The appllication.

A the other parte, the perious estate of you, who are our friends thir living in y'wretched world: if you very surely of this pestilent opinion begun against purgatory, not so much greatly. And so, that we should find the relief of our own intolerable tormentes, as both for y'love we have yours, y'eat, y'heines we take for y'peril. By which you should everlastingly fail to your own soules thersby, soe al y'hein tidings that ever we heard here, was the neuer none so to xnote to the heart, as to here we were so so saint the safety of Christ, and any may hold wee now to use purgatory to Christ, me, so that any man could be louder, which would in steet a thing so fully salutary believed for an undoubted article this. 

But he, begin now to stagger, I stand in doubt, for the testament of such malicious y'th, as is he that made the yeare applied eather. Forfoote an answer ful confutation set forth as sufficient: ye were cleere percie his woostes to be of little weight, while ye see that ye may hath neither learning, which not good enter but all his bitterly ground upon error, witt and a heart much. And surely this wer to be great woder if Christe me should not another place in this world to require such severations for whil it, then only token of the devills badge which the left hearer es in this the badge we mean of malice of a very beaitul devilitate. Soe, whee as our fauorite Christ hath to lette love his charitie for this badge of his chilike people that he commited in every mad so largefig to lone other, that his love hold exte stetch unto his ennemy, nor that is no natural neither Saint, nor Turk, nor Saracene, but he will rather bare his soul thus hurt his friend, this kindes of folk is so far faulty not only to all chilike charitie, but also from all humanitie a feeling of any good affectes natural, and so changied into a wild fruson cruel appetit more than hurtly a besaille, that they shill wound ground, can he take their friendes to their foes, hatig  [text obscured] church deadly, because it will stec thee weale labour to amde them after to do the church hurte who they take for their enimis they laboo: to do so much more hurt whom they call still for their frades. For the to get pully sed clergy his slave commodities of a little worldly living, labour to have of theirs fathers, theirs mothers, theirs frades, and al their littelfying in the tindie here helples to forgette, the little force home log. And in this this they do their affectes much more unnatural, abominable, that he that wolde his sword thrust his hand through the whole body to the hard hart, to gene his enemy behind him a little pitch to the point. This waies of theirs wer very nought is merestable, although the truth met in deed, as much good as the falsly pected. For whereas the close their cruel purpose inte, under colour of a gree sele toward the common wealth, which they lay to be soe spaird by gree pompe and inordinate living in the church: we be to far fro the mind of defendeing any such spiritual bire, carnal baseness of worldly pompe and vanity vied in the clergy, that we would to go it were much more that it is, not in the only but also in the teopeal. And there is none of neither soe but if where were here to do but one half hour, he would set little by all such worldly vantages at his life after, little would he be force, recly where he were small of sackcloth. But surety the man be the met with the follies of ill folk he would lay to the selfe, nor unto his whole clergy, he would also labor for anediet it bettering, not for destruction standing finally. He would hold himself with his boubes, only deviling against mans diseas, nor cast our therow into plain or pen heresies. But surety he had to do the other hitherto quied, that never was ther any that shewed himself an enemy to the church, but thourgh he covered it never to close. For why, yet at last thereby he praised his church pley: himself in some part of his worke to be a cry of that faith of Christ, that we might well perceive his malice toward the clergy grew sti a spagy of infallitie a lack of right belief. And of this point was ther never a cler cler anfale thia this beggers pre: which was so far forth staked, drunk, swallel  [text obscured] such venomous heresies, valhe he lagerd love to kepe the in for, the soth, only to rap against the clergy he hide his enimes content toward the faith: yet was he not able to contain hobes, but was tame for his as to pouse out one bliss of his poisoned seat against his felys foules, the godness of god disting him to the disbelieving discovering of his malacies heresie, to therfore he should therby proceed out of what gracionous good his conten ting that he bare against the church. Which things once pence and considered made all men yther believe his credence among such as are not affection toward his accours infect and venemous with
Of souls.

A with his mortal heretiques, of such folke we trust he shall find very few. For surely not only amag christes people, Jewses of whom the race hath, no other hath had, the perceving and light of faith, but also amag the very miscreant, & idolaters, Luthe's, Saracen's, and Pintain's, except only such as have so farre fallie fra the nature of man into a brutish beastly persuasion as to believe that soule and body by bith at once, els hath alwaies remainnt comely thought and believed that after the bodies dead and deceased, the foules of such as wer neither deadly danred wretches for ever nor on a torber side, so good but that their offences done i this world hath decreed more punishment then they had suffre'd & inflamed there, wer punished and purged by paine after the death etoever they were admitted unto their wealth & rest. This faith hath alway not only faithful people had but also as we say, miscreantes and idolaters have ever had a certain opinion and persuasion of the same: why ther that of the spoyle light & reuelation given of such thinges to our former fathers, ther hath alway remained a glistening that death gone forth from man to man, fro one generation to another, so confirmed & kept among al people, or els y nature & reales haue taught men every where to perceve it. Fourely that ther haue such belief not only by such as haue bene troughe in many contres amog sonyer sectes, but also by all the s ancient writers that haue bene amog the, we may wel & undoubtfully perceve it. And in good faith if never haue there bene resulacion given of, nor other light theron yet presupposed the immortalitie of mans soule which no reasonable man distrusted, therby a greed y righteousness of god & his goodnes which scat of himselfe sinned, purgatory must not appere. For if y god of his righteousnes wil not leave unfurnished, nor his goodnes wil perpetually punish the fault after the mans conversion: it followeth that the punishment shall be temporal. And now the man off death before such punishment had, either at God's hande by some application of hym or at his owne by due penance done, which the more part of people wante ly both for anoute: a very child almoste may see the confect that the punishment at the death comforting the and burndone, is to be endured and suffred after. Which by the bys malevol ye is so excellent whom we have offended, can not of right and justice be but heape of i sake, save if they would peradventure as in magnifying of goddes high goodness say that after a mannes conversion once to god agayne, not only all his fin is forgiven, but also the whole paine also, so that thay will under colour of enhancing the merite and goodnes of Christes passion tell us that his paine suffred for us, andeth in free of all our paine and penance, so that thay purgatory can have place no: any penance need to be done by our selfe for our own sinne: these folk that to shall, shall under pretext of magnifying his mercy, not only loose with his vertue of justice, but also much hinder the oppinion and persuasias that men haue of his goodnes. For all of god's great mercy made toothly for some some foly and some paine and bodie without prejudice of his right goodnes, either of his liberall bountye or for some respect had into the freuent sorrowfull heart that cares and love with the help of special grace haue brought onto the puncte at the time of his returne to god, and also that the bitter part of our sinne before the remission of the perpetuality of our paine do also help our purgatory and stand us here in meritorious high steede, yet if he should use this point for a general rule, that at every conversion sheerle the purpose of amendment & recouer to god, he shall suffre with fully forgiven without the parties paine or any other recompen for the sinnes committed save only Christes passion paid for the al: then should he gaine gret occasion of lightnesse and bold courage to sin. For when men wer once persuaded that beynge sinnes never to see, newer so man, newer so mischievous, newer so long continued, yet they shall never bear paine therfor, but by the one faith they baptisme, by a short returne again to god, that haue al their fin and pain al cleane forgiven and forgotten, nothins but only to crye his mercy as one woman would yredeth on anotheres train, this way would as we said goe would great occasion and courage not only to fall boldly to sinne and wrothenes, but also carelesse to continue therein, presumynge upon that thing that suche heretiques haue perused into som me all readye, that itt oritt woodes ere they be shall sufficently confer them to bring them frentight to heaven. When as besides the feare that they should have lost they shall have all y grace
A to turne all, and so for faulte of those catholicke, whole patris extended unto every maie not after the baffe thereof but after the synne and rate appoynted by goddes, great and long patra absynth them here among us, whereof their willingly taken penance in the world, and affliction there put upon them by God, there pacytely borne and suffered with other good dedes there in their life done by them, and finally the mercys and patras of other good folkes for them, may minithe and abridge the pynne, where wyel els holden here to ws in for, and counted unconsiderable onely good knowed howe long, this thing we lay as it is true in dede, as of the world wel and familiar for a sure truth believe it cannot sable to be to many folk a good byple, and a harpe big to restring them from pynne. And on the other side contrary belief would sende many folk forwarde to synne, and thereby in deede of purgatoy into everlastyng pynne. And therefore is this place of sure temporall pynne of purgatoye not only contaminate unto his rightous suiftice, but also the thing that highely declarth his great mercy and goodnes, not onely so, that this pynaer of though great so long it is, yet lese then our pyn deseuert; but also moe especially in by the feare of pyna to bee suffered and suffred here, this goodnes refraumeth men from the boldnes of sinne and negligence of penance, and thereby kepeth and presuerteth them from pyna everlastyng: where as the light forgesenes of all together, wolde gene occasion by boldnes of sinne and presumplion of easie remisyon, muche people to runne downe heling triber. And therefore were as we sawe it waye very farre contrary not onely to goddes justice and righteousteenes, but also to his goodnes and mercy. Whereupon as we sawe before it multe needes folowe that soth pyna is alway done to synne, and is not alway cleane forgesen without consequent penance done, or other recompesem made, no pyna is not alway done, nor any recompense made in the manes lyfe, and yet the man bycharged of hell by his conversion, all the pyna that remayneth must needes bee suffred here with us in purgatoy. But now if these heretics are heretics as they bebery felt willed and suffured and wyful lywll set at nought the common wyll, opposition and believe and persuasion of almooste all the wyll: and as they bee very unreasonable make little force of se son ever able for scripture, as though they believed holy scripture, yet when it maketh against them, they then with fall and some gleses of the owne markynge, doe but mocke and lyfete over in suche a tyrant manner that it may well appeare they believe not scripture neyther: yet lyth they make as they believe: Moreover scripture and nothing els, lette ys therefore see whether that purgatoy do not appeare opened: resuced unto chyssen people in holy scripture felde. And Esatysse, set it letem very pro aby and likely that the good yngychas for none other cause weppest at the warming of his death given hym by the prohette, but onely for the fear of purgatoy. For all he it that dyers doctoris allegre dyers causes of his heavines and loathes at the time todepart sic: yet leseth him none so likely as the cause that auncient doctours allegre, that is to wit that he was loth to die for the fear of his etare after his death, for almanch as he had attend the god by over muche liking of hymselfe, where he wyll his god was displeased in him gave him warming by the prohette, that he should lie no longer. How condered he to ys weighte of this offence, that he thought to escon y only loke of this present life far under the ills condigne punishment therof, therefore fel in gret died of far lizer punishment after. But beying as he was a good saithful byng, he could not lack sure hope though his repentance of such forgesenes, as hold preferne him for hell. But yet his tyrne shoule be so short he hold have no leasure to do penance for his fault: he therefore feared the remanent of his rythous punishment shoule be performed in purgatoy. And therefore wert he tenderly estoyd to liue leger, the satissfac ci done here in the wyll in praiere other goodertuous dedes, minht abolith shere out al pyna els wer towarde him here among us. To which his anyt boone b before at the contemplation of his penitent heart, our lord of his high pitie condiscended and granted him the lengthying of his lyfe, so: to: yeers, making his: his farther cok: lure therof
...foules, I
by the show of a manifest miracle. But
wherto granted our lord that longer life,
to be bestowed upon worldly delights and
pleasures? Nay may by not. But to the intent it
might appeare that it was of gods great
mercy granted for the reeming of his
purgatory by good works for his satisfac-
tion: he was promised by his prophet
not only that he should win all days be
recovered whole, but also that he should go
into the temple to pray. So that it may
therby appeare for what ende he undertook
long to be fore a longer life. Now if it
beggers practor Quinctius Linstal and Luther
either, left to lay in this poise we do but
give at that good hyphes mynde, and
therefore purgatory by rather some
what reasoneth the wel 4 surely proued,
therefore we well answer and say, that
the circumstance of the matter consider-
red with the heretique holines and cur-
ning of such as so long agoe have taken
3 scripturc thus: that place alone is a
far better poise for purgatory than ever
any of them could hiterto lay against it yet.
For albeit this beggers practor saith that righte ydke and cunning me
will saith that there is no purgatory at all, by which ydke men he meaneth Luther
and Linstal and humselfe; yet was there never any of them that yet laid
any substantial thing either reason or
cautoritie for the, but only oyle and
say that purgatorye is a thing of his
Popes own making, that soles do no-
thing till, domes day but by stylke hope.
And thus tellis such wise saile for their
own part, and making mockes 4 molles
at every thing that maketh against them
soly for our part, they go forth in theire
up still and obstinacy, 4 with murmure
grudge of their owne conscience, content
the self in the ouly feeling of the
malicious mindes by encrease of thei
satisfaction, of such as fall into thei fellowship
rather of a lighte mynde and lewde
pleasure to take a part, the of any great
credence that they gue into thee 4 great-
ly force which they believe. For
surely if these folk were reasonable 4 in
different as it is not well possible for the
to be, after that they refuse once to believe the catholike churches in the understanding
of scripture leave one eye to their owne
witters, but els as we say if they could to
an equale 4 indifferent mindes consider 4
were what their heare, they shuld none
there whereas reproue and purgatory fully
complied, not only by probable
reason taken of the scripture as in place
we refuered you of Czechias, but also by 4
plain 4 evidant testes. For have penet-
rois 4 wordes of scripture written in the book
of the hyphes Dominus delucet et inferos et res
dominum our lord hyngeth folk down into
hell and hyngeth them there again. But
that ville in that hell where the damned
foules be: the be never deluered thence
again. Wherefore it appeareth wel that
that whom god deluerceth and hyngeth
thence again, be in that part of hell that
is called purgatory. What lay they to 4
wordes of the prophete Zachary: Tu quis
que infanganteg testamneti tui edaxi, victors inos de la zachry
(cu que non erat aquis. Thou half in 4 bloud
of thy testament brought out the bound
prisoners out of 3 pit or lake in which
they go no water. In 4 the 4 proph-
aper thee saith of thee lodde, we may
well proue that the thone in a pithe of
whysmire. And in that he calleth them the
prisoners of god, it eth to proue that he
meaneth not any that they were taken,
and empisioned by any other that the dam
spirites 4 very gapers of god. And in 4 he
saith that there is in that lake no wa-
ter, we may well proue that he speaketh 4
descripia of that pit profice, wherein
there is no refreshbrig. For as bone are we
here as they are in hell. And what heat is
in the pit where they lacken water, our
saues himselfe declared by the wordes of
the rich gloton in such a lake for
where at sight of the Lahe in Abba 4
hans sorne, he desirde heryle to bane
him sent unto him to one cup of water
to refresh his tong, 4 after that proues
that he had taffed in his life, lay ther
the fire burning, never let halfe so muche
by twenty tunne of wyne, as he let by one
cup of water. So that as we saw
you, these wordes of the prophet Zachary
Thou hast bought out thy bounden pris-
oners out of the lake where in is no wa-
ter, do righte well appeare to be spoke
of these pure empisioned foules whome
Christ after his bitter passion by his pre-
cious blode here with he consecrated to
his church in his new testament, deli-
uered out of the lake of fire wherin they
lay bounden for their sinnes. But now
is thereno man that doubteth whether
Christ delievered the bounden foules out
of hell or not. For that he is there no
redemption, and in them the foules were in reede. Wherefore it appeareth
crclerly that these prisoners whom he
brough out of thie papye, he brought
solely out of purgatory. And fo he thes
described purgatorye cleerly proued by
eki, the
The supposition

A the plain words of this holy prophet. Another place is there also in the old testament of purgatory quite out of question. For what is plainer then the places which in the boke of the Prophetes Malachie, the benediction, praise, alms, and sacrifice, to be done for soules when the good and holy soul of Judas Machabeus gathered together among the people to buye sacrifices withall to be offered for the soules of them that were dead in the battle. Both this place of scripture to openly declare the nee that we soules have in purgatory, and the reliefe that we finde by the prayer and suffrages of good people upon earth, that at the hertith his back so fast against us, can finde neither glose nor colour to the contrary. What must we sone see here: surely a very shameful sight, and so false to take them to that taceing that is their choice anke alway, when they stond so great that the sevene of god goeth all to work. For first they use to let some false close to the text that is layde against them, to deny the right fence. But now if the text be to plain the se sevene have no such colour for sanctification then when they can have no more holde but se that their part goeth al to naught, they fall to a shameles holde. Yet let not to deny the scripture at all, and say the holy scripture is layd against them is none holy scripture at all, as Luther plath with the godly epistle of Chriks blessed apostle saint James. And even so called also these heretics with the authoritie of this holy boke of Machabeus, they be not ashamed to say that it is not scripture. But upon what grounde do they deny it for scripture, because it is not founden and accepted for holy scripture among the Jews: they neither doe nor can deny but that it is taken for holy scripture by the church of Christ: for if they would deny, both the whole church beareth witness against them at this day, it also appeared plainly by saint Hierome, saint Austin, and other olde holy doctors, that the church to take it also in their boke before the world we glad to bee of the new men these enmies we meanes of ours, whether the church of Christ be not of so great authoritie as much to be believed in the choice selected of holy scripture as the Jews. If they will say yes, then adhere thei themselves, for then is the boke of the Machabeus by the choyse of the Church proved holy scripture though the Jews never accounted it so. How ye they byll say no, and will contend that it cannot be accounted holy scripture though the church of Christ to take it, but if the Jews to take it too, then go they hither to put out faynt. Johnes ghostpell out of scripture too, for the Jews never take it so: none. And surely ye they admit for scripture by boke that the Jews admitted, and deny that boke to be scripture where the church of Christ receiveth for scripture, then be they to say that the spirit of god was not effectually present and assistante unto the seene of the Jews in the law of his prophetes, those unto the church of Christ certainly as maye bee the good occasion to put little doubt but that it should be of great and unconcievable authoritie. For they shall finde there that the great good and godly vacant capteine of goddes people by subscription and swappe the great seale of the dedication of the temple of Hierusalem called Fesulon enterion of the annuall the dedication of the inquisition, of which feast we reade no where els but in the boke of the Machabeus. And yet we thinke that least ever after continued and had in honour untill Chriks owene dayes, and our faynt himself went to the celebration of that same feast, as appeareth in the ghostpell of faynt John. So that it maye well appeare that the boke of that nobel historie whereof remayneth so noble a monument and remembrance, continually keeping and remainning so long after, and honoured by Chriks owene precious person and testificed by his holy Gospell: that in the boke of his holy gospell cannot be but unblushtly true and of divine authoritie. And sure ye they deny the boke of Machabeus for holy scripture because the Jews acept it not for such: then shall the by the same reason refuse authoritie of the boke of Dauid, so prove themselfe insipientes. And likewise ye they take at scripture beside the new testament to be of none other force and authoritie then it is accounted in the rule and canon of the Jewes, then shall the whole platter of David the very Sonne of cleare and lightsome prophenes, least among them great part of his authoritie, till it is not taken in plyes force and freeth amog the Jewes as it is Chriks church. Finally for the boke of the Machabeus, sith the church of Chriks acounts.
of soles. 319

The church cannot be in the choyse of scripture. If it be holy scripture, there can no man doubt thereof, but he that will take away all credence and authority of the whole scripture of God the very gospels and al. For these heretikes be in the choyse of holy scripture any boke of the church of Christ accounteth for holy scripture, then be the one of the greatest foundations of all church and faith, and the thing which their master Martin Luther himself hath already confessed for true: For he affirmed himself that God hath giveth unto the church of Christ that giveth, that the church cannot take freely and certainly to difference between the wordes of God and the wordes of men: and that it cannot be deceived in the choyse of holy scripture and reasuring of the contrary, so farre forth that he confessed as he needs much of necessete, that the noble doctoors and glorious confessors saint Augustine faith very wel, when he saith he should not have believed the gospelle but for the authentice of the church, for he had not knowne, which had beene the very booke of the gospels which not amongst so many as were written, but by the authentice of the church, whom the spirite of God allised as it were both to enter hall, in the choyse a reasuring of holy scripture and reasurement of the counterete and false. Whereby it appeareth clearly not onely by that holy doctrine saint Augustine but also by the confession of the archepresbyter Luther himselfe, that the church cannot be deceived in the choyse of holy scripture a reasurement of poteary so farre forth as neither can recean holy scripture, as any boke is none, nor reseece for other then holy scripture, any boke is for holy scripture in deed. And surely the church might to be deceived in the choyse of holy scripture, if they might take any boke for holy scripture any boke were none, the Bible of Chistendom in doubt and unsuretye, whether saint Johnes gospell were holy scripture, or not, so foorth of all the new testament. And therefore with as we have showed you by heretikes own confessions the church of Christ cannot be deceived in the choyse a election of holy scripture, by which their confessions they must adeye and not set therfore, as they daily do change and vary from their owne wordes in manie other thinges, except that they wil in the fallig re that pointe refute the strength and authority of the new testament of Christ, and seth as your self wele perceive thou also the church of Christ receiuethe taketh (as we see by saint Hieron and other old holy doctoors this thousande yer) hath approveth and firmly believed the holy boke of the gospels to be one of the volumes of holy scripture, and then in boke ye see manieth it purgatoire posied, that none hereth the same as the he can yet se: That they can the scaturry but are by the plain and open wordes of that holy boke to discern up to the hard wall, that they can no farther but are faine to say that the booke is no parte of scripture, which shewe they must not dedos forlaken against obes, renoke thei own wordes and therewith alle the authentice of all Christens gospell, there wall if other reason; shewe cannot holde, never need any farther thing for the poole of purgatoire to sappe the mouthes of all heretikes that are 2: Halbe to wordes ende. But yet if the thei be to shanelle and unreasonable that the thyng which they can in no wise defende, they cannot yet fund in their proud heart to gieve over, but when it is proved by divers plaine textes of the old testament, then having no probable reasone for their part they need more giveth place to truth, but stick to their obstinate way, let us see whether our purpose be not proved by god, who substance the authentice in his new testament al so. And first let us consider the wordes of the blest apostle of Evangelist saint John, wher he saith, He spake all prophesie and mortal John, who saith no doth not where to, and to get gis: There is sayd be sometyme that is unto the death. I bid not that any man that pay for that. This fin as the interpreters agree, is understanden of deseration and impenitence; as though saint John would say, who so depart out of this world impenitente in disparite, any paper after made can never stand him in deed. The appereth it clearely that sainte John meanteth that there be other which die not in such case as 2: Whode he would men should pay, because that paper to such foules may be profiteable. But that profyte sa nos may take neither being in heaven where it false not, nor being in hell where it boeth not, Wherefore it appereth plain that such paper helpeth only for purgatoire: which they must therefore dedes grante, except that thereby faileth Jhesu: What saith the to wordes of saint John in the first chaster of the Apocalypse: I have heard faith be every creature is in heaven and under the earth and that be in the sea and all things be there in them, at there have I heard say benediction.
The suppliant

A discion and honord and glory and power for ever, be to him that is sitting in the throne, and into the lamb, how worship every man well that in the midst of them all such as set over them to the sound of the redemption of the earth for their own, that he may take the same to Christ for the redemption of his own. For they far stronger than their own dearest, and hath lost their part thereof, and cannot for yon't heart take them fault for themself, to show a blasphemy, as the devil doth himself, and impute thereunto to the fault of his grace, and their damnation to the blame of his creation, so that the praise and glory that is given by creatures in hell into the same for the redemption, is only by such soules in purgatory, that be and that be partakers of that, be deponents as that creature walking upon earth crying in the sea, that geteth the honour to Christ for mans redemption, be only the children people, which look to hope to be partakers thereof, and not inducles below it nor. But the blessed creatures in heaven geteth honor to Christ for mans redemption, for that joy and pleasure that their charity taketh to his society and fellowship of saved soules. And in this place it is a world to see the folly of some heretics, what creation they set to divide from this place of scripture. They say that it is no more to be understood by soules here in purgatory nor children men living upon earth, then by such in the sea, and the devil and damned soules in hell; because the text saith that every creature in the sea and in hell, spake that laude and honour to the lamb. But by this wise law might the suame, that where ye pray for all children soules, ye meant to pray for your Lord's soul and for Judas too, and that our suite, where be sent his apostles and had them preach his gospel to eve creature, that may beare you in hand that he had them preach to open the scene and their calues to, because all they be creatures. But as the we be sent to none other creature, then such as be his meat, though he sake of all, not ye meant to pay for no soules but such as have node may have help though ye speake of all: so though saint John sake of every creature in hell, giving honor to Christ for mans redemption, yet he left such as be in hell in which their rejoicing is that he yeners thereof, which be only we in purgatory, nor devils and damned soules blaspheme him though their ruff punisher reposed against there will to glos of gods righteousines. If all this will not satisfy them, will ye set upon other place and surce as none heretike canne any do? Doth not the blessed apostle saith Peter as appeare in the second chapter of the Apoeties, I say of our certain, Christ in this place? For every soules fontes doloris inferni. In these words he teacheth that paines of hell were lost. But these paines were neither paines of that hell in which the damned soules be damned, which neither were lost, nor; never be lost, but be and shall be as our certain, faith himself everlasteth: nor these paines y ver that were lost ver nor y paines in limbo patrum, for there were none to be lost, for the good soules ver there as our certain, faith himself in quiet cas ate a rest. And so appeareth it evidently. y the paines of hell y were lost over solely the paines of purgatory which is also called hell by occasion of the latin woode the greek woode both. For in these tongues so much as before the resurrection of our certain Christ there was none none that ascended by into heaven, there was no people y any otherwise spake of soules, the that the ver gone down beneath into the low place. And therefore in the words of the same crie is it said of our certain Christ after his passion descendit ad infern: that is to say he descended down beneath into the lowe places. In see of which lowe places y englis h thought ever used this world: the. And certainly is it very sure, y Christ descended not into all these lowe places, nor; into every place of hell, but only into limbo patru purgatory. Which two places because their be partes of habitations of soules beneath all which habitation be in eschel all wayes be called hell, therefore are these, it places among other taken is apprehended under y name of hell. Which with be the nothing els signifyeth unto vs in his general significacies, but his habitations of soules beneath or under vs in low places under y ground Albeit because limbus patru purgatory be called in Englishe also by their particular names besides therefore is most commonly this word hel restrained to y special significacies of y low places beneath in which y damned soules be punished. This much have we showed you of this word hel, because we hold not the common saying therof might be sung into our error. So by this place ye be spoken by y plain words of saint Peter, that Christ at his resurrection y dd lose and unbind paines in hell, which as we have showed you could
Could be no where ther but purgatory.

For in the special hell of damned soules y paines wer not loded. And in limbus patrum was no paines to be loded. And therefore except the benigne saint Peter, they cannot beigne purgatory. And yet if they benigne saint Peter: we shall then alle by them saint Paul, whom the be best content to hear of, because that of the difficultie of his working the catch sometime some matter of contention for the defence of their false expostition. This blessed apostle in his first epistle to the Corinthians the third chapter, speaking of our saviour Christ the very foundation and the onlye foundation of all our faith; salvation, faith: If any man hold this foundation, gold, silver, precious stones, wood, hay, strawe: every mans work shall be made appaire; the day of our Lord shall declarre it, for in the fire it shall be shewne, the fire shall prove what manner of thing every mans work is. For every manes woorke shal he all bade thereon doo above: he shall have a reward. If any mannes woork be burned: he shall suffer harme, but he shall bee saved, but yet as by fire. And these woordes the Apostles theweth that likewise as some menues abdyng upon Chistis and his verie loue and faith, bylded by thereupon suche good woorke as are so good and so pure, that they bee lyke pure golde, soyne silver, so suche fine precious stones, as when they be call in the fire it can fynd no filth to fetch out of them, and therefore the remain in the fire late and unfinished, so are there some in the other side, which though they do not as manie other do, with no great times and lack of good works, and all faith unto his death, and al for Chistis the foundation that they must abide by, yet do the abdyng upon that foundation, byld by thereupon many fuch simple and truely corruptible woorke as can never enter heauen. And suche be bental times, as pyle woorke, baine of god, of such other things lyke which be but lyke woods, hay, or strawe. Which woorke after his departing out of this world bring downe into purgatory: he cannot to get through it as for the soule whose woorke were brought clean or fallly suerg by penance ete he died. For that soule in the fire can feel no harme, lyke as fine golde can in the fire nothing lest of his weight. But this soule that pengeth with hym suche woorke as either wrought by themselfe or infected peradventure and ingred a number of some good and vertuous woorke, as for example some lack peradventure sufficient attention and bee taken by some sodaine wanyeryng of the mind in time of panye; or some surceptron or creeping in of vain gipsy and liking of their own panye in their aimes hung; other good bee done, not sooth with resed a caste out, but kept and seddy upon log, and pety therfor to long peradventure nor to great as our lorde will do: that thought deuise him the paine and towarde of his woorke; to in such cases as the apostle saith the day of our lorde which is to the whole world: day of the general judgement, and to every man particular: day of his own judgement after his death, that heu his woorke what manner thing it is: the fire shall prove and declarre. For here in purgatory lyke as the fire came in the cleane soules take none held, but they shall be therein without anie manner payne or grieves: so shall it in the soules be uncensed and have their woorke into perfect unclesse spotted; falsely cast, hold he the soule be burned the wiccedest part of them may be declared purged gone, y shall be in that fire amongst their fother, and all be declared purged gone; y shall be in that fire amongst their fother, and all be declared peradventure. But if this be thy soule signifieth by the wood, hay, or strawe, of which the tone is a light flame some end, the other sinoued much longer, and the third is hotest and endureth longest. But yet hath it an ende, and so shall have at ighest all the paines of them that shall be purged here. But whatsoever soule mill hap to be in deadly sin necessaire: the he is therby false off; ever from our sauour Chistis that was by his foundation, and hath builded by yxwarded woorke upon our ghostly enemy the devil, whereother he hath so thynged by postioned himselfe that he can never be purged: the fire shall therefore the burning upon hym for ever, and his paine may not be tolde, nor his filthy spotes never the more unfinishe. And toaln mutate as ye never can conceive a very right imaginacie of these things which ye never felt, no; it is not possible to fende you anye exameple in the world be rys to the paynes that lyke soules ferre when they be departed themselves that therefor put it in remembrance of one yndeg of payne, which though it be not thynges lyke for the quantity of the matter, yet maye it somewhat bee resembled.
The application

It resembled by reason of the fashion of the matter, if there were embarked many people at once to be by ship contrived a long journey by sea of such as neither came thither before, and thouke happe all the way to have the seas rough and soe weathed, and sometimes the same upon a stone to lie long after walowing at an anchor: there should ye synde byvers of fashions of folk. Soe peradventure but of them very fewe; so clean and from all evil humours and so well attempered of themselves, that they shall see all that long byage by sea, and by so and as so sound as they were on lande. But for the most part they see soe sickly, and yet in many sondry maner some more, some leser, some longer time bleateth, some much sooner amends. And divers that abode had bene that should have died for paine, yet after once or twice, they so clean and soe well in the stone of staying one, that they never felt displeasure after after. And this hapantly after as the body so more or soe disposes it in sole thereto. But then shall ye sometime see there some other whose body is so incurable corrupted, that they shall walter and coller, growe phez handes, and grue the teeth, and being water, their head ake, they bope free, their somake wamble and all their body bitter for paine, and yet shall never vomete at all; they vomete, yet shall they vomite spyly, and newe synde eare thereof. This fareth as it is a small thing may be resembled to a great by souldiers deceased departed the world; such as be cleane and unspotted can in the fire feel no dispaire at all; on the other side such as come thence to deathly poisoned sin, their spots bene indelible with their filthynes unpurgable, soe freith soe dying in the fire for ever. And onely such as neither be fully cleansed nor yet soe befted but the fire may fete out their spots of the fire in this so as we be here ipe in purgatory, where these hereticks would make you believe that we feel no harme at all; whereas blessed Aristotle we have shewed you writeth into the Christians the diroy, now if the would bear you in the fire because some doctors do confine those words of the apostle in divers other places, as they do confine in divers steps almost every text in scripture, sometime after the letter, sometyme moral, sometime otherwise, and al to the profit and edification of the hearers: if these hereticks would therefore pretend that they in that place mente nothing of purgatory, but the fire that saibbe fente before the dome, or worldly tribulation of some such other thing: ye shall wondrer that though these words may be verifie and well and profitably applied into such things also, yet letteth that nothing these words to be properly by saint Paulus spoken of purgatory, no more then it letteth these words to be properly spoken by Christ: Ego in flagello corporis sum: sum in many another verle in the platone, alleas, though yf same words may be well applied and verifie of many an other man stiring himselfe patrenthip to the suferance of brutish punitemente. And therefore let these hereticks shoulde with any such intentions beyde you to make you believe, that we for the furthe of our cause expome the apostles words to song, and so make the same to say for our part: ye shall understand those words have beene exposited and under fede of purgatory this thousand yere and more, by the ancient holy doctors of Christes church as well greeks as latines. And among other the great Clarke Dzigene in his places of his works the one, declareth plainly that the afore remembred words of the apostles are spoken by the paines of purgatory. The holy fathers and great preachers of Christes church saint Auguine, in by sencers of his godly and cruel bokes, expoundeth that place of saint Paulus to be cleere spoken of purgatory. And our this the blessed Pope saint Gregorie in his fourth bokes of his godly dialogues, therefrom the apostle in y place aforesaid wrote those words of purgatory. So ye may plainly perceive this expedicid is neither our devise nor any new foundament, but a very true and well perceived of by great comming me, holy blessed fathers more than thousand yere ago. Howe of these hereticks I will be madde to sit in this case from saint Paulus, say they be bounde to be believe nothing but only the gospel: lest we then yet see further whether we may not plainly praye you purgatory by byer words of the godspell self. Both not our Matthew, blessed saioz himselfe say that there is a certain symne which a man may to comit against the holy ghost, that it shall never be remitned nor forgotten neither in this world, no in the world to come. Howe as for to dispute what manner symne that should bee, both the matter were very heard, and also we shall