

Apoc. 2. \* We read of a lying of another Eyer Augustin of Anoverpe, refuted by Erasmus in his epistles: who openly in the pulpit at Anoverpe preaching the doctrine, that Luther were there: that he might bite out his throat with his teeth. Holding he would not do nothing doubt with the same bloudie death to resort to the water, and receive the bodie of Christ. Eraf. Epist. Lib. 16 Ad obsecrationem. \* God lead not us to error, but which left his scriptures, to lead us into truth. Math. 23. Saints have not merites sufficient for the benefices, much lesse to spare to others.

many thinke, but by the illusion of Satan rather, who (as the Scripture witnesseth) hath bene loofe now abroad. For they, according as it is written in the booke of the Apocalips: After a thousand yeares, Satan shall be let loose. &c. They these are they to be called mutants of true christian men, but illusions rather, whereby to delude mens mindes, to make them put their sayes in our Lady, and in other sayes, and not in God alone, to whom he should be honor and glory for ever. But that I beleeve and knowe that God and all his Sayntes will take everlasting revengement vpon thee, I woulde surely with these naples of myne, be thy death, for this horrible and enorme inuery agaynst the precious blood of Christ. God saye, I will not the death of a sinner, but rather that he conuert and liue. And thou blasphemest him, as though he should lay myne inares of death for vs secretly, that we should not escape them. whiche if it were true, we might well saye them with Iudge de sapur. Utroque in this manner: If it be an error, it is of thee (O God) that we be deceived, for this be confirmed with such signes and wonders, which can not be done but by thee. But I am assured, it is vnture, and hereticall: and therefore I will leave this matter, and will talke with you concerning the merites of Sayntes. For once I remember, in a certayne Sermon of yours, you said, that no Saint though his suffering were neuer so great, and his life most pure, decried anye thing for vs with God, either by his death or life, which is contrary to S. Austen.

Bilney. Christ sayth one thing, Sayur Augustin another, whether of these two should we beleeue? For Christ willing to deliuer vs out of this darke dungeon of ignorance, gaue foorth a certayne parable of ten virgins, of which five were foolish, and five were wise. By the five foolish virgins wanting the oyle of good workes, he meant vs all sinners. By the wise Virgins he meant the companye of all help Sayntes. Now let vs heare what the five wise Virgynes answered to the five foolish, craving oyle of them: No (say they) least peraduenture wee have not sufficient for vs and for you. Get you rather to them that sell, and buye of them to serue you. Therefore, if they had not oyle sufficient for them selues, and also for the other, where then be the merites of Sayntes, wherewith they can serue both for themselves, and for vs? Certes I cannot see.

Bruder. You wold the Scripture from the right understanding, to a reprobate sense, that I am scarce able to hold mine eyes fro teares, hearing with mine eares these wordes of you. For ye well.

¶ The Submission of M. Thomas Bilney.

The fourth day of Decereber, the bishop of London with the other bishops his assistants, assembled againe in the chapter house of Westminster, whether also M. Bilney was brought, and was exhortad & admonished to aburre and recant: who answered that he would stand to his conscience. When the Byshop with the other Byshoppes, Ex officio, did publish the depositions of the witnesses, with his Articles and answers, commaunding that they should be read. That done, the Byshop exhorted him agayne to deliberate with himselfe, whether he would recant to the Church, and renouce his opinions or no, and bade him to depart into a voyd place, and there to deliberate with himselfe. which hour, the Byshop asked him agayne if he would returne, who answered: Fiat iudicia & iudicium in nomine domini, and being divers times admonished to aburre, he would make no other answer, but Fiat iudicia. Sec. And here est dies quam fecit Dominus, erulentes & letentur in ea. When the Byshop, after deliberation, putting off his cap, sayd: In nomine patris & filij & spiritus sancti. Amen. Exurgat Deus & dissipentur inimici eius: and making a crosse on his forehead and his breast, by the counsell of the other Byshoppes, he gaue sentence agaynst M. Bilney, being there present in this maner.

If by the consent and counsell of my brethren here present to pronounce thee Thomas Bilney who hast bene accused of diuers Articles to be conuict thereof, and for the rest of the sentence, we take deliberation till to morrow.

The 5. day of Decereber the Byshoppes assembled, where agayne before whom Bilney was brought, whom the Byshop asked if he would returne to the vniuersity of the Church, and renouce his heresies which he had preached: whereunto Bilney answered, that he would not be a slauer to the Pope, trusting that he was not separate fro the Church, and that, if the multitude of witnesses might be credited, he might haue 30. men of honest life on his part, agaynst one to the contrary brought in agaynst him: which witnesses, the Byshoppe sayd came to late, for after iudicacion they could not be received by the law. When Bilney alledging

the story of Susan and Daniel, the Bishop of London still exhorted him to returne to the vniuersity of the Church and to aburre his heresies, and permitted him to goe into some secret place, there to consult with his frendes, till one of the clocke at after none, of the same day.

At afternone, the bishop of London agayne asked him whether he would returne to the church and acknowledge his heresies. Bilney answered that he trusted he was not separate from the Church, and required time and place to bring in witnesses, which was refused. Then the Byshop once agayne required of him whether he would turne to the Catholike Church, wherunto he answered, that if they could reach and proue sufficiently that he was conuict, he would yelde and submit himselfe, and desired agayne to haue time and space to bring in agayne his refused witnesses, and other answer he would geue none.

Then the Byshop put M. Bilney aside, and toke conference with his fellows, and after ward calling in M. Layney, asked him agayne whether he would aburre: but he would make no other answer then before. Then the Byshoppe with the consent of the rest, did decree and determine that it was not lawfull to heare a petition which was agaynst the law and enquiring agayne whether he would aburre, he answered plainly no, and desired to haue time to consult with his frendes in whom his trust was: and beyng once agayne asked whether he would returne and induly desired thereunto, or els the sentence must be read: he required the Byshop to geue him licence to deliberate with himselfe vntill the next morow, whether he might aburre the heresies wherewith he was detained, or no. The Byshop granted him, that he should haue a litle time to deliberate with M. Dancaster: but Bilney required space till the next morow, to consult with M. Farman and M. Gayer Dancaster. But the Byshop would not grant him his request, for feare lest he should appeale. But at the last, the Byshop enclining vnto him, granted him two nightes trespasse to deliberate: that is to say, till Saturday at night, of the clocke afore noon, and then to geue a playn determine answer, what he would do in the premises.

The 7. day of Decereber, in the yeare and place afore sayd, the Byshop of London, with the other Byshoppes being assembled, Bilney also personally appered. Whom the Byshop of London asked, whether he would now returne to the vniuersity of the Church, and renouce the errors and heresies wherof he had accused, detected, and conuicted. Who answered that now he was persecuted by M. Gayer Dancaster and other his frendes, he would submit himselfe, trusting that they would deale gently with him, both in his aburracion, & penance. When he desired that he might read his aburracion: which the Byshop granted. When he had read the same secretly by himselfe, and was returned, being demanded what he would doe in the premises he answered that he would aburre and submit himselfe, and there openly read his aburracion, and subscribed it and delivered it to the Byshoppe, which then did absolve him: and for his penance enjoyned him, that he should abide in prison, appointed by the Cardinal, till he were by him released: and moreover, the next day he should goe for the procession, in the Cathedral Church of S. Dunle, bare headed, with a saggot on his shoulder, & should stand before the preacher at Saules Crosse, all the Sermon time. Ex Regit. Lond.

Here for so much as mention is made before, of h. letters of Epistles, which this good man wrote to Cuthbert Boncall Bishop of London, and by the sayd Byshop delivered vnto the Registrers, we thought good to insert certayne therof, such as could come to our hands. The Copy of which letters, as they were written by him in Latin, because they are in the former Edition to be scene and read in the same Latine, wherbin he wrote them, it shall suffice in this booke to expresse the same onely in English. Concerning the first Epistle, which comprehendeth the whole staye of his conuersion, and seemeth more effectual in the Latine, then in the English, we haue exhibited it in the second Edition, pag. 114. 1. and therefore haue here onely made mention of the same briefly. The copy wherof becometh thus.

¶ Ituerendo in Christo patri D. Cuthb. Tonitall. Lond. Episcopo, T. Bilneyus Salutem in Christo, cum omni subiectione tunc - to presulidubitan.

HOc nomine, pater in Christo obseruans, longe beatiorum meo puto, quod ad tua Paternitatis examinationem vocari me contigit. Ea enim eruditione es, ea vix integritate (quod omnes

Bilney conuicted agayne before the Byshop of London.

Bilney deuynted to recant. Plal. 118. In nomine domini incipit omne malum.

Bilney conuicted agayne before the Byshop of London.

Luke Byshopp lykelynes.

Bilney conuicted the 3. tyme.

Bilney witnesses refused.

Bilney denyeth the first tyme to recant.

Dancaster conuicted with Bilney.

Bilney thought informitic rather then by conuiction, recanted.

Ex Regit. Lond.

M. Bilney enioyned penance.