

councils were of equal authority with the word of God. Others, as the Guisian faction in France, be resolved in matters of religion to follow the footsteps of their ancestors, though (God's word and) a thousand councils decree to the contrary<sup>1</sup>.

Calv. Epist. Bulling. 231.

## ARTICLE XXII.

### Of Purgatory.

*The Romish doctrine concerning (1) purgatory, (2) pardons, worshipping and adoration, as well (3) of images as (4) of reliques, and (5) also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God.*

#### *The propositions.*

The Romish doctrine concerning

1. Purgatory,
2. Pardons,
3. Worshipping, and adoration of images,
4. Reliques,
5. Invocation of saints,

is a fond thing, and not warranted by the holy scripture, nor consonant, but contrary unto the same.

#### Proposition I.

*The Romish doctrine concerning purgatory is fond, and not warranted by the holy scripture, nor consonant, but contrary unto the same.*

#### The proof from God's word.

It is granted as well by the Romish, or false, as by the true church, that none unclean thing can enter into the kingdom of God. And because all men either have been, or be still unclean, therefore they must be purged from sin.

But in the manner of purging them who are unpure they do greatly differ. For the true church, looking into the word of God, doth find that we are sanctified, or made clean

mille, singularis honos, tamquam divinis vocibus, haberetur.—Edm. Campian. Decem. Ration. Antv. 1631. Rat. xv. p. 44.]

[<sup>1</sup> Dux Guisianus...ausus est etiam dicere, quicquid decernerent mille concilia, sibi fixum esse majorum instituta sequi.—Calvin. Opp. Amstelod. 1671. Tom. viii. Pars 2. p. 143. Inter Epistol. et Respon.]

in divers respects, diversely: as by baptism<sup>a</sup>, by the word preached<sup>b</sup>, by the blood of Christ<sup>c</sup>, and by the Spirit of God<sup>d</sup>, and that in this life, and not in the other world.

For in the sacred scripture there is mention but only of two ways, one leading unto destruction, the other bringing unto life: of two sorts of men, whereof some believe, and they are saved; some believe not, and they are damned: and of two states, one blessed, where Lazarus is; the other cursed, where Dives doth abide. A third way, or sort, or state, cannot be found in the word of God.

And therefore the purgatory in another world, both denied hath always been by the Greek churches<sup>2</sup>, and neither is, nor will be acknowledged by any of God's reformed churches in this world; as their confessions do testify<sup>3</sup>.

<sup>a</sup> Christ loved the church, and gave himself for it; that he might sanctify it, and cleanse it by the washing of water through the word, Eph. v. 25, 26.

<sup>b</sup> Now are ye clean through the word that I have spoken unto you, Joh. xv. 3.

<sup>c</sup> The blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7.

<sup>d</sup> Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11.

[<sup>2</sup> Unus ex notissimis erroribus Græcorum et Armenorum est quo docent nullum esse purgatorium locum in quo animæ ab hac luce migrantes purgantur a sordibus quas in corpore contraxerant.—Alphons. à Castro Adv. Hær. Antv. 1556. Lib. xii. fol. 131. b. Nemo certe dubitat orthodoxus, an purgatorium sit, de quo tamen apud priscos nulla vel quam rarissima fiebat mentio: sed et Græcis ad hunc usque diem non est creditum esse.—Polydor. Vergil. De Inventor. Argent. 1606. Lib. viii. cap. i. p. 456.]

[<sup>3</sup> Quod autem quidam tradunt de igne purgatorio, fidei Christianæ (credo remissionem peccatorum et vitam æternam) purgationique plenæ per Christum, et Christi Domini hisce sententiis adversatur, &c.—Harm. Conf. Sect. xvi. p. 177. Conf. Helv. Post. cap. xxvi. Denique Purgatorium arbitramur figmentum esse, ex eadem officina profectum, unde etiam manarunt vota monastica, &c.—Ibid. p. 181. Conf. Gall. Art. xxiv. Etsi dubitari non debet, quin suus sit sanctis in hac vita Purgatorius ignis, quem admodum testantur exempla Davidis, Ezechie, Jonæ et aliorum, tamen haud immerito dubitatur, num post hanc vitam tale sit Purgatorium, quale vulgus hominum putat, in quo animæ tantisper crucientur, dum vel supplicio satis pro peccatis faciant, vel indulgentiis redimantur. Si enim tale est Purgatorium, valde mirandum videtur, quod nec Prophetica, nec Apostolica scripta aliquid certi et perspicui de eo tradiderint, &c.—Ibid. p. 199. Conf. Virtemb. cap. xxv. Manifestum est autem, aliud genus doctrinæ dissentiens ab Evangelio, adversarios tradere et propugnare, qui docent....Satisfactiones Canonicas, compensationes esse poenarum purgatorii.—Ibid. Sect. x. p. 22. Conf. Saxon. Art. xi. Rejiciuntur et isti qui canonicas satisfactiones docent necessarias esse ad redimendas poenas æternas, aut poenas purgatorii.—Ibid. Sect. viii. p. 148. Conf. August. Art. xi.]

Matt. vii. 13, 14.

Matt. xvi. 16. John iii. 18. Luke xvi.

Alphons. de Hæres. Lib. viii. de Indulgentiis. Polydor. de Inventor. Lib. viii. cap. i. Conf. Helvet. 2. cap. 26. Gal. Art. xxiv. Saxon. Art. xi. August. Art. xi. Wittemb. cap. 25.

*Adversaries unto this truth.*

Erroneous therefore, and not warrantable by God's word, concerning purgatory, is the doctrine both of the old heretics, the Montanists, who thought there was a purging of souls after this life<sup>1</sup>; and of the new, and renewed heretics, the papists. For

They think it to be unsound doctrine, and not sufferable in any book, for Christians to deliver, that it is impossible for godly and faithful men or women to be punished after they be dead. Therefore *Deleatur*<sup>a</sup>, say they, Blot out such a doctrine<sup>2</sup>.

They teach by their catechisms, that to doubt whether there is a purgatory or no, is a breach of the first commandment<sup>3</sup>.

Thus do they pray for the souls of the faithful (as they phantasy) boiling in torments of purgatory:

*Avete, omnes animæ fideles, quarum corpora hic et ubique conquiescunt in pulvere: Dominus Jesus Christus, qui vos, et nos redemit suo pretiosissimo sanguine, dignetur vos à pœnis liberare, &c.*<sup>4</sup> That is, "All hail, all faithful souls, whose bodies do here and everywhere rest in the dust: the Lord Jesus Christ, who hath redeemed both you and us with his most precious blood, vouchsafe to deliver you from pains," &c.

They have ratified the doctrine of purging souls after this life in the council of Trent<sup>5</sup>.

<sup>a</sup> Puniri pios post mortem, impossibile: deleatur. *Index Expurg.* p. 26.

[<sup>1</sup> Oblationes pro defunctis, pro natalitiis annua die facimus.—Tertull. Opp. Lutet. 1634. p. 121. d. De Corona Mil. 3. In summa, quum carcerem illum quem Evangelium demonstrat, inferos intelligamus, et novissimum quadrantem, modicum quodque delictum mora resurrectionis illic luendum interpretemur; nemo dubitabit animam aliquid pensare penes inferos, salva resurrectionis plenitudine, per carnem quoque.—Ibid. p. 357. c. De Anima, 58.]

[<sup>2</sup> Amongst the Delenda in Indice Chrysostomi Basilicæ a Frobenio excusi.—Index Expurgat. Lugd. 1586. p. 26.]

[<sup>3</sup> Vaux. Catech. Antv. 1574. chap. iii. p. 25. In reply to the question, Who be they that break the first Commandment by doubting in faith?]

[<sup>4</sup> Hor. B. Virg. Mariæ. ad Sarisbur. Eccl. Ritum. Paris. 1535. Fo. CXXIII. Orationes pro Defunctis. Where, *requiescunt*, and, *Dominus noster Jesus*, &c.]

[<sup>5</sup> Cum Catholica Ecclesia, Spiritu sancto edocta, ex sacris literis et antiqua patrum traditione in sacris conciliis, et novissime in hac œcumenica synodo, docuerit Purgatorium esse; animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili altaris sacrificio, juvari; præcipit sancta synodus episcopis, ut sanam de

Tertul. de Corona Militis, & de Anima, in fine.

Vaux Catech. cap. 3.

Horæ B. Virg. Mariæ secundum usum Sarum.

Conc. Trid. Dec. de Purg. Sess. 25. & Sess. 6, Can. 30.

It is further to be noted, how the same papists, sliding back from the truth of God, have fallen into many noisome and divers opinions in the matter of purgatory: agreeing among themselves

Neither about the place where purgatory should be; some<sup>6</sup> placing the same in the bottom of the sea, some near unto the mount Hecla in Ireland<sup>7</sup>, some, upon the mount Ætna<sup>8</sup> in Sicily, others<sup>9</sup>, in the centre of the earth, others<sup>10</sup>, in hell, whereof they make four rooms; the first of the damned, the second of infants dying unbaptized, the third purgatory, the fourth *Limbus Patrum*, whereinto Christ descended; and others<sup>11</sup> in a mind tossed and troubled betwixt hope and fear.

purgatorio doctrinam, a sanctis Patribus et sacris conciliis traditam, a Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant.—Concil. Harduin. Paris. 1714. Tom. x. col. 167. Conc. Trid. Sess. xxv. Si quis post acceptam justificationis gratiam cuilibet peccatori poenitenti culpam ita remitti, et reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc sæculo, vel in futuro in purgatorio, antequam ad regna cœlorum aditus pateri possit; anathema sit.—Ibid. Sess. vi. De Justif. can. 30.]

[<sup>6</sup> The fifth chapter of the Apocalypse is cited among others in support of a Purgatory: Et omnem creaturam quæ in cœlo est, et super terram, et subter terram, et mare et quæ in eo sunt, omnes audivi, &c.... Upon which the comment is, Triplicem hic ponit ordinem laudantium Deum, scilicet in cœlo beatorum, in terra justorum, sub terra purgandorum, quia damnati non laudant Deum, nec benedicunt sedentem in throno.—Eckii Enchir. Lugd. 1572. De Purgat. p. 225.]

[<sup>7</sup> So all the editions. See the Beehive of the Romish Church, Transl. out of Dutch, &c. Lond. 1580. Book xi. cap. 8. p. 151, where the notion is thus referred to: St. Patrick's Purgatory in Ireland lies fast by the sea-side, near unto a mountain called Hecla, where our mother the holy Church of Rome doth believe that the silly souls are as ill punished in ice as in fire.]

[<sup>8</sup> There seems to be an error in the reference. See, however, Bellarmine. Disput. Prag. 1721. Tom. ii. p. 366. De Purgat. Lib. xi. cap. 6. § 10.]

[<sup>9</sup> Tertium ideo catholicam et orthodoxam et veram de Purgatorio conclusionem aggrediamur, quæ est, quod in centro terræ vere et realiter locus purgatorii reperitur.—Bart. Sibylle. Spec. Peregr. Quæst. Lugd. 1516. Prim. Dec. cap. xiii. fol. 78. See also above, Art. xvii. Prop. 7.]

[<sup>10</sup> The work referred to, Position. Ingolst., has not been found: but see Bernard. de Bust. Rosar. Sermon. Predicab. Hagen. 1518. Pars Sec. Serm. xi. fol. 5. c. Et sciendum est secundum Rich. (de Media Villa) in iv. dist. 45. art. i. q. 2. quod subter terram sunt quatuor loca. Unus super alterum, quæ omnia possunt appellari infernus, quasi inferius generaliter accipiendi. Sed particularia habent nomina. Nam ultimus dicitur infernus proprie. Secundus prope ipsum dicitur limbus. Tertius, purgatorium. Quartus, sinus Abrahæ. Luc. xvi. In quo nunc non est aliquis. Sed ibi steterunt sancti patres, ante Christi adventum, et aliquando etiam appellatur limbus. Qui ergo vadunt ad limbum sunt morientes sine baptismo, sine aliquo actuali peccato.]

[<sup>11</sup> This reference to Lorichius the editor has been unable to verify. But this seems at one time to have been the view of Luther according to Fisher (Assert. Luther. Confut. Art. xxxvii.) and Bellarmine, Disput. Tom. xi. p. 327. De Purgat.

Eckius in Enchirid.

Bernard. de Bustis, Rosar. par. 3. sect. 2.

Spec. Peregr. Quæst. Dec. i. cap. 3. q. 5. See above,

Art. xvii. Prop. 7.

Position. Ing. de Purgat. Lorich. Institut. Cathol. de 12 Pidei articulis.

Albertus, &  
Roffensis.

Neither about the tormentors there; who are thought of some<sup>1</sup> to be holy angels, of others<sup>2</sup>, to be very devils.

S. Th. More.

Neither about the torments. For some dream how they are tormented there with fire only, as Sir Thomas More<sup>3</sup>; some, with water and fire, as Roffensis<sup>4</sup>; and some, neither with fire nor water, but with troublesome affections of hope and fear, as Lorichius<sup>5</sup>.

Instit. Ca-  
thol. ut su-  
pra.  
Greg. Dial.  
Lib. iv. cap.  
38. Spec. Pe-  
reg. Quæst.  
Dec. 7. c. 3.  
q. 4.  
Eckius, Posit.  
6.

Neither about the causes of purgatory torments: because that some do think that only venial sins<sup>6</sup>, others, that venial

Lib. 1. cap. 2....Lutherus ipse varius fuit. Nam primo, Purgatorium plane Catholice admittebat...Deinde Purgatorium admisit quidem, sed multis admistis erroribus, Primus error fuit: Purgatorium non posse probari ex scripturis. Secundus: animas in Purgatorio non esse certas de salute consequenda...Quartus, animas in Purgatorio sine intermissione peccare, dum horrent pœnas, et requiem quærunt. He acknowledges however that, Ultimo, simpliciter sustulit Purgatorium.]

[<sup>1</sup> Roffensis does not say that the holy angels are tormentors, but rather comforters of the souls in purgatory. Jam haud dubie consolantur (angeli) et admoventur (? admonent) quatenus bono sint animo, patienterque ferant illos cruciatus, nec est dubium quin salutis suæ certitudinem frequenter eis inculcent. Præter hæc bonus cujusque angelus, cui et custodiæ cura mandata fuit a Deo, quid jam non facit, quem non movet lapidem, quo nihil consolationis desit animæ jam inter Purgatorii cruciatus constitutæ?—Fisher, Opp. Wirceb. 1597. col. 730. Assert. Luther. Confut. Art. xxxviii. Non enim videtur probabile quod dæmones illud ministerium (sc. bonos affligendi) exercent, cum ibi purgetur peccati scoria, secundum quam ibi quodammodo anima similis erit diabolo: et diabolus suam similitudinem nolit delere, &c....Rursus non videtur hoc probabile, ut ministerio fiat angelorum bonorum, ut tam graviter affligant, et puniant concives suos....Ideo concedendum est, quod non fit ministerio dæmonum, nec etiam supernorum spirituum, nisi fortassis quantum ad directionem, &c.—Bonavent. Opp. Mogunt. 1609. Tom. v. fol. 270. In Libr. iv. Sentent. Dist. xx. Quæst. 5.]

[<sup>2</sup> Youre keepers dooe you great ease, and put you in great cumfort: our keepers (sc. in purgatory) are such as God kepe you from, cruell damned spirites, &c.—Sir Thos. More's Works, Lond. 1557. The Supplication of Soules, p. 337. n.]

[<sup>3</sup> Finally, if ye pittie anye man in payne, never knew ye payne comparable to ours, whose fyre as farre passeth in heate all the fyres that ever burned upon earth, as the hottest of al those passeth a feyned fyre paynted on a walle.—Ibid.]

[<sup>4</sup> Cæterum quod per ignem et aquam purgandæ sint animæ quæ de prælio vitæ hujus exierint, priusquam cœlum ingrediantur, testatur Orig. Hom. 25. super Numeros, &c.—Fisher, Opp. col. 721. Assert. Luther. Confut. Art. xxxvii.]

[<sup>5</sup> See p. 215, note 11.]

[<sup>6</sup> Sed tamen de quibusdam levibus culpis esse ante judicium purgatorius ignis credendus est, pro eo quod veritas dicit, quia si quis in Sancto Spiritu blasphemiam dixerit, neque in hoc seculo remittetur ei, neque in futuro. In qua sententia datur intelligi, quasdam culpas in hoc seculo, quasdam vero in futuro posse laxari.—Greg. Magn. Opp. Par. 1705. Tom. II. col. 441. E. Dialog. Lib. iv. cap. 39. ...dicitur conclusionaliter cum Gregorio et Augustino...quod culpa venialis in eo qui cum gratia decedit post hanc vitam, dimittitur per ignem purgatorium: qui pœna illa aequaliter voluntaria virtute gratiæ habebit vim expiandi culpam omnem, quæ simul cum gratia stare potest, &c.—Bart. Sibyll. Spec. Peregr. Quæst. Prim. Dec. cap. iii. quæst. 4. fol. 86.]

and mortal sins too (for which in this life men have done no penance) are there purged<sup>7</sup>.

Nor about the time, which they that be tormented, shall abide in purgatory. For some have given out, how the poor souls there be continually in torments till the day of judgment, as Dionys. Carthusianus<sup>8</sup>; others, as Durandus<sup>9</sup>, do think they have rest sometimes, as upon Sundays and holy days: others are of mind, that in time they shall be set free and at liberty, because their punishment is but temporary<sup>10</sup>; and others, that at any time they may be delivered, if either their friends will buy out their pains, or the priests will pray, or say any mass for them, or the pope will but say the word.

Nor finally about the state of souls in purgatory. For Our English papists at Rhemes do think the souls in purgatory to be in a more happy and blessed condition than any men that live in this world, and yet say the same Rhemists, that purgatory-fire passeth all the pains of this life.

Thomas Aquinas<sup>11</sup> holdeth how the pains of hell-fire and of purgatory are all one, and in nothing differ, but that the

[<sup>7</sup> Discussis tenebris et explosis erroribus Ludderanis, restat aperire lucem veritatis catholicæ, animas scilicet purgandas esse non propter imperfectam charitatem, vel reliquias veritatis, sed quia secum deferunt peccata mortalia contrita sine satisfactione debita: nam libro de remissione culpæ et pœnæ; deo adjutore, probabimus culpam remitti, &c.—Joh. Eck. Opp. Contr. Ludder. Ingolstad. 1530. Pars Sec. De Purgat. cap. xvi. fol. 71.]

[<sup>8</sup> This is only said with regard to certain abominable crimes. In his tormentis (sc. loci purgat. tertii) inveni quendam mihi in seculo olim notum, decretorum doctorem famosum cui vehementer condolens, interrogavi eundem an speraret se aliquando misericordiam consecuturum. Qui respondit: Væ, væ, væ, scio quod ante diem judicii veniam non obtinebo. An autem tunc, incertum habeo.—Dionys. Carthus. De Quat. Hom. Noviss. Par. 1551. Art. xlvii. fol. 113. a.]

[<sup>9</sup> Siquidem commemoratio omnium fidelium defunctorum instituta est fieri ab ecclesia tali die, ut generalibus beneficiis adjuventur, quia specialia habere non valent...Sicut enim Petrus Damianus ait: Sanctus Edibo comperiens quod apud Vulcanum Cecilæ (sic) crebre voces et ululatus dæmonum audiebantur plangentium pro eo quod animæ defunctorum per elemosynas et orationes de eorum manibus eripiebantur, ordinavit in suis monasteriis ut post festum omnium sanctorum fieret commemoratio defunctorum....Anniversarium autem si contigerit in die dominica vel in aliqua celebrari solemnitate, non debet mutari ad sequentem diem, prout fit in festis sanctorum, sed fiat in die præcedenti, ut citius occurratur pœnis defunctorum quas in purgatorio sustinent.—Durand. Rational. Divin. Offic. Lugd. 1512. Lib. vii. De Off. Mort. fol. 175, 6.]

[<sup>10</sup> ...licet ignis purgatorii sit eternus quo ad substantiam sicut ignis inferni: tamen est temporalis quo ad effectum purgationis.—Spec. Peregr. Quæst. Prim. Dec. cap. iii. quæst. 4. fol. 89.]

[<sup>11</sup> Ad primum ergo dicendum, quod ignis purgatorius est eternus quantum ad substantiam; sed temporalis quantum ad effectum purgationis.—Thom. Aquin. Summ. Theolog. Duaci. 1614. Suppl. ad Tert. Part. Quæst. 100. Art. 2. fol. 166.]

De 4. Hom.  
noviss.  
De officio  
mort. Lib.  
vii.  
Spec. Peregr.  
Quæst. ut su-  
pra, Quæst.  
k.Test. Rhem.  
Annot. Apo-  
cal. xiv. 13.  
Ibid. Annot.  
marg. pag.  
431.

one is but temporal, and the other not so. And others, put in choice either to tarry in purgatory one day, or to endure the miseries of this world an 100 years, have chosen to suffer the troubles of this life an hundred years together, rather than to abide the pains of purgatory but one short winter's day<sup>1</sup>.

Therefore in this contrariety of opinions, some of them, the papists themselves cannot deny must be, we say, all of them are fond, and contrary to the word of God.

Besides, they nourish most cursed and damnable errors; as, that all the souls of the faithful separated from their bodies are not at rest.

That all sins, in their own nature, be not mortal, or deadly, and that some deserve not everlasting torments. They are purged in purgatory.

That one sinful man may save, and satisfy the wrath of God for another, and that easily, by praying, saying, or doing something for them.

That, if friends in this world will do nothing for the poor soul in purgatory pains, yet may the said souls come at length unto happiness, by abiding their deserved torments until the last hour or day of judgement in purgatory.

Finally, that the pope is God, in that he can at his pleasure discharge guilty souls both from the guilt of sin, and from the punishments due for the same.

#### Proposition II.

*The Romish doctrine concerning pardons is fond, and not warranted by the holy scripture, nor consonant, but contrary unto the same.*

The proof from God's word.

Such hath been the exceeding mercy and love of God towards mankind, that as he hath purged us from all guiltiness of sin by the blood, so hath he pardoned us from the everlasting punishment due for sin, by the pains of Jesus Christ. For,

"There is salvation in none other: for among men there is given none other name under heaven whereby they must be saved."

[<sup>1</sup> Qui in aliud sæculum distulit fructum conversionis, prius purgabitur igne purgationis. Hic autem ignis etsi æternus non sit miro tamen modo gravis est. Excellit enim omnem poenam quam unquam aliquis passus est in hac vita vel pati potest.—Corp. Jur. Canon. Antv. 1648. Decr. Prim. Pars. fol. 33. Dist. xxv. cap. 5.]

Cap. Qui in aliud. Dist. 25.

Acts iv. 12.

"Through his name all that believe shall receive remission of sins." Acts x. 43.

"He hath purchased the church by his own blood." Acts xx. 28.

"With his stripes we are healed." Isai. llii. 5.

"He that believeth in him shall neither be condemned, nor ashamed." John iii. 18. Rom. x. 11.

Therefore, "Come unto me all ye that are weary and laden, and I will ease you, &c., and ye shall find rest for your souls," saith our Saviour Christ. Matt. xi. 28, 29.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God raised him from the dead, thou shalt be saved," saith St Paul. Rom. x. 9.

#### *Errors and adversaries to this truth.*

This being the doctrine even of God himself, we may evidently perceive, how not only vain, but besides, not only besides, but against the word of God<sup>2</sup>, the Romish doctrine concerning pardons is: for that doth teach us, Whereof see more, Art. ii. prop. 4. Art. xi. prop. 1. Art. xii. prop. 1.

1. To seek salvation not at God alone, but at the hands of sinful men. For would we have a pardon for the sins of 40 days? a bishop may give it: for the sins of 100 days? a cardinal may grant [it]<sup>3</sup>: for all our sins committed, or to be committed? from the pope we may have it. Hence be his pardons; if you respect time, for 40, 50, 100, 1000, 10,000, 50,000, &c., years; if offences, homicide, parricide, perjury, sodomitory, treason, and what not<sup>4</sup>, &c. Vide Taxam. penit.

2. That we may be our own saviours. So did that of purgatory.

3. How the precious blood of Christ was shed in vain. For corruptible gold and silver, with our own deeds and works, may, and will save us, if we will.

[<sup>2</sup> See above, pp. 55, 108, 17.]

[<sup>3</sup> It, omitted in 1607.]

[<sup>4</sup> Absolutio pro eo qui virginem defloravit. g. vi.

Absolutio pro vicio sodomie pro layco. g. vi.

Idem pro presbytero. g. vii.

Idem pro monacho. g. viii.

Absolutio pro perjurio. g. vi.

Absolutio pro layco presente qui abbatem aut alium presbyterum minorem episcopum monachum vel clericum interfecit. g. vii. viii. vel. ix.

Absolutio super homicidio laycali pro layco et potest committi suo rectori. g. v. —Taxe Sacre Penitent. Apostol. The Edition referred to (without place or date) is that numbered vii. in Mendham's Spiritual Venality of Rome, p. 24.]

See Art. xxv.  
Prop. 6.

4. That repentance is not of necessity unto the salvation of man. For without the same a popish pardon may save. But without either a pardon from the pope, or such like, or absolution of a priest, there is no salvation, by the doctrine of the church of Rome.

A further manifestation of the vanity and impieties of the Romish pardons, from a book of the papists, entitled, *Horæ beatissimæ Virginis Mariæ secundum usum Sarum.*

*Quicumque, in statu Gratia existens, dixerit devote septem Orationes sequentes cum septem Pater noster, et totidem Ave Maria, ante imaginem pietatis, merebitur quinquaginta sex millia annorum indulgentiarum.*

*Joannes Papa vii. concessit omnibus dicentibus orationem sequentem, transeundo per cimiterium, tot annos indulgentiarum, quot fuerunt ibi corpora inhumata a constitutione ipsius cimiterii.*

#### *Oratio pro Defunctis.*

*Avete, omnes animæ fideles, quarum corpora hic, et ubique requiescunt in pulvere; Dominus [noster] Jesus Christus qui vos, et nos redemit suo pretiosissimo sanguine, dignetur vos a pœnis liberare, et inter choros suorum sanctorum angelorum collocare, ibique nostri memores suppliciter exorare, ut vobis associemur, et vobiscum in cœlis coronemur<sup>1</sup>.*

*Innocentius Papa Secundus concessit cuilibet, qui hanc Orationem sequentem devote dixerit, quatuor millia annorum indulgentiarum, Ave, vulnus lateris nostri Salvatoris<sup>2</sup>, &c.*

*Quicumque, devote dixerit istam Orationem, habebit tria millia dierum Indulgentiarum criminalium peccatorum, et duo millia dierum, venialium, a Domino Johanne Papa Vicesimo secundo concessarum, ut in Antidatorio Animæ habetur.*

*Quicumque Orationem sequentem devote dixerit, promerebitur undecim millia annorum indulgentiarum, &c. "Ave Domina, sancta Maria, Mater Dei, Regina Cœli, Porta*

[<sup>1</sup> Hor. Beatiss. Virg. Mar. sec. Usus Sarisbur. Par. 1535. fol. cxiii.]

[<sup>2</sup> Oure holy father pope Innocentius the ij. hath graunted to all them that say thys prayer devoutly in the worship of the wounde that our Lorde had in his blessyd syde when he was deed hangynge in the crosse iiij. thousande days of pardon. Pater noster. Ave Maria, Oratio. Ave vulnus, &c.—Ibid. fol. lxvi. b.]

*Paradisi, Domina Mundi, Lux Sempiterna, Imperatrix Inferni, &c. Ora pro me Jesum Christum, dilectum Filium tuum, et libera me ab omnibus malis: ora pro peccatis meis. Amen."*

Whosoever, being in the state of grace, shall devoutly say the seven prayers ensuing, with seven Our Fathers, and as many Hail Mariés, afore the image of piety, shall thereby merit fifty-six thousand years of pardons.

Pope John the Twelfth hath granted to all persons, which, going through the churchyard, do say the prayer following, so many years of pardons as there have been bodies buried since it was a churchyard.

#### The Prayer for the Dead.

"Hail all faithful souls, whose bodies here and everywhere do rest in the dust. The Lord Jesus who hath redeemed you and us with his most precious blood, vouchsafe to deliver you from pains, and to place you in the company of his holy angels; and there, being mindful of us, meekly to pray, that we may both be joined unto you, and crowned with you in the heavens."

Pope Innocent the Second hath granted to every one, which devoutly shall say this prayer following, four thousand years of pardons; "Hail, wound of our Saviour's side," &c.

Whosoever devoutly shall say this prayer shall have three-thousand days' pardons of criminal sins, and twenty-thousand days of venial offences granted by the lord pope John the Two-and-twentieth; as it is to be read in the Antidotary of the Soul.

Whosoever devoutly will say the prayer following shall merit (thereby) eleven thousand years of pardons; "Hail, Lady, saint Mary, mother of God, queen of heaven, the gate of paradise, the lady of the world, the light eternal, the empress of hell, &c. Pray unto thy beloved Son Jesus Christ for me, and deliver me from all evils, pray for my sins. Amen."

#### Proposition III.

*The Romish doctrine concerning images is fond, and not warranted by the holy scriptures, nor consonant, but contrary unto the same.*

The proof from the word of God.

Images are such an abomination to the Lord, as to make

