heresique false, and was the heresiques came out of it. That is quod I true, for ther to be none heresiques not by being stedfast, and after comming out. And it appeareth by the gospel, in which the good houblanbeck man went fast to lowe his sode, and when he had lowed good seede, than the enemie lowed his coupl after, and they grew up together. It appeareth also by the Apostles and Holy Evangelists faite John, where he faide of heretiques in nobis profectis, sed non erant in nobis. That be gone be laid out of vs, but the were none of vs meaning that, that they professed the self apsly for heretiques, ye, being such in bebe, the churche of Christ is a people of one faith, these folke haue another special faith by the selfe baring and gaininglye of the churche, though they bee for the whole in it. So it is now that any member of that body till it bee cut off, so fere of corruption of the remnante hangeth on it in a manner, and some little light of that bane by the spirit of god, by holde ther body of his church, being ever in case to take occasion of amendment by some vertue of that wholesome moisture of gods grace, that specially holde about that holy body. But ther is by the profession of hersides and insolite, full of from body or for fear of corrupting the remnante be by curse call out of the body, they playfully dyed and ther ther. Dire fiantur sapere hymelle, I am
The second book.

The church of Christ. That is very true, indeed. Well quod I, yet be true, as it is to be, than can nor, nor be the right church. For it be the right church, for that we call the church that believeth as inhereth, was there before the first. And never had any church of heresites yet, but it was built by our church to their hands. So that it is evidently none of all them can be Christ's church, but Christ's church must needs be that church that was before all them, and out of which all they have spunged, and since seceded itself, which is the church that all they denote not, to believe against them, the points which we believe and they repose.

The 3. Chapter.

The messenger thought that the first church's pedigree was not the people that we take, but a secret unknown faith of the only, as by bee predicate to bee sauced. Therefore the author and sects and bodies that it can not be.

Graduante quod be there might be false, that it doth not not to all and any place, where the very church of Christ's congregation is. But such place is indifferent thereto, it may be that all the good men and chosen people of God, that be predicated to bee sauced, in what part soever ther be, so, how so ever the bee scattered, here or there, one, two or two, three or three, that these be the very church of Christ. And bee in this world unknown as yet, while the church doth but wander in the pilgrimage of this present life. Mary of this age growing, it was to waste. And the church in this place, he is there that he is, the church must needs grant, that the very church of Christ is neither be decreed in the right faith, not mistake holy scripture or misunderstand, to the introduction of inscribed and false belief, and this groundly found all the heresies themselves are true and false, that they perceive well except they would open up and utter the being of Christ altogether, it can not be undermined. And this they manifestly see that, and as evident they see also that the church (which is the very church in this place) denieth all they say, whereof the church can not err in decided the trouble, it must needs for

love that they mistake themselves at the whole matter, and be quite in a wrong way, therefore they desire to be sure for the church the people that be known for the church. And so be not another they neyer knew what not, because in the very a church all is spiritual, that theyleave therein at length neither God nor good manne. And so be the place where there be none therein, but they that be predesinate to be saved, if the question were of the church triumphant in heaven, and therefore goeth their frame as farre west for the place that would sete it on, as heaven and earth stand a ponder. For Christ would I wit if the church bee none but those that be predestinate, whether all that bee predesinate bee members thereof? Why not quod I. Than quod I, that is, that is predesinate to be saved, whether the be or not, that is, this times or times in his days? What is that may quod I? Have here not quod I, bee all dyers times to his days in a wrong belief and false here, and after issue, repent, and amend, and to bee saved at last as God hath predesinate hym to bee. What than quod I? Mary of this, see than shall it follow, that shall bee a member of the very church and so shall continue, and never can be cut out being a stark heretic. Pet quod I, he is at that, while a quick member of the church, by reason of God's predication, little though he bee not sure, yet it is in deed sure, that he is and ever shall be none of the very church. It is quod I sure in deed and well known, he shall to bee. And as sure it is that for the while he is not, except that all things that ever shall bee, in all ready present in deed, as it is present to goddes knowledge. And thus were taunted Paulus as good, while he was a perfectus, as what he was apostle. And as hereby a member of Christ's church or he was borne, as he is now in heaven. Well quod I, though that this errant one all these that be living and predesinate to be saved bee not in it, yet may it be that there bee none other in it than predesinates, but it may be quod I that as men be changeable, bee that is predesinate may be many times in his life thought.

and he shall at last fail to sin, although he be finally cast himself away, shall
The second Book.

In some time of his life he was good, and therefore for the time in good's favour. For he had no hatred to man, so that he shall, but for that malicious will that he hath, hath had all repute. And thus shall there by this reason be good men out of Christ's church, so ought the men therein, faithfull men out of it, heretics in it, and both the one and the other without reason of good cause why.

The 4. Chapter.

The messenger moveth you though the church be the number of folk only pretended to bliss, yet may it be the number of good and well believing folk here and there, unknown, which may be the number, those whom we denounced for heretics, holding opinions against ymagery. Whereof the author pro-

El quod il est positum, it is the church of Christ, as it will hereafter be a right line well whereunto they be though the world know them, and though we know but the faith of Christ, we know who he is, and Christ faith, pагainst his church the gates of hell shall not prevail, but the gates of hell shall prevail against Christ. And therefore it appeareth clear that there are many persons in his church that are here none of his Church but good folk. And into them our Lord is present and kepeth them fro errors, and guideth them right under-standeing of his holy scriptures. And where the be forred not, how few they be together maketh no matter. For our faith, where is ever be, it is gathered together in my name, there am I also among the. For so is his best church here and there of many good men to the world unknown, and to himselfe well known. And though the be fewe in comparison, yet make they about in all the world a good mappe among them. As god said what the children of Israel were fallen to idolatry and worshipped the pool Baal so farre north, that it seemed all were in the case, and men knew not who were otherwise, yet said unto the as appeareth in the xiv. chapter the third book of the kings. I will forgive my selue, bit. Y that have not bowed they knees before Baal. So that where the li

nagoge and churche was there, it was unknown to man, but it was well known to God. And they were not his church that seemed to bee but a company gathered that no man was ware of, nor would have went. And so may it appear, and nourish here, the churche of Christ is not, nor many tongues hath not bene the peoples frenzy to be the church, but some good men scattered here and there, unknown, till God gather them together and make them know, and happen in those that believe against images and whom we now call heretics. This is quod 1. a reason that Luther made himself known, by which he would bring the very church of Christ out of knowleage, and would put it in doubt whether the laities that the church honoureth, were good men, nay, and would it might some peradventure may, but they were happily not good. But the good men and laities in bode, were some other whom the world for they were lewd and living reputed for nought. But where be laity the church of the synagogue of the right belief was not unknown. For it was well known in Persia and Judea, though it was so unknown who were faithfull in Samaria. And scripture also faith not that these be, whom he would have yet in Israell that had not bowed their knees before Baal, were secret and unknown, but he faith only that such a number of such folk he would leue. But now for our purpose truly he will have the very church a secret unknown, not a company a congregation, but a scattered number of only good men, will you that those good men which after your retrenchon make very church that have the same faith and none other than we have, which be now reputed for the church, or else a faith and belief different? What is that have the fame p her pary quod I than will your new bilded church nothing help you purpose. But then shall as fast confirm the worship of ymagery, paying to saithes, and seeking to pilgrimages as we. And as deeply condemne for hereby your opinion to the contrary. That is very truth quod he. But it may be that of very church, the faith and believe shall be, that all these things are errorous and as playl idolatry as was the worshipping of Baal. If that were so good I than had Christe not kept by men thousands from the worship of Baal, in all the regions that were the name of
The seconde Booke.

Also they would not truss the scriptures nor rehen that they had the right books of scripture amonge false sectes, but would liste to receave the true scripture of the right and true church. And thus here it appeared pitt it were thus, God hadde lefte none ordinarie waye for his gospel and saiche to be taught. But lette goe these infectes and speake of our selfe, which are, if this way wer crewe, as false as they. Where be than preachers of this very church? Howe preache and teacheth as better? For it is no church if it haue no preachers. It hath quod he some that preach sometim, but ye will not suffer them, ye punish them and burne them. Say quod I, they bee saier than so, they will not be burned for us, they will rather turue on a booke that they never had so, or elles that they will no more say so. And in this appeareth that there is no suche secte, or sect., or church of Christ, that haue anye opinions of the very church. For the very church hath no secte that hath abinde by theye faith, and they preache, and woulde never goo back with goddes wordes to dye therefore, and this church that you be of, that take your church. For sectes haue hadde many suche marties therein, that belieued as we doe against your opinions, as appeareth by the histories by many of their books, where as of your secte, or secte, I never yet founde or heare of any one in my life, but he would scour the faith to save his lyfe. Where bee all your priestes and your bishops? For suche must they haue if the be the church of Christ. 

Sectes come to the faith, and of whomse shoulde they haere it? For they beynge warned before that there were many sectes other where, and but one true church, woulde never bee so madde to learene of them that they mighte were wreong. And howe should thei now come to the right, when the true church is unknown? They mighte quod he take the scripture, that should quod I, bee and goe and preache to Chistians that could not understande without a reader. And than pitt they take a wronge reader of a wynges church, all were marre. And
The second Book.

It is well set forth and opened by the holy doctor, and glorious martyr saint Cyril, in his epistle against Paucaetan. When our Saviour faith also that he which would not amend by his saint doth think himself a meritorious godly man, that there can be no man of the church but be that, for this argument he maketh. Christ himself that the gates of hell shall not prevail against the church, but the gates of hell is nothing but the devil, and he prevails against all folk that sin, ergo no folk that sin be the church. Luther for his protestant argument it is a wisdome to see what book the man maketh, that he hath cleerely proved that the church is not these people whom we take for the church, because they be sinners, which arguments had so many folies and faults therein, and so much profanity and abuse, that it is more than merite, that a child of one week old, must of necessity find in his heart to bring it in place for any earned argument. For first it men dempe him that he takes the gates of hell do in that place signify the devil, that he can never prove it, that is all his reason wiped quite away. How do they in deed excuse old emonstros and doctors of the church, The gates of hell that place for the gates of hell, great terrors and heresies by whole persecutions and heresies, as it were by it, gates many a man hath gone into hell our sause promised in the place, that neither of those gates, that is to write, neither passim, trach, nor enterne, he reticeth that prevails against the church. For though they have destroyed that of frop many of the church, yet that not be able to destroy the church, but the church that faith be by preference, in despise of all their teeth. And thus ye see how none Luther's special arguments were overthrow'd to trouth. But if a man would grant him the gates of hell did here signify the devil, yet holde we not to grant it be the devil, as he is called of god, by the name of gates (which is not done), both prevail against every man, for he is fineth, it and faith again of sin to commeth in gates, as ye gates cannot hold it, but he destroyeth out of gates. Gates do not prevail against him, but he prevaileth against gates. And thus is Luther's wife argument, which he groundeth both yet another again. It appeareth also it is a very strait argument. For when he faith, against the church of Christ, gates of hell prevail not, but thou prevail against our church, that is to wit, all the Christ's people whom