

A the tother part, the perilous estate of you
 y are our frendes ther liuyng in y wret-
 ched woꝛlde: wit you very surely y this
 pestilent opinion begon againt purga-
 toꝝ, not so much greueih vs for y lacke
 that we should find therby in the relyef
 of our owne intollerable toꝛmentes, as
 doth for y loue y we beare you, y feare y
 heuines y we take for y peril y teopardy
 y should euerlastingly fal to your owne
 soules therby. For of al y heuy tidinges
 that euer we heard here, was ther neuer
 none so soꝛe smote vs to the heart, as
 here y woꝛld ware so faint i the fayth of
 Chꝛist, y any mā sholde nede now to pꝛue
 purgatoꝝ to chꝛistē mē, oꝛ that any mā
 could be foudeu, which would in so gret
 a thing so fully & fastlye believed for an
 vndouted article this. xv. C. yere, begin
 now to stagger & stand in doubt, for the
 vnwise woꝛds of any such malicious y-
 so, as is he that made the beggers suppli-
 catio. For whose answer & ful cofutacio
 it semeth vs sufficiēt, y pe may clere per-
 ceue his woꝛdes to be of litle weight,
 while pe see that y mā hath neither lear-
 ning, wisdō noꝛ god entēt: but al his vil
 vtterly grouded vps erroꝛ, euil wil & vn-
 routh. And surely this wer to vs great
 wōder if chꝛistē mē shoulde nede anye o-
 ther pꝛe in this woꝛld to repue such led-
 icious folk wā, then y only token of the
 deuils badgethich the self beare euer a-
 bout thē, y badgeth we meane of malice &
 of a very deadli deuillish hate. For wher
 as our sauioꝛ Chꝛist hath so lette loue &
 charity for y badgeth of his chꝛistē people
 that he comaūdeh euery mā so largelye
 to loue other, that his loue shold extēd &
 stretch vnto his enemy, noꝛ ther is no na-
 tural mā neither Painim, Jewe, Turk,
 noꝛ Saracene, but he wil rather spare
 his foe thā hurt his frende: this kinde of
 folk is so far falle not only frō al chꝛistē
 charitpe, but also frō all humanitie & fel-
 ling of any god affectio natural, and so
 chaged into a wild fierce cruel appetite
 moze thā brutish & bestial, that they first
 wout groud oꝛ cause take theyꝛ frendes
 for their foes, hatig y church deadly, be-
 cause it willethe their weale & labourerh
 to amēd thē: & after to do y church hurte
 whō they take for their ēmies, they labor
 to do vs much moze hurt whom they call
 fril for their frēdes. For they to get pul-
 led frō y clergy y fraile comodities of a
 litle woꝛldlye liuing, labour to haue vs
 their fathers, their mothers, their frēdes,
 and al their kin left lying in the fier here
 helpeles & foꝛgottē, they litle soꝛce howe

log. And in this they shew their affectio
 much moze vnnatural & abhominable,
 thā he that would w his sweoꝛd thruit his
 frēd thꝛough the whole body to the hard
 haft, to geue his enemy behind him a litle
 prick w the point. This waies of theirs
 wer very nought & detestable, although
 they truly mēt in dede, as much good as
 they falsly pꝛetēd. For wheras they cloke
 their cruel purpoie & intēt, vnder colour
 of a gret zele toward the comen weaith,
 which they lay to be soꝛe epaired by gret
 pompe and inordinate liuing vused in the
 church: we be so far fro the mind of defē-
 ding any such spiritual vice, carnal vn-
 cleines oꝛ woꝛldly pompe & banity vused in
 the clergy, that we would to god it were
 much lesse thā it is, not in the onlye but
 also in the tēporalitie. And there is none
 of neither soꝛte but if he were here w vs
 but one half houre, he wold set litle by al
 such woꝛldly vanities al his life after, &
 litle would he soꝛce oꝛ reche whither he
 ware silk oꝛ sackcloth. But surelye thys
 mā if he mēt wel: the faultes of euil folk
 he wold lay to the self, & not vnto y whole
 clergy. He wold also labor for amēdmēt
 & bettering, not for destruccio & vndoing
 finally. He wold hold himself win his
 boūdes, only deuising againt mens vi-
 ces, & not sturt out therw into plain & o-
 pen heresies. But surelye so hath it euer
 hitherto pꝛued, that neuer was tē, er any
 that shewd himself an ēmy to y church,
 but though he couered it neuer so close
 for y while, yet at y last alway he proued
 himself in som part of his woꝛkes so be-
 tray an enemy to y catholike faith of Chꝛist
 that mē might well perceue y his malice
 toward the clergy grew first & sprāge of
 infidelitie & lack of right belief. And of
 this point was ther neuer a clerer ensā-
 ple thā this beggers petoꝛ: which was so
 far foꝛth farled, stuffed, & swollē w such
 venemous heresies, yalbeit he loged soꝛce
 to kepe thē in for the seasō, & only to rayl
 againt y clergy & hide his enmious en-
 tēt toward the faith: yet was he not a-
 ble to cōtain & holde, but was faine for
 bzassig to puffe out one blast of his poi-
 soned sect againt vs sely soules, the god-
 nes of god dꝛiuing him to the disclosing
 & discovering of his malicious heresie,
 to thentēt pe shoulde therby perceue out of
 what vngacious groud his enemy sprāg
 that he bare againt the church. Which
 thinges once perceued & considered: man-
 nedes minish & berieue him his credence
 amōg al such as are not affectioate to-
 ward his errours & infect and benemed
 with

The badge of
 the sedicious.

Math. 5.

Enmitte to
 y church spꝛi-
 geth of iacob
 ltitie.

A lwith his mortal heresyes, & of such folke we trust he shal find very few. For surely not only among christe people & Jewes of whō the one hath, ȳ tother hath had, the perceiuing and light of faith, but also among the very miscreant & idolaters, Turkes, Saracens, and Painims, except onely such as haue so farre fallē frō the nature of man into a brutish beastly persuasion as to belieue that soule and body dye both at once, els hath alwaie ȳ remenant comely thought and believed that after the bodies dead and deceased, the soules of such as wer neither deadly dāned wretches for euer, nor on ȳ tother side, so good but that their offences done in this world hath deserued moze punishment then they hadde suffred & sustained there, wer punished and purged by pain after the death ere euer they wer admitted vnto their wealth & rest. This sayth hath alway not only faithful people had but also as we say veri miscreantes and ydolaters haue euer had a certain opinion and persuasion of the same: whyther that of the sp̄s light & reuelacion geuen of such thynges to our former fathers, there hath alway remayned a glimmering that hath gone forth fro man to man, fro one generacion to another, & so continued & kept among al people, or els ȳ nature & reaso have taught men every wher to perceiue it. For surely that they haue such belief not only by such as haue bene trauailed in many countreys among sondry sectes, but also by the old & auncient wryters that haue bene among thē, we may wel and euidently perceiue. And in good faith if neuer had there bene reuelacion geuen therof, nor other light then reason: yet presupposed the immortalitye of mans soule which no reasonable mā distrusteth, & therto agreed ȳ righteousnes of god & his goodnes which scāt ȳ deuil himself denieth, purgatory must nedes appere. For sith ȳ god of his righteousnes wil not leue s̄ unpunished, nor his goodnes wil perpetually punish the fault after the mans conuersion: it foloweth that the punishment shall be temporal. And now sith the man oftē dieth befoze such punishment had, cyther at Gods hande by some afflictio sent hym or at hys owne by due penaunce done, whiche the mosse part of people wantōly dothe for flouthe: a very child almoste may see the consequent that the punishment at the death remaynyng betwene and vndone, is to be endured and sustayned after. Whiche sythe hys maiesty is so excellent whom we haue offended, can

not of ryght and iustice be but heauye & sore. Howe yf they would peradventure as in magnifying of Goddes high godnes say, that after a mannes conuersion once to god agayne, not onely al his sin is for geuen, but al the whole payn also, or that they wyll vnder colour of enhaūcyng the merite and goodnes of Christes passion tell vs that his payn suffred for vs, standeth in stede of al our payne and penaunce, so that neyther purgatory can haue place nor any penaunce nede to be done by our self for our own sinne: these folk that so shal say, shal vnder p̄text of magnifying his mercy, not only sore minish his vertue of iustice, but also much hinder the opinion and persuasio that men haue of his goodnes. For albeit ȳ god of his great mercy maye forthwyth for geue some folk freely theyr synne and pain both without p̄iudice of his rightuousnes, either of his liberall bountye or for some respect had vnto the seruent for a lowful heart that feare and loue with help of special grace haue brought into the penitent at the time of his returne to god, and also that the bitter passio of our sauour beside the remission of the perpetuite of our pain do also lessē our purgatory and stand vs here in mercifulous high stede, yet if he should vse this point for a general rule, that at euery conuersion fro sin w̄ purpose of amendement & recourse to confession, he shal forthwyth fully for geue without the parties payne or any other recompence for the synnes committed saue onely Christes passyon payd for thē al: then should he geue gret occasio of lightnes and bold courage to sin. For when men wer once perswaded that be theyr synnes neuer so sore, neuer so many, neuer so mischieuous, neuer so long continued, yet they shal neuer beare pain therfore, but by theyr onely faith & theyr baptisine, w̄ a short returne again to god, shal haue al their sin and pain al so cleane for geue and for gotten, nothig els but only to crye hi mercy as one wo mā would ȳ tredeth on anothers train, this way wold as we said geue ȳ world great occasion and courage not only to fall boldly to synne and wretchednes, but also carelesse to continue therein, p̄sumyng vpon that thyng that suche heretikes haue perswaded vnto som mē all readye, that. iiii. or. iiii. woordes ere they dye shall sufficientely serue them to bring them straight to heauen. Wher as besydes the feare that they shoulde haue lest they shall lacke at last ȳ grace

The painims
belieued that
there was a
purgatorye.

25

C

D

The probaci-
on of purgato-
rye.

F

Ro

C

H

A to turne at all, and so for faulte of those
iii. or, iiii. wordes fall to the fyre of hell,
if they belieue therwth the thyng y^e truet^h
is helyde, that is to wit that though they
hap to haue the grace to repente & be for-
geuen the synne and so to be deliuered of
the endlesse payne of hel, yet they shall
not so frely be deliuered of purgato^{rye},
but that helyde the generall releyse of
Ch^rists whole passioⁿ extēded vnto euery
mā not after the valure therof but after
the stynt and rate appoynted by goddes
wyfedom, great and long payn abydeth
them here among vs, wherof their wil-
lingly taken penance in the wo^rlde, and
affliccion there put vnto them by God,
& there paciēty bozne and suffered with
other good dedes there in their lyfe done
by them, and finallye the mercyes and
prayers of other good folkes for them,
may minishe and abbredege the payne,
whiche wyl els holde them here wth vs in
fyre and tormentes intollerable onelye
god knoweth howe long, this thyng we
say as it is true in dede, so yf the wo^rlde
wel and firmlye for a sure truth beleue
it cānot sayle to be to many folk a good
byrdle and a sharpe bit to refraine them
from synne. And on the tother side y^e cō-
trary belief would sende many folk for-
warde to synne, and thereby in stede of
purgato^{rye} into euerlastyng paine. And
therfoze is this place of oure tempo^rall
payne of purgato^{rye} not only consonāt
vnto his righuous iustice, but also the
thyng that highlye declareth his greate
mercy and goodnes, not onely for that y^e
payn thereof though great & soze it is, is
yet lesse then our syn deserueth: but also
most especially in y^e by the feare of payn
to bee suffered and sustayned here, hys
goodnes refrayneth men from the bold-
nes of sinne and negligence of penance,
and therby kepeth and preserueth theini
from paine euerlastyng: where as the
lyght for geuenes of all together, wolde
geue occasion by boldnesse of synne and
presumpcion of easye remission, muche
people to runne downe hedling thither.
And therfoze were as we sayde y^e waye
very farre contrary not onely to goddes
iustice and righteoufnes, but also to his
goodnes and mercy. Whereupon as we
sayde befoze it musse nedes solowe that
lyth y^e pain is alway due to sinne, and is
not alway cleane for geuen without cō-
uenyent penance done, or other recon-
pēce made, nor payn is not alway done,
nor any recompence made in the mānes
lyfe, and yet the man dyscharged of hell

**Good folkes
prayers ab-
bidge y^e payn
of purgato^{rye}**

by his conuerfion, all the payne that re-
mayneth must nedes bee sustayned here
with vs in purgato^{rye}. But now if these
heretikes as they be very self willed and
wylful wyl set at nought the common
opinion and beliefe and perswasion of
almosste all the wo^rlde: and as they bee
very vnrasonable make litle force of re-
son & euer aske for scripture, as though
they beleued holy scripture, & yet when
it maketh agaynst them, they then with
falle and sonde glosas of they^r owne ma-
kyng, doe but moche and shyfte ouer in
suche a t^ryslyng maner that it may well
appeare they beleue not scripture ney-
ther: yet lythe they make as they bele-
ued scripture and nothyng els, lette vs
therfoze see whyther that purgato^{rye} do
not appeare opened & reueled vnto ch^rys-
ten people in holy scripture selfe. And
fozst it semeth very probable and lykely
that the good kyng Ch^rechas for none o-
ther cause wepte at the warnyng of hys
death geuen hym by the prophete, but
onely for the feare of purgato^{rye}. For al-
be it that diuers doctours allege diuers
causes of his heauines and lothnes at y^e
time to depart & die: yet semeth ther none
so likely as the cause that auncient doc-
tours allege, that is to wit that he was
loth to die for the feare of his estate after
his death, forasmuch as he had offended
god by ouer muche liking of hymselfe,
wherwth he wyl y^e god was displeasid wth
him & gaue him warnyng by y^e prophete,
that he should liue no lenger. Now cōsi-
dered he so y^e weighte of his offence, that
he thought & estimed y^e only losse of this
present life far vnder the iust & condigne
punishment therof, & therfoze fel in gret
dred of far sozer punishment after. But
beyng as he was a good faythful kyng,
he could not lack sure hope through his
repentance of such for geuenes, as shold
preserne him frō hell. But sith his tyme
shold be so short y^e he shold haue no ley-
sure to do penance for his fault: he ther-
foze feared y^e the remenant of his rygh-
tuous punishment shold be perfourmed
in purgato^{rye}. And therfoze wept he ten-
derly & lōged to liue lēger, y^e his satisfac-
ciō done here in the wo^rld in prayer & o-
ther god bertuous dedes, might abolishe
& weare out al y^e pain y^e els wer towarde
him here amōg vs. To which his seruēt
boone & desyre at the cōtēplacion of his
penitent heart, our lord of his high pitie
condyscended and graunted hym the
lengthyng of his lyfe, soz. xv. yeres, ma-
king hī for his farther cōfozt sure therof
by

**Heretikes are
selfwilled and
wylfull.**

Stat. 28.

A by the shew of a manifest miracle. But wherto graūted our lord that lēger life, to be bestowed vpon worldly delite & pleasure: Nay nay verely. But to thētent it might appere that it was of gods great mercy granted for the redeming of hys purgatoꝝ by good woꝝkes for his satisfaccion: he was promised by h̄ prophete not onli that he should win. iiii. daies be recovered & whole, but also that he should go into the tēple to pray. So that it may therby appeare for what ende & entēt he longed so soze for a lenger life. Now if h̄ beggers proctour oꝝ Tindall oꝝ Luther either, list to say h̄ in this poit we do but

B gesse at that good kynges mynde, and therfoze purgatoꝝ therby rather some what reasoned thā wel & surely pꝛoued, therto may we wel answer and say, that the cꝛcumstance of the matter considered with the vertuous hollines and cunnyng of such as so long ago haue taken h̄ scripture thus: that place alone is a far better pꝛofe for purgatoꝝ than euer any of them could hitherto lay agaynst it yet. For albeit this beggers proctour sayth that ryght wylse and cunning mē will saye that there is no purgatoꝝ at all, by which wylse men he meaneth Luther and Tindal and hymselfe: yet was there neuer any of them all that yet laid any substantiāll thynge either reason oꝝ

C authoritie for thē, but only iest & rāyle, and say that purgatoꝝ is a thynge of h̄ Popes own making, & that soules do nothing till domes day but lye stꝛyl & slepe. And thus tellig such wylse tales for their own part, and making mocks & moꝝwes at every thynge that maketh agāst theyꝝ soly for our part, they go forth in their euyl will and obstinacy, & with murmur & grudge of theyꝝ owne conscience, content thē self wth the only sedyng of theyꝝ malicious myndes by h̄ encrease of their faccion, of such as fal into theyꝝ feloweshyp rather of a lighte mynde and lewde pleasure to take a part, thē of any great credēce that they geue vnto thē oꝝ greatly forze whiche way they belieue. For surely if these folk wer reasonable & indifferent as it is not wel possible for thē to be, after h̄ they refuse once to belieue h̄ catholike church & in h̄ vnderstandyng of scripture leane onely to their owne wittes, but els as we say if they could wth an equal & indifferent minde consyder & weie what they heare, they should sone se their heresyꝝ repꝛoued & purgatoꝝ surely confirmed, not only by probable reason taken of the scripture as in h̄ place h̄

we reherfed you of Czechas, but also by plain & euident textes. For haue ye not h̄ woꝝdes of scripture wꝛitten in the boke of the kynges? *Domnus deducit ad inferos & reducit:* our Lord byꝛyngeth folk down into hel and byꝛyngeth them thēce agayn. But thei h̄ bee in that hel wher the damned soules be: thei be neuer deliuered thence again. Wherfoze it appeareth wel that thei whom god deliuereth and byꝛyngeth thence again, be in that part of hell that is called purgatoꝝ. What say they to h̄ woꝝdes of the prophete Zachary: *Tu quos que in sanguine testamenti tui eduxisti victos iuos de lacu in quo non erat aqua.* Thou hast in h̄ bloud of thy testamēt brought out thy boundē pꝛisoners oute of h̄ pit oꝝ lake in whiche ther was no water. In h̄ thei whō h̄ prophete ther speaketh of wer boundē, we may wel pꝛeue that thei wer in a pꝛisō of punisshment. And in that he calleth them the pꝛisoners of god, it is eth to pꝛeue that he meaneth not any that wer taken, and empꝛisoned by anye other thā the dāned spirites h̄ very gaylers of god. And in h̄ he saith that there is in that lake no water, we may wel pꝛeue that he spake it i description of that dꝛye pit of fire, wher in ther is no refreshig: For as hoat are we here as thei are in hel. And what heat, is in the pit wher ther lacketh water, our sauioꝝ himself declareth by the woꝝdes of the rich gloton lꝛig in such a lake frō whēce at sight of poze Lazarus in Abrahams bosome, he desired heuely to haue hym sent vnto him wth one dꝛop of water to refresh his tong, h̄ after al h̄ delicates that he had tasted in his life, lay ther thē soze burnyng, & neuer set halfe so muche by twenty tūne of wyne, as he set by one poze dꝛop of water. So that as we shew you, these woꝝdes of h̄ pꝛphet Zachary. Thou hast brought out thy boundē pꝛisoners out of the lake wher in is no water, do right wel appeare to be spoken of these poore empꝛisoned soules whome Christ after his bitter passion by his pꝛecious bloude wherewith he consecrated his church in his new testamēt, deliuered out of the lake of fyꝛe wher in they lay bounden for their synnes. But now is there no man that doubteth whyther Christ deliuered the damned soules out of hell oꝝ not. For in that hel is there no redemption, and in *limbo patrum* the soules were in resse. Wherfoze it appeareth clerely that those pꝛisoners whome he brought out of theyꝝ payne, he broughte onely out of purgatoꝝ. And so se these heresyꝝes purgatoꝝie clerely pꝛoued by

1. Reg. 2.

Zacha. 9

Luce. 16.

A the playn wordes of this holy prophete. Another place is there also in the old testament y putteth purgatory quite out of question. For what is plainer then the places which in the booke of the Machabees make mencion, of the deuout remembrance, prayer, almosse, and sacrifice, to be done for soules when the good and holy mā Judas Machabeus gathered mo-

2. Machab. 12.

ney among the people to buye sacryfpye withall to bee offered by for the soules of them that wer dead in h battayle. Doth not this place of scripture so openly declare the nede that we soules haue i purgatory, and the reliefe that we fynde by the prayer and suffrages of good people vpon earth, that al the heretikes y bark so fast against vs, can find neither glose nor colour to the contrary? What thist finde thei here? surely a very shameles thist, and are faine to take them to that tacheling that is their shoote anker alway, when thei find the stozme so great that thei se theyr ship goeth all to wreck. For first they vse to set some false glose to the text that is layde against them, & deny the right sence. But now if the text

The shameles boldnes of heretikes.

be so plain y thei cā haue no such colour then when they can haue no more holde but se that their part goeth al to naught, thei fall to a shameles holdenes & let not to deny the scripture & al, and sai the holy scripture which is layd against them is none holy scripture at all, as Luther playth with the godly epistle of Christs blessed apostle saint James. And euen y same do those heretikes with the authoritie of this holve booke of Machabees, they be not ashamed to say that it is not scripture. But vpon what grounde doe thei denye it for scripture, because it is not founden and accōpted for holy scripture among y Jewes? They neither doe nor can deny but that it is taken for holy scripture by the church of Chriss. For if they would deny y, both y hole church beareth witnes agaiſt them at this day,

The bookes of Machabees are approued scripture.

it also appeareth plainly by saint Hierome, saint Austin, and other olde holy doctours, that the church so toke it also in their daies & before, the wold we gladly wit of these new men these enemies we meane of ours, whither the church of Chriss be not of as great authoritie & as much to be believed in y choise & eleccō of holy scripture as the Jewes. If they wil say yes, then answer thei themselves, for then is the booke of the Machabees by the choise of the Church proued holve scripture though the Jewes neuer ac-

counted it so. Now yf they wyll say no, and wil contend that it cannot be accounted holy scripture though the church of Chriss so take it, but if the Jewes so toke it too, then go they nere to put out saynt Johns ghoſpell out of scripture too, for the Jewes neuer toke it for none. And surely yf they admit for scripture y boke that the Jewes admitted, and deny that boke to be scripture which the church of Chriss receiveth for scripture, then doe thei say that the spirite of god was more effectually present and assistente vnto y sinagoge of the Jewes in the law of hys prophete Moyses, then vnto the church of his owne onely begotten sonne in the lawe of Chrisses ghoſpell. If thei consider well the bookes of y Machabees, they shall finde suche thing therein as maye geue the good occasion to put litle doubt but that it should be of great and vnderstandable authoritie. For they shall fynde there that the great good and godly valyaunt capitayne of goddes people vpd institue and ordayne the great feaste of the dedicacion of the temple of Hierusalem called *Festum enceniorum* of the annuall institution, of whiche feast we reade nowhere els but in the booke of the Machabees. And yet fynd we that feast cuer after continued and had in honour vntyll Chrisses owne daies, and our sauour hymself went to the celebracion of that same feast, as appeareth in the ghoſpell of saynt John. So that it maye well appere that the bookes of that noble history whereof remaineth so noble a monument and remembrance, continually kept and referued so long after, and honoured by Chrisses owne precious person and testified by his holy Euāgelyſte in the booke of his holy gospel: cannot be but vndoubted trueth & of deuine authoritie. And surely if thei denie the booke of y Machabees for holy scripture because the Jewes accompt it not for suche: then shall thei by the same reason refuse y authoritie of the booke of Sapience, & proue themself insipientes. And likewise yf they take al scripture besyde the new testament to be of none other force and authoritie then it is accompted in the rule and canon of the Jewes, then shall the whole psalter of Dauid the very somme of clere and lyghtsome propheties, lesse among them great part of his authoritie, sithe it is not taken in lyke force and strength amōg y Jewes as it is i Chrisses church. If ynall for the booke of the Machabees, sithe the church of Chriss accompteth

The feaste of the Dedicatio.

John. 10.

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accounteth it for holy scripture: ther can no mā doubt therof but he that wil take away all credence and authoritie from the whole scripture of god the very gospels and al. For if these heretikes denye for holy scripture any boke y the church of Christ accounteth for holy scripture: then deny the one of the greatest foundations of al christen faith, and the thyng which their maister Martin Luther himself hath already confessed for true. For he affirmeth himself that god hath geue into the church of Christ that gyft, that the church cannot sayle surely and certainly to discerne betwene the wordes of god and the wordes of men: and that it cannot be deceived in the choise of holy scripture and reiecting of the contrary, so farforth that he confessed as he nedes muste of necessitie, that the noble doctor and glorious confessor saint Austyne saith very wel, when he sayd y he should not haue believed the gospel but for the authoritie of the church. For he had not knowen which had bene the very booke of the gospels and which not among so many as wer written, but by the authoritie of the church, whom the spirite of God assisted as it euer doth & euer shall, in the choise & receiuing of holpe scripture and reiection of the counterfeit and false. Wherby it appeareth clerely not onely by that holy doctor saint Austen but also by the confession of the archheretike Luther himselfe, that the church cannot be deceived in the choise of holy scripture & reiection of y contrary: so farforth y it neither can receue as holy scripture any boke y is none, nor reiect for other then holpe scripture any booke y is holy scripture in dede. And surely yf the church might so be deceived in y choise of holy scripture, y thei might take & aproue for holy scripture any boke y wer none, thei wode al christendom in doubt & vnurety, whither saint Johns gospel wer holy scripture or not, & so forth of al the new testament. And therfore syth as we haue shewed you by y heretikes owne confessions the church of Christ cannot be deceived in y choise & eleccion of holy scripture, by which their confession thei must nedes abyde and not flit therefro, as thei daily do chaunge and vary from their owne wordes in many other thynges, except that thei wil in the fallig fro that popnte refuse the strength and authoritie of the new testament of Christ, and sith as your self wel perceiueth also the church of Christ receiueth & taketh &

(as ye see by saint Hierom and other old holy doctours this thousande yere) hath approued and firmly believed the holy boke of the Machabees to bee one of the volumes of holy scripture, and then in y boke ye see so manifestly purgatory proued, that none heretike as shamelesse as thei be can yet for shame say the contrary but are by the plain and open wordes of that holy boke so driuen by to the harde walle, that thei can no farther but are faine to say that the booke is no parte of scripture, which thise they muste nedes forsake againe or els reuoke theyr own wordes and therwith also thauthoritie of all Chrisses ghospell: there shall if eyther reason or shame canne holde, neuer nede any farther thyng for the prouefe of purgatory to stappe the mouthes of al y heretikes that are or shall be to y wordes ende. But yet sith thei be so shameles & vnreasonable that the thyng which they can in no wyle defende, they cannot yet fynd in their proude heart to geue ouer, but when it is proued by diuers plaine textes of the old testament, then hauyng no probable reaso for their part they neuer y moze geue place to truth, but stick to their obstinate nay: let vs see whither our purpose be not proued by god & substantial authoritie in y new testamēt al so. And first let vs consider the wordes of the blessed apostle & Euangelist saint John, wher he saith. *Est peccatum usque ad mortem, non dico ut pro eo roget quis.* There is sayth he some sinne that is vnto the death, I bid not that any man shall pray for that. This sin as the interpreters agre, is vnderstanden of desperacion and impenitence: as though saint John would say, y who so depart out of this world impenitent or in dispaire, any prayer after made can neuer stand him in stede. The appeareth it clerely that sainte John meaneth that there be other which die not in such case for whō he would men should pray, because that prayer to such soules maye be profitable. But that profite can no mā take neyther beyng in heauen where it nedeth not, nor beyng in hell where it boteth not. Wherfore it appereth plain that such prayer helpeth only for purgatory: whiche they must therefore nedes graūt, except thei denye saint Jhs. What say thei to y wordes of saint John in the first chapter of the Apocalips: I haue heard saith he every creature y is in heauen & vps the earth and vnder the earth and that be in the sea & all thynges y bee in them, al these haue I heard say: bene-

The church cannot say in the choise of scripture.

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1. John. 5.

A discrecion and honoz and glozy and power for euer, be to him that is sitting in the throne, and vnto the lamb. Now wotteth euery mā well, that in hel among dāned soules is there none that geueth glozye to Chzist for the redemption of mā. For they for anger that by their own default they haue lost their part therof, and can not for proude heart take theyr faulte to themself, sal to blaspemy as the deuyl doth himself, and impute theyr synne to the fault of Gods grace, and their damnacion to the blame of his creacion. So that the prayse and glozye that is geuen by creatures in hell vnto the lambe for mannes redēpcio, is only by y soules in purgatozy, that be and shal be partners of that redēpcio: as the creatures walkyng vpon earth saylyng in the sea, that geue the honoz to Chzist for mans redēpcio, be onely the chzisten people, which loke & hope to be partners therof, and not infidels y beleue it not. But the blessed creatures in heauen geue honoz to Chzist for mans redēpcion, for that toy and pleasure that their charitie taketh in y societie and felowship of saued soules. And in this place it is a woꝛld to see the foly of some heretikes, what euasion they seke to boide from this place of scripture. They say that it is no moꝛe to be vnderstanden by soules here in purgatozy nor chzisten men lyuyng vpon earth, then by fishes in the sea, and the deuil and damned soules in hel: because the text sayth that euery creature in the sea and in hell, spake that laude and honoz to the lamb. But by this wise way might they pꝛeue, that when ye pray for all chzisten soules, ye meane to pray for our Ladies soule and for Judas too: and that our sauioꝛ whē he sent his apostles and bad them pꝛeach his ghospel to euery creature, they may beare you in hand that he bad them pꝛeache to oren & keene and their calues to, because all they be creatures. But as they wer sent to none other creature, then such as he ment of, though he spake of all, nor ye meane to pꝛai for no soules but such as haue nede & may haue help though ye speake of all: so though saint John spake of enery creature in hel, geuyng honoz to Chziste for mans redēpcion, yet mēt he but such as be in y hel in which they reioyce therein & shalbe pteners therof, which be only we in purgatozye, & not y deuils and dāned soules y blaspemye hi though their iuste punishmēt redouid against there wil to y glozy of gods righteousnes. If all this

wyll not satisfy them, wyll ye se yet an other clere place and suche as none heretike canne auoyde? Dothe not the blessed apostle saint Peter as appeareth in the seconde chapter of the Apostles actes, say of our sauioꝛ Chzist in thys wyse: *Quem deus suscitauit soluitis doloribus inferni:* In these woꝛdes he sheweth that paynes of hel wer losed. But these paynes were neither paynes of that hel in whiche the damned soules be pained, which neither wer losed then, nor neuer be losed, but be and shalbe as our sauioꝛ saith hymself euerlasting: nor these paynes y wer than losed wer not y paynes in *limbo patrum*, for there wer none to bee losed, for the good soules wer there as oure sauioꝛ sheweth himself in quiet cōfort & rest. And so appeareth it euidently, y the paynes of hell y wer losed wer onely the paynes of purgatozy which is also called hell by occasion of the latin woꝛde & the greke woꝛde both. For in these tonges (for as much as before the resurreccion of our sauioꝛ Chzist there was neuer none that ascēded vp into heauen) there was no people y any otherwise spake of soules, thē that they wer gone down beneth into the low place. And therfoꝛe in the woꝛdes of the comē crede is it said of our sauioꝛ Chzist after his passion: *Descendit ad inferna:* that is to say he disscended down beneth into the lowe places. In stede of which low places y englysh tounge hath euer vsed thys woꝛd hel. And certain is it & very sure, y Chzist descēded not into al these low places, nor into euery place of hel, but only into *limbus patrū* & purgatozy. Which two places because they be partes of habitacions of soules beneth (al which habitacions beneth haue in englysh alway be called hel) therfoꝛe are these. ii. places among other taken & cōpꝛehended vnder y name of hel. Which woꝛd hel nothing els signifyeth vnto vs in his general signification, but y habitacions of soules beneth or vnder vs in y low places vnder y ground. Albeit because *limbus patrū* & purgatozy be called in Englyshe also by their speciall names beside: therfoꝛe is most comēlye this woꝛd hel restrained to y speciall signification of y low place beneth in which y dāned soules be punished. This much haue we shewed you of this woꝛd hel, because we wold not y the comē taking therof might byyng you into any erroꝛ. So y by this place ye see pꝛeued by y plain woꝛdes of saint Peter, that Chzist at his resurreccio dyd lose and vnbind paynes in hell, whiche as we haue shewed you could

Purgatoꝛy is called heu.

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Math. 28.

A could be no where ther but i purgatoꝝ.

For in the speciall hell of dāned soules þ paines war not losed. And in *limbus patrum* was no paines to be losed. And therfore except thei deny saint Peter, they cānot deny purgatoꝝ. And yet if they denye saint Peter: we shall then alledge them saint Poule, whom thei be best content to heare of, because that of the difficultie of his writing thei catch sometime some matter of contention for the defence of their false exposition. This blessed apostle in his first epistle to the Corinthes the third chapiter, speaking of our saviour Christ the very foundation and the onely foundation of all our fayth & sal-

25 uacion, saith: If any man byld vpon this foundaciō gold, siluer, precious stones, wood, hay, or strawe: euerie mans woꝝke shall be made open, for the day of our lord shall declare it, for in the fyre it shall be shewed, & the fyre shall proue what manner of thing euerie mans woꝝke is. If a-

Every mans woꝝke shall be proued by fyre

nny mannes woꝝke that he hath builded thereon dooe abyde: he shall haue a rewarde. If any mannes woꝝke burne: he shall suffer harme, but he shall be safe, but yet as by fyre. In these woꝝdes the Apostle sheweth that likewyse as some menue abydyng vpon Christ and his verye liuelye fayth, bylde by thereupon

C suche good woꝝkes as are so good and so pure, that they bee lyke fyne golde, fyne siluer, or such fine precious stones, as when thei be cast in the fire it cā fynd no filth to fetch out of them, and therfore thei remain in the fyre safe and vnnimished, so are there some on the tother side, which though thei do not as mani other do, with noꝝ call synnes and lack of good woꝝkes, wound their faith vnto þ death, and fal fro Christe the foundation that they must bilde vpon, yet do thei abydyng vpon that foundation, bild by therupon many such simple & fraile & corruptible woꝝkes as can neuer enter heaue. And suche be venial synnes, as ydle woꝝdes,

D vain & wātō mirth, & such other thinges lyke: which be but lyke woode, hay, or strawe. Which woꝝkes when the soule after his departing out of þ woꝝld byngeth hither into purgatoꝝ: he cannot so get through it as dothe the soule whose woꝝkes were wrought cleane or fullie purged by penance ere he died. For that soule in the fyre can fele no harme, lyke as fine golde can in the fire nothing lesse of his weight. But this soule that byngeth with hym suche frayle woꝝkes ether wrought by themselfe or inserted

peradventure and myred & myddes of some good and vertuous woꝝke, as for ensample some lack peradventure sufficient atencion and hede taken by some sodayne wauerpng of the mynd in time of prayer, or some surrepcion & creppng in of vain gloꝝy and liking of their own prayle in their almes geue or other good dede done, not forthwith resisted & caste out, but kept and fedde vpon to lōg, and yet neyther so long peradventure noꝝ so great as our lord will for that thought deprivue him the merite and rewarde of his woꝝke: lo in such cases as the apostle sayth the day of our lord which is to þ whole woꝝld þ day of the general iudgement and to every man perticuler, þ day of his owne iudgement after his death, shall thew his woꝝke what maner thyng it is: þ fyre shall proue and declare. For here in purgatoꝝe lyke as the fyre cāne in the cleane soules take none hold, but they shall be therein without any maner payne or griefe: so shall it in the soules þ are vncleane and haue their woꝝkes imperfite vncleane & spotted: hastily catch, hold & kepe the faste & burne the w incelsat pain: til þ filthines of their si be cleane purged & gone, & þ shall be in som soner i som latter, as their synnes or the spottes remaining therof be moꝝe easye or moꝝe heard to get out. And y is þ thig þ Poule signifieth by the wood, hay, & strawe, of which the tone is a light flame some ended, the tother smowdꝝeth much lenger, and the third is hottest and endureth longest. But yet hath it an ende, and so shall haue at lēgth all the paines of them that shall be purged here. But whatsoeuer soule misshap to die in deadly sin & impenitent: si the he is therby fallē of for euer from our saviour Christe that was hys foundaciō, and hath builded by wꝝetched woꝝkes vpon our ghostly enemye the deuyll, wherewith he hath so thꝝoughlye poysoned hymselfe that he can neuer be purged: the fyre shall therefore lye burning vpon hym for euer, and his payne neuer lesed, noꝝ his filthy spottes neuer the moꝝe diminished. And forasmuche as ye neuer can conceiue a very right imaginaciō of these thiges which ye neuer felte, noꝝ it is not possible to fynde you anye example in the woꝝlde verye lyke vnto the paynes that selve soules fele when they be departed thence: we shall therefore putte you in remembraunce of one kynde of payne, which though it bee nothyng lyke for the quantity of the matter, yet maye it somewhat be resembled

Resembled by reason of the fashion & manner. If there were embarked manye people at once to be by ship conuayd a long iourney by Sea of suche as neuer came theron before, and shoulde happe all the way to haue the seas ryle hygh and soze wrought, and sometyme soone bypon a storme to lie long after walowing at an anker: there shoulde ye fynde dyuers fashions of folke. Som per aduenture (but of them berve fewe) so cleane from all euil humours and so well attempered of thmsel, that thei shall bee all that long byage by sea as lusty and as iocound as yf they were on lande. But far the most part shall ye see soze sicke, and yet in manny sondry manner some moze, some lesse, some lenger time diseased, & some much soner amended. And diuers that a while had went thei should haue died for pain, yet after once vomete or twayn so cleane ridde of their griefe, that they neuer fele displeasure of it after. And this happeth after as the bodye is moze or lesse disposed in it selfe thereto. But then shall ye sometyme see there some other whose bodye is so incurablye corrupted, that they shall walter and toltter, & wyngge theyr handes, and gnashe the teeth, and theyr eyen water, their head ake, theyr bodye frette, their stomake wamble, and al their bodye shiuer for paine, and yet shall neuer vomete at all: or yf they vomete, yet shall they vomite scyll and neuer fynde ease thereof. No thus fareth it as a smal thyng may be resembled to a great by y soules deceased & departed the woorld: yf such as be cleane and vnspotted can in y fyre fele no disease at all, & on the tother syde such as come thence so deadly poisoned wth sin, yf their spottes bene indelible & their filthines vnpurgeable, lye fretting & fryng in the fyre for euer. And onelye such as neither be fullye clenled nor yet soze defiled but yf the sper may frette oute yf spottes of theyr sin: of this sozt only be we yf here lye in purgatory, whiche these cruel heretikes would make you believe that we fele none harme at all: wherof yf blessed Apostle as we haue shewed you writeth vnto the Corinthians the contrary. Nowe if they would beare you in hand yf because som doctours do consider those woordes of the apofle in diuers othe senses, as they do consider in diuers senses almost euery text in scripture, sometyme after the letter, sometime mozal, & sometime otherwyle, and al to the profit and edifyng of the hearers: yf these heretikes would therefoze pretende that saynte

Poule in that place mente nothyng of purgatory, but the fyre that shall be sente before the dome, or woorldly tribulacion or some such other thing: ye shall wel vnderstand that though his woordes may be verifed and well and profitablye applyed vnto such thynges also, yet letteth that nothing these woordes to be properly by saint Poule spoken of purgatory, no moze then it letteth these woordes to be properly spoken by Christ: *Ego in flagellis la paratus sum*: & many an other verbe in the **Mat. 27.** psalter also, though yf same woordes may be wel applyed and verifed of many another man offerng himselfe patiently to the sufferance of vniust punishmente. And therfoze lest these heretikes shoulde with any such inuencions begyle you & make you believe, that we for the furtherance of our own cause expounde the apostles woordes wrong, and so make the seme to say for our part: ye shall vnderstand those woordes haue bene expounded and vnderstande of purgatory this thousande yere and moze, by the ancient holy doctours of Christs church as wel grekes as latins. And among other the greake Clarke Origene in moe places of his woorkes the one, declareth playnely that the afore remembred woordes of the apostle are spoken by the paines of purgatory. The holy confessor and great pyller of Christs church saint Austein, in diuers of his godly and crudite bookes, expoundeth that place of saint Poule to be clerely spoken of purgatory. And ouer this the blessed Pope saint Gregoery in yf fourth booke of his godly dialogues, bereth witness yf the apostle in yf place afore said wrote those woordes of purgatory. So yf ye may playnly perceiue yf this exposition is nether our deuise nor any newe founden fantasy, but a verye trueth well perceiued & witnessed by great cunnyng men & holy blessed saytes moze the a thousand yere ago. Nowe yf these heretikes wil be so made to flit in this case from saint Poule, & say they be bounde to believe nothing but only the gospel: let vs then yet see farther whither we may not plainly proue you purgatory by other woordes of the gospell self. Doth not our blessed sauioz himselfe say that there is a certayn synne which a man maye so commit agaynst the holy gost, that it shall neuer be remitted nor forgivene neyther in this woorld, nor in the woorld to come? Nowe as for to dyspute what manner synne that shoulde be, bothe the matter were berpe heard, and also we shall