

The 4. seale.
Expositio.

that both signified by the pale hors, that both signes of penaunce with outfoorth to blinde the people. And he that fate vpon thys hors his name was death, for they shulle see gostly them that they leden, and teacheth to trult vpon other thing than God: and helle foloweth him, for helle receiue thilke that these difteine. At that time shall it neede, that the fourth beaft that is the Egle make hys cry, that flyeth highest of foules to reare vp Gods Gospell; and to preife that law aboute other, least mens wit, and their traditions ouergone and treden downe the law of God, by enforcing of these yprocritis, and this is the last state, that is, other shall be in the Church, bfore the coming of the great Antichrist. The opening of the fift seale, telleth the state of the Church that than shall folow, and the desire that louers of Goddis law shulleth haue after the end of this world to be deliuered of thys wo. The opening of the sixt seale telleth the state of the Church, in time of Antichristis times, the which state yee may know to be in the Church whan ye sech fulfilled, that Saint John Prophecieth to fall on the opening of thys, where hee sayth thus: After thys I saw foure Angels stonding vpon foure corners of the earth, holdyng the foure windes of the earth that they blowne nought vpon the earth, ne vpon the sea, ne vpon eny tree. These foure Angels both the number of all the Devils ministers, that on that tyme shulleth in the pleaseance of their Lord Antichrist, stoppe the four windis that both the foure Gospells to be preached, and so let the breath of the grace of the holic Ghost to fall vpon men morning for sinne, and calling them to amendement, and to other that wolden encrease in vertues, other vpon perfite men. What is there after thys to fall, but that the mystry of the seauenth seale be shewed, that he come in hys owne person. That Iesu Chrst shall see with the spirite of hys mouth, whan the fiend shall shew the vmost persecution, that he and hys seruauantis may doo to Christis limmes, and that shall be the third warning that the world shall haue to come to thys dreadfull dome.

Thes. seale.

The 6. seale.

The 7. seale.

Apoca.

In all thys matter haue I nought seid of my selfe, but of other Doctours that both proued. I seyde also in my second principall part, that it were to wete tofore what Iudge we shull reken. Wherefore we shulleth wite, that God him selfe shall here thys rekenyng, he that seeth all our dedis, and all our thoughtes fro the beginning of our lyfe to the end, and he shall shew there the hid thingis of our hert opening to all the world the rightfulness of hys dome. So that with the myght of God, euery mans dedis to all the world shall be shewed, and so it semeth by the wordes of Saint John, in the booke of preuites, there he seith thus. I saw dede men litel and great, stondyng in the sight of the throne, and bookes weren opened: and an other booke was opened that was of lyfe, and dede men weren Iudged after the thyngs that weren written in the bokes after their worchings. These bokes both mens consciences that now both closed. But than they shulleth be opened to all the world to reden therein both dedis and thoughtes. But the booke of lyfe, is Christis liuing and doctrine, that is now hid to men that shulleth be damned through theyr owne malice, that demeth men to serue the world, rather than God: In the first booke shall be writ all that we haue doo, in that other booke, shall be write that we shulden haue doo, and than shulle dede men, be demyd of thilke thingis that ben written in the bokis: For if the dedis that we haue do, the which ben written in the bookis of our conscience, bee accordyng to the booke of Christes teachyng and hys liuing, the which is the booke of lyfe, we shulle be saued, and els we shulle be damned, for the dome shall be geuen after our workis. Looke therefore now what thing is written in the booke of thy conscience, while thou art here: and if thou findest ought contrary to Christis life, other to hys teaching, with the knite of penaunce and repentaunce, scrape it awaie and write it better, euenmore hertly thynkyng that thou shalt yelde rekenyng of thy bayly.

Also I said principally that it were to witen, what reward shall be geue on that doome, to wise seruauantes and good, and what to false seruauantes and wicked. For the which it is to wite, that our Lord Iesu Chrst, shall come to the dome here into this world, in the same body that he tooke of our Lady, hauyng thereon the wound is that he suffred for our agayne bieng. And all that euer shullen be saued, taking agayne their bodies clyuyng to their head Chrst, shall be rauished metyng him in the ayre as Paul sayth: They that shall be damned lyen vpon the earth, as in a tonne of wyne the dreggis dwellen byneth and the cliere wyne houeth aboute. Than shall Chrst axe rekenyng of the deedes of mercy, reprouyng false Christen men for the leuyng of them, rehearsing the deedes of the same, and other truth is by the which his trewe seruauantes than folowed hym: than shulle thike false seruauantes goe with the deuill, whom they haue serued in the earth, then swallowyng into the endlesse fire. And rightfull men shullen goe into euerlatyng lyte, than shall be fulfilled that is written, in the booke of priuites. Woe, woe, woe, to hem that dwellen in the earth. Woe to the paynyme that gafe that worshyp to dead Images wrought of mans handes, and to other creatures that hee

shuld haue gone to GOD that him wrought: Woe to the Iewe that trusteth so muchil in the ould law, than shall he see Maries sonne deemyng the world who he despised and set on the Crosse: Woe to the false Christen man that knew the will of his Lord, and fulfilled it nought.

Also woe for sinne of thinkyng to thee, that thou hast hyt out the meine of God, that is mynde of his Passiō, holy contemplation, of his goodnesse and memorie of his benefites, fro the chamber of thine herte: and hast made it an house of swyn and a den of theeues, by vnclene thoughtes and delites. As thou here hast sperd God out of thine hert, so he shall spere thee out of heauen: Thou hast herberwid the meine of the fiend, and with them in hell thou shalt euer abide: woe also for sinne of speach, for thou might nought open thy foule and stynkyng mouth with the which thou hast spoken vnholly, cursyng, fraude, deceite, leasenges, forswaryng, scornynge, and backebityng, to praye God in the felowshyp of Saintes. For louyng is nought comynlych, in mouthes of sinners. For in the which gif thou haddest kept thy mouth cleane, thou shouldest haue songen in felowshyp of Angells this blessed song: *Sandus, Sandus, Sandus, Dominus Deus omnipotens*. Holy, holy, holy, Lord God almighty. Than yellyng and weepyng thou shalt cry in company of deuils. *Ve, ve, ve, quante sunt tenebrae*. Woe, woe, wo, how great both these darkenes, wo also for sinne of dede. Thou hast bene proud, thy pryde shall be drawen to hell, as Esay sayth, or thou hast bene brennt wyth enuye of the deuill. Enuy entred into the world, and they shoulde folowen him that ben on hys syde, as Salomon sayth. Or thou hast be stirred with wrath, and euerich man that beareth wrath to hys brethren, is giltly in dome, as Chrst in the Gospell sayth of Mathew. Or thou hast be slowe to good deedes, myllawe shall come to thee as a wayfaring man, and thy pouert as aman iarmed, as the booke of Prouerbes sayth. Or thou hast haunted lechery, glotonye, or couetise. That forsoth wete ye, that euerych auouterer, or vnclene man, that is a gloton, other chynch, shall neuer haue heritage in the Realme of Chrst and of God, as Poule sayth. But fire, brimstone, and the spirit of tempests, that is, the fiend of hell, shulen be a partie of their payne, as it is written in the Psalter, when these damned men bee in this woe, they shulen syng thys reufull song that is ywritten in the booke of mourning. The ioye of our hart is a go, our quier is turned into wo, the crowne of our heade is fallen vs fro. Alas for synne that we haue do. But ioye and ioye, and ioye to them that be saued. Ioy in God, ioy in them selfe, ioy in other that ben saued. Also ioy for theyr trauayle is brought to so gracious an end. Ioy, for they scaped the payne of hell, ioy fore theyr blisse that they han in the sight of God, *Cui sit honor & gloria, in secula seculorum, Amen*.

Note.

Conclusion.

And thus much concerning this worthie and fruitfull Sermon, whych as by the auncientenes of the phrase seemeth to be preached much about the tyme of John Wicklesse: so I thought here, by the occasion of William Thorpes examination, best to place the same: for the apte coherence both of the spirit, and of the matter. Especially hauyng before our eyes, the publike vtilite of the Reader, to whome by the studious reading thereof, might rise plentifull matter of true Christian indignation, both of the wholesome fearing of God, and of the right guiding of euery Christian mans life.

wherunto I thought good to aucter further in our story, after the examination of William Thorpe, and the martyrdome of William Sawtrey, and of John Babby thus described (as ye haue heard) which was about the ycare 1409. By the way here is to be considered, at least to be admonished, that al this while the schisme in the church of Rome did yet continue, and so endured till the councell of Constance, which was in whole, the space of xxx. yeres. The origine wherof (as was sayd page. 434.) first began at Urbanus. 5. which Urbanus being dead, an. 1289. next folowed Pope Boniface the 9. who fate 14. yeres. He in selling his pardons was so impudent and so past shame, that he brought the keyes of Peter (as sayth Platina) in contempt. After hym succeeded Innocentius. 7. and fate 2. yeres: who being dead, the Cardinals consulting together, and seeing the foule enormite and inconuenienc growing vpon this contentious schisme in their Church of Rome (minding to prouide some remedie for the same, after the best deuise they could) in their conclaue wher they were assembled for a new election of the Pope, to kepe this order, promising among them selues with solemne vow made to God, to Mary the blessed virgine, to Peter and Paul, and to all the blessed company of saintes: That if any of them within the colledge or without the colledge, should be called to that high place of Apostolical preeminence: he should effectuously renounce the iurisdiction and title of his Popedom, if or whensoever the contrary Pope for the tyme being, would in like maner renounce his place

Vide supra. pag. 434. Urbanus. 3. Bonifacius. 9. Innocentius. 7. Gregorius. 12. The Cardinals desire to cease the schisme. The vow & othe of the Cardinals made for the schisme.

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