The Supplication

After wer not in all scripture one text for it, 

but divers that seemed against it, as we have shewed you before. But here as we say, ye see how shamefully he staggered and began to reel; howe be it done after being so doublas drunke, that he could neither stonde nor steele, but fell downe doublas drunke in the mype: then like one who had nothing rememberd what he had sayne, nor heard not his owne voyce, he began to be himselfe babbling here about against whom he had written before; and being not fully sober as olde, began to燃气 at the voyce of almost, 

by his dapes in the church of Christ be

sides, 

his times tolde among other faithfull folkes before, for now in this drunken sermony that he wrote upon the gospel of the right man and lawre, whereas he had in his other dapes before framed of his owne fantasie, newe, and fantious of purgatory, and told the farrh for as plain matters as though he had here and then them. Now in this mad sermony of his, he saith prolixly the stille as deep, and doeth shall untill the dape of home. Some drunken soules drowned in such an intricate dape that he neeth and ruught, while the Apostles, the Evangelists, all the doctors of Christes church, all the while of the people, and among them Christes himselfe, stand and cry at his ear, that we selvsChristian soles are burned in purgatory, and he can not heare but 

lyth stille in the mype and scorte, and there dremeth that we stille and deep as he doeth. And thus where the beggars potour wometh, that wise men say ther is no purgatory: ye see now your self how 

lyth is be whome they take for the wylf of all that for, as hur that is now so wellshipped and arche heretique of all their sect. Of all which wylf men, we leave it to your wise dame to consider; whether ye find any wylf be wisedome be wilson compare with any of those old holy docrors and saintes, whom we have rehearsed you before. But this man we were well for an other of these wylf men, meanath William Lindall. Whole wisedome we apparent in that matter by that saith agaynst it nothing but floring: wherin he saith that the Pope maye be bolde in purgatory, because it is he saith, a thing of his owne making, whereas we have proved you by scripture, that purgatory was percerted and taught, and beadd with soules prayed for, so long ere ever any Pope began. But for as much as he saith that wylf meaneth will save ther is no purgatory, among which wise men, we doubt but the wylf man accomployth himselfe (for he layeth for that part as himselfe wizeth very wylfly weighty reasons, the wisedome whereunto we have already proued you very playne frantish folks) we will now interd the dispuces of all this debate and quistion, with the declaracion of one: two points of his especial wisedome, and one of which himselfe wisely destroyeth all his holde matter. Fylye ye see well, that albeit in dedes he intendeth to goe fether if his bille wer once tolde: yet he pretendeneth nothing in vaille but only hyppys wedding, and being of the clearste: to whom he layeth not all onely such soules as are haued he, and hath proued his purpose with such groundes as we have prooved false: but also layeth one great neccesity to take all from them, because they seake the statute made of them, maine and purcaht more landes still against the profession thereof. And then layeth he that any lande whiche once commeth in their handes, cometh never out againe. For he saith that they have such lawes concerning their landes, as they make neither gave any one; tell. For which cause lest they should at length have all be defrieth to let them have nothing. Some lest where he maketh us though there came yet for all the statute dapyke much land in to them, and that ther can none at all come from them: neither is the tone so much as he would make it seeme, and the other is very fallace. For truely ther maye come and doeth, come land fro them by esthete, as we be sure many of you have hab experience: and also what lawes to ever they have of ther owne probistre them to sell their landes: yet of this are we bervery sure, that notwithstanding all the lawes they have, they may sell in suche wise if they will, at the same lande, that they can never reuer foote againe. And besides all that albeit there be lawes made for the churches against such sales, as the wylflandes would elles hold ye made of the landes of their monasteries: yet is there not to precise provision made against all sales of their landes, but that they may be aliened for cause reasonable approvéd by the aduys and counteill of their chiefe head. And many a man is there in the realme that hath landes given at sole
of soules.

Out of abbeyes, and out of bilipitches

...for that this parte is a plaine eye.
The latter parte is also neither very

certaine, nor very muche to purpose.

...as true, although that in the cite of Lon-
don, to which that is granted by au-

torite of parliament, that men may there
devisse the landes into mostopalmie by

...the testamentes, there is somewhat a

...amonge given in the churche, and yet

...not all to them, but the great parte of

...the companyes and felowshipes of the

...in other places of the reigne, there is nowe

...nowe a dapes no great thing ge-

...ven, but if it bee sometime some small

...thing for the foundation of a chauntry.

...As for so; abbeyes or such other

...greate foundations there be nowe no da-

...pes many more; no; hav ben of good while,

...except somewhat daone in the unquieti-

...ties. And yet who so consider those gree-

...e foundations that were this great while,

...been made any where, that may well per-

...ce that the substance of them be not all fou-

...den upon temporal landes, nowe taken

...out of the temporal landes into s churche,

...but of such as the churche hadde long a-

...fore, and now the same translated from

...one place into another. And over this

...shall he send that many an abbeye (whose

...whole living this man leneth toede all

...by temporal landes given them in their

...foundation have the great part thereof

...in benefices genere in and empoapered

...to them. So that the consider the sub-

...stance of all the great foundations made

...this great while, and all that hath into

...any such, these many dapes be given; ami-

...then consider well thereof how colde

...the charite of chidden people warcht,

...by the means of luch belets protours,

...as order piquer of beggynge for the poe

...need and labour to quech the severnent

...of devotion to Godward, in simple and

...some lede soules: he shall not rede to

...sare that all the temporal lande in the

...realme shall come into the spirituallite.

...And yet if men went now so fast to gene

...in all to the churche as they dpy before,

...whole devotion was servent in the peo-

...ple, and vertue plenes in the churche;

...yet might it be, and in other cuntreyes

...is poublis for well enough, both that

...mennes devotion might be fauourd, and

...yet not the churche have all.

...But the wise man, lest they should

...have all, would leaze the right nought.

...For his wisdome weneth there wer no

...meate wapte betwenevery white and

...never a white, but nothing at all. And

...surely where that he laype to syt into s

...them, the new purchasing of more tem-

...pozal landes, eyther boughte or gaven

...them: ...appeareth well he woldde laype

...fose to them if they pulde the landes frono

...menne by force, which is nowe laype to

...higly to the 2 charge because they tak

...it whenmen gave it them: which thing

...we suppose ymselfe as holve as he is,

...wouldnot muche refuste. For they be

...not muche to bee blamed, if they receiue

...mennes devotion, but if they beddowe it

...not well. And yet where he laype there

...can no statute holde them, but they pur-

...chase stil and break the statute, where-

...in he woldde some cunning, because he

...hadde a little smatteringe in the lawe:

...wer godre he be to holde to putte his

...ignoance in wryting, that he shold see

...the statute better. Whiche when he

...liket to take upon agayne, and lette some

...wyfer man loke with him, if he confider

...well what remeide the statutes poublis

...and for whome the yall find that the

...makers of the statute not. And confider

...the great high poype that picketh him now

...left the whole tempozal landes should

...come into s churche, as they did the

...loffe of theyingwardes, and their unblisbped

...of schetshes, and some other cuntreyes

...that they lacked, when their landes were

...aliened into the churche; and yet not into

...the church onely but also into any mos-

...mapyn. And so this they poublis that

...if any more wer aliened into the church

...o into any maner of mostpayn, s kynig

...o any other lorde mediatte o immedi-

...ate, that might take loffe thereby might

...enter into, to thentent, that ere over the

...purchase wer made, they shoulde be

...faymyn in such Roose to sue to eyer one of

...them for his licence a good will, that eich

...of the shold be arbitre of his owne hurt

...o loffe, take his amendes at his owne

...hand. And this statute is not made on-

...live for the advantage of the temporal

...lopes against clergye, but it is made

...indifferently against all mostpayn; which

...is atwell tempozal folks as spirituall,

...and for the benefite abowe of spiritu-

...al menne as tempozall. For atwell

...hath a bishop o an abbeye have the ad-

...vantage of that statute if his renaunce

...alpyne hyps landes into any mostpayn,

...as shai in Earle o a Duke. And nobe

...when the church pulde not averse the

...land from the owner by force, but hath

...it of his devotion and hyps gospere hyps

...of his owne offer blesshes, o yet not with-

...out licence of all suche as the statute s

...yfis, mitch;
The Supplication

A mistake of this great fault of theirs, for which they should take none in the same manner, he would they should learn all at that step, have already.

What wisdom is this when he layeth against them they, deede wherein they break no law? Then yet they cannot take it without the king and the lords, his words if they were ought, should turn to the reproche and blame of the, whom he would have suffer, without fault founden in them whom he to say accuseth. But now the special high poput of his wisdom, for which we be bisnified to speake of this matter, he specially declareth in this. He see well that he would that the temporal men be should take the clearer, not onely all these lands purcathed since the statute of mortmain, but also all that ever they had before too. And yet our this in the whole living that ever they have by any manner men bele: because he thinke that they have so much by altogether. And when he hath great his enemies, and said that they have so much; then faith he by and by, that neither were any purgatory in bed, it were all done to gene them yet more, and that they have then a greater deede to do. But now it is that purgatory there is in bed, nor no good children men is there but he will and must believe, a confesseth the same. Whereof it plainly foloweth that his own agreement added unto the trouthe, that is to say, that the church hath as he saith to little, if there be a purgatory, added unto the trouthe that there is a purgatory, and that every true children man both and must confesseth: then hath the whole man brought all his purpose to substantiall to passe, that by his owne plaine agreement added unto 3 undoubte trouthe, no man may doe that he would have al men doe, spoole spille the church, but he that will steadfastly professeth himselfe a playn and undoubted heretike. And therefore let pe knowe the first of this wise man, that laboreth to bring us out of your remembrance, let pe see the simple grove of his proud supplieation, and pe perceipe the courage and maleace that his matter deedeth on: for fulfilling whereby he woulde by his will bring all the world in trouble: and let pe see that he hath the clearie for the faith, and for the clearie, in repouing purgatory, poueth himself an infidel, let we have made it you clear that your prayer may doe ye good, and have therof it you so plainly that a childe mape perceipe it, not onely by the common opinion of all people, the fall unfallable faith of all children people from Christes daies untill your owne time, confirmed by the doctrine of all holy doctours, declared by good reason, proved by the scripture of God, both Apocalipes and Evangelistes, our sauiour Christ himselfe: we shall encumber you no further with disputing upon the matter, nor argue the thing as doubtfull, that is undoughted a question. But letting passe our such heretises as are our mauiertous moral enimies, praying god of his grace to gene them better munde: we shall turne to you that are sauiour's well soule and our deare loving friends, beseeching your goodnesse of your tender pittie that we maye be remembered with your charitable almes and prayer. And in this part, albeit we stand in such cases that it better becometh us to beke the pray every man, then to find any faulte with anye man yet are we somewhat constrained to make any matter of quarrell or complaint against anye manes unkindnes, but surely to mourne in lament our owne hart and chaunce in the lack of relee of comfort, which we miste from our friends, out of such mind wishisse vs, of unfaithfullnes, but of negligence or slothful, and faith her of for-gatfulness. If ye that are such for ye be not all such might hope upon vs a be-hold in what heaine plight we lyke: your soule would be soone be quichened, your obituation turne to freche remembrance: For if your father, your mother, your child, your brother, your sister, your hand, your wife, a very stranger too, laye in your sight some where in vs, 3 that your meanes might help him: what hert were to hard, what straunce were to sony, that could sit in rest at supper, 3 sleep in rest in bede, and let a man spe and burns: We find therefore all true y olde fayd labed, out of sight out of minde. And yet surely to saye the truth, we can not therin with reason much complain up do you. For while we wery with you there, wro: wantonnes of that wretched world: we forgaie in like wise our good fridens here. And therefore can we not merowe much though the fouther of god suffer vs to be gootten of vs as other have bee before gootten of vs. But we beseeche our lordes; for both our faile to gene you the grace to mend for: for your part that common fault of vs both, lest when we came better
of souls.

Another, god of like justice suffer you to be forgotten of the ye leave ther behinde you, as ye forget us are come better above you. But albeit we cannot well as we lay to the like same in our selfe greatly rebuke, or blame this negligence and slothfulness in you, yet woe be to the better with you that ye might without your payne, once at the least wife behold, perceive, & see, what beauties of heart, and what a sorrowful shame the fewe souls hath at his first coming hether, to take his old friends in the face here, whom he remembereth and himself to have so soule forgotten while he lived there. When albeit in this place no man can be angry, yet their pitious look & lamentable countenance casteth they unknowing in his mouth; wilt ye well beare frindesse, among the manifold great & grievous payn which he uncommon here, whereof god doth send you grace to suffer either none or fewe; the grudge & grief of his conscience in his consideration of his unknowing slothfulness, is not of all them the least. Therefore bear these lesser new learn you wisdom. Send better your payre, better your almes before you, so shall we send ease thereof, and yet shall ye find it still. For as he that lightest another the candle hath never the least light himselfe, he that bloweth the fire for another to warme him, doth warme himselfe also therwith; so surely god fordes the god that ye send better before you, both greatly refresheth vs, yet is wholly refused here for you to your prayers added thereto for your further advantage. Whose god we could have done our selfe as we now counsel you. And god give you the grace which many of us refused, to make better profit and where thou man of vs here done. For much have we left in our execution handes, which would god we had besought upon pace tolke for our owne soules & our friends with our owne handes. Much have many of vs besought rich men in golde rings, black gowynes, much in many tapers & torches: much in worldly popes & high solemnne ceremonies about our funerall: whereof the boole glowe, & both vs here god not in very little space, but bath on the other side done he best pleasure. For albeit the kind solicitude & loving diligence of their ordeles about the burning of vs, is well allow for the face of god: yet much superfluous charge blesse for booke.
The supplication

A new him how we stand, by suffrages of gods four and goodnes to tell him we what almes, prayer, pilgrimage, or other good deed done for us, he may help us here in which thing the devil is lith to walke with us but he may not chesse can no securer with us and the god will give him lone, but whither securer he care ye we can our pain with vs like as the body hath an hotte fever as sullenly burneth if he ride an horsebacke, as if he lay lappad in his bedde: so care we still about no leele heate with vs, then if we lay bounden here. And yet the despight full lightes that our cuill angells bring to vs beholde adiobe, so farre augmented our torment, that we would with be drowned in the darkness that is here, rather than see the lightes that they shew us there. As among they conthree our own houses, and there double to our paine with lights sometime ache some thynge, which whye we lived, was halfe our heauen to beholde: Where thev we vs our substance, and our bagges dusted with gold: whye when we now see, we set much lese by them, then would an olde man that sowd a bagge of chery stones, which he lappe lyne when he was a chyld. What a sorowe bath it been to some of vs when the devils hath in despightfull mackage, cast in our teeth our olde love boze to our money, and then them ws our executioners as bullly rysling ranfathing our houses as though they were men of warre that had taken a towne by force. Howe heavely hath it thinkes you gone out of our heartes, when our cuill angells have grynne and laughed, and shedd ws our late vs to done weren wanton, and for gysting vs their olde about bandes that have loved them so tenderly and left them so riche, sute and laughe, and make mercy, and more to sometime, with their newe vores, whyle our keepers in despight keepes there in pray to stand still, and take on. Sanye truws would we then speake if we could be suffered, so we long to speake to be. Wise wife, whye this was not covenant whye, when ye wepre and told me, that if I left you to live ye, we would never wedde again. We see ther our children too, whom we loved so well, hope, lighe, no more thinkes on their fathers foules, then on their olde home, fauting if sometime come out, God have mercy on all children foules. But it cummeth our to coldly with so dull affecation, if it lypeth but in the lippe, we never came here the hert. Yet heare we sometime our voises pray for vs more warmly. For in chysing with her husband to spight him with, god have mercy thine on my first husband soule, for he was will an honest man faire unlyke you. And then mercuple we muche when we heare thy say so well by vs. For they wer ever wasse not to tell vs faire otherwise. But when we finde in this woyle our wyr, as children and frendes, so lone and so clearly forget us, for our executioners rap and rend unto the selfe, caute every man what he can, a holde fast he catcheth no thing for vs: Lode god what he gruenths vs, that we left so much behind vs, and had not lent neither more of our subsance before vs by our own handes. For happy finde we him among us, that sendeth before all that may be forborne. And he that is to lyte to parte to ought, that hebryth his good, and hadde as leue we almoost, as to breate his heape, and then at last when there is none other remedie, but that he must not leave it repented himselfe of that syn, a lacketh time to dispose it, therefore hidde his frends to beseive it well for him: our lord is yet so merciful, that of vs goodnes he accepted the good deeds that his executioners doe in perfourming vs becuse. And sith that late is better then new, our lord somwhat allowed the magnes mynde, by which vs his goodnes he hath immoderately gathered and greatly kept together as long as he might, were yet at the least not well bestowed at lawe, when he must nedes goede from them. Whiche mynde yet more pleases God, then that a manne cared not what were done with them. And thoreof as we speke, the goodness of God somewhat both accept it. But yet fully the more we ought to have done it ourself, and of a litle affection toward our goodes, could not lyte in our hearte to part from any parte of the, if our executioners now becuse, he doe no more for vs, then we dybbes for our selfe: Lode lybde vs no wrong though he never gane vs thankes of all our whole frument, but impure the frument of our lave Lyft into our owne folee: that the delay of our good dedes distines to our beth, grew but of our owne feed and sleepe long to the worldwarde, with founteness of dounceyon to Godwarde, and of little respective.
of soules.

A respect & regarde unto our owne soules. And our this if our executors do these good things in bebe we do thus at all soules in our testament yet our default dyeing all to our death as we tole you befor,thus God as we layde of his high gounes leue not but by all waies, yet this warning we geue you, that ye decline not your selves; we have so ope hue thus hold it, that y goodes disposed after us, gout our executors great thankes, be toward wardes accympted of y god much lese then halest our owne, no our thankes nothing lyke to y it would have been if we had in our health gene half as much for gods sake with our owne hapes. Of which we geue you this friendlye warning, not for ye would dispose well your goodes why ye doe but for ye would abuse you to dispose them better while ye live. And among all your almes, wille what remember y be: Durie ypes there remember her yours husbandes. Our children there remember her your parents. Our partes there remember here your children. Our husbandes there remember here your wives. In sweete husbandes while we lived there in inect

Not me we us.

Ched world with you: while ye ever glad to please y, ye belowe much upon y and pure your selfe to great cost and odo be gret harme therwith, do gap gounes a gaplykes a much waile in apparell, rings & oonches, do particts & paues garnished with sheer, with whiche provyding you: both y cloth hart & we to, many more waives then one we told you not to do. But y things were ther special, of which your selfe felt than the tone, and we feele nowe the other. For ye hadde the hygher hearted, and the more subhernge to you: and god had the in lett saucure, and that alche we felt. For note that gap garnet burneth upon our backs, and that proved pearly paues bag hole about our chekes, those particts and those oonches hang heape about our neckes & cleane fast this hole, that we be we there & the while we lived, ye never had so clouded ys, no made y so wanton, no hadde genen y other oonches than unions or great garlike headdes, no other pears for ye particts and our paues, then large grisse pizzon. But now so much as that is paied, and can not be called a guture before ye affec thee when ye gave them us, let we have them still, let them hurte none other woman but helpe to does good: selte the for our sake to let in saintes copes, gile the money better by maile peniyes, by poore men you may pay for our soules. Sure fathers also, which y while we lived fastere by so tenderly & could not have endured to be so far payed now open your hertes a fairely affecting, help us at the least wise with a pore mans almes. Ye woulde not then we wer with you have letter to lay our much money for a great marriage. which if ye meane for our sake, not for your own worship worship, gene y hold for the part there of a relieue there with much lese cost then one marriage, and more pleasure then ysteene, though every one over a prince of a ypp腱eske of a realm. Finally, all our other friends, and every good ghost in man: a woman ege your heartes and have some pitty upon vs. If ye believe not y we wend your helpe, alas the lacke of faith. If ye believe our nedes care not for vs, alas lack of pitty. For whole pittie not vs, who can he pitty: If ye pitty the poore, there is none to poore as we, we have not a battre to put on our backs. If ye pitty the blind there is none to blinde as we, which are here in the barks, sauing for lightenes unplesaunt and lostsome til some clock come. If ye pitty the lame, ther is none to lame as we, that neither can steep oue selfe out of the fire, nor have one hand at libertie to defende our face fro y flame. Finally if ye pitty any man in paine, never kryed ye paine comperable to ouris whole fire as sere palled in heate, all paine is the fire that ever burned upon earth, the hottest of at those youtube a lepped fire painted on a wallie. If ye kepe skelte and thought the nighte long, and longes one for daye while every hawe seemed longer than yyne: bethfore you than what a long night we felpe soules endure, that ye kepelette, redskelle, burninge and boylinge in the barks yz one long night of many yares, of many weeks, and some of many yeres together. You walter peradventure a toler in sicknes to sute, and find little rest in anve parts of the beddes, we ley bounder to the bernes, and can not lyfte hype our heades. You haue yure phisickes with you, that sometime cure and heale you: no phisick will help our pain, no: no playster coole our heate. Youre keepers done you great caye, and put you in good turne: our keepers are such as in purgatorys.

God keep you from, cruell damned spirites.
The supplication

A rite, obious, emulous, and hateful, despiteous enemies, and despitefull persons, and the company more horri-
ble and grettious to be, that is the pain of the faile, and the intolerable torment of
that they do so, where with from top to toe, they cease not continually to tear &
but now if our other enemies, these heretikes almost as cruel as they were, procuring to this power that
we would be longe lesse in the boulshes hands, will as they bange to, to rape instead of reason, make a game and
at leste noe of our humane payne, and
B preadventure laugh at our lamentation,
our bands, our fest, and suche ourse-
other grose base the members, as Ipe bus-
seyd in our graces, and as our garments
were에는 the byrds, which those not
better with nor: We beeds you for; our
hears, ladies love to lerte their foole goe
by, and to confer in your owne wil-
dome, that it were impossible to make
anymore; mall marne livinge perceive
what maner payne, and in what maner
we delivered ourselves doe suffer and
sufferinge; to make any marne upon
earth, perfectly to conceive in his ima-
gination and fantasie, what maner of
substance we be; much more impossible
then to make a boone blinde man to per-
ceive in his minde the nature and diffe-
rance of colours. And therefore except we
shoulde of our papistall state tell you
nothing at all, there woulde they have
it we once a week of sesame. Thus you suche
woodes as sone selle understandinge, and
de the limits of such things as your selfe is in by the
for the other God, sungell noe loules, is in suche
true biplye, done, deate 2 lame, as be
those men that so; lacke of arm, legges,
handes, tong, soe, soe, soe, soe, soe, soe, soe, soe,
that in the best state of the
woodes, and at the boulshes
handes, will as they bange to,
to rape instead of reason, make a
game and at the leste noe of our
human payne, and B preadventure
laugh at our lamentation, our bands,
our fest, and suche ourselfe other
grosse base the members, as Ipe
busseyd in our graces, and of our
garments were enones the byrds,
which those not better with
nor: We beeds you for; our
hears, ladies love to lerte their
foole goe by, and to confer in your owne
wil dome, that it were impossible to
make anymore; mall marne livinge
perceive what maner payne, and in
what maner we delivered ourselves
doe suffer and sufferninge, to make
any marne upon earth, perfectly
to conceive in his imagination
and fantasie, what maner of
substance we be; much more
impossible then to make a boone
blinde man to perceive in his
minde the nature and difference
of colours. And therefore except
we should of our papistall state
tell you nothing at all, there
woulde they have it we once
a week of sesame. Thus you
suche woodes as sone selle
understandinge, and de the limits of such
things as your selfe is in by the
for the other God, sungell noe loules, is in
suche true biplye, done, deate 2 lame, as be
those men that so; lacke of arm, legges,
handes, tong, soe, soe, soe, soe, soe, soe, soe, soe,
A careless eye, or any greedy mind upon your god with a vawe your gracious simes from thee. Thinke how long ye shall come hither to the surveys what great grief and rebuke would be then your kinbyndes be to you; what comfort on the contrary parte then at we that thank you what help ye that have here of your god sent hither. Remember what kinne ye and we be together; what famillier friendship hath ere this ben between us; what love wordes ye have spoken, and what promise ye have made. Let now your woes appeare, and your face promise be kept. How deare friends remember how nature and chritiendome bindeth you to remembe the by the promise of your olde favoure, any piece of your olde love, anylyndes of kinde, any care of acquauntance, any favour of olde byendship, anyne lyknes of charitie, any tender point of pittie, any regard of nature, any respect of chritiendome, be left in your bedes; let never the maligne of a few sond fellowes, a few pestilent persons borne towarde prickebod, religion, and your chritian fayth: race out of your hearts the care of your kinde, all force of your olde friends, and at remembrance of all chritian fayles. Remember our thystle while pestilence; our hunger thystle ye be sacong; our restes watche while ye be sleepinge; our soze and grissous paper while ye be playing; our hate burning sore while ye bee in pleasure and sportinge; so more God make your offspring after remember you: so God keep you hence, or, not long here, but bring you therto to that bliss, to which for our labours helpeth you to bring us, and we shall se hand to help you thether to us.