

# A dyalogue of comfozte a

gaynste tribulacyon, made in the yere of our lorde,

1534. by Syr Thomas More knyghte, while he was prysoner  
in the tower of London, whiche he entituled  
thus as foloweth.

A dyalogue of counfort agaynst tri-  
bulacion, made by an Hungarien in laten,  
and translated oute of laten into  
frenche, and oute of frenche  
into Englyshe.

15

Anthony, and Vincent.



yncent. Who wold  
haue went, Oh my  
god vnckle, afoze a  
fewe yeres passed,  
that such as in this  
countrey wold vis-  
sit their frendes ly-  
ing in disease & sick-  
nes, holde come (as

I doe now) to seke and setche counfort  
of them, or in geuing counfort to them,  
be the way that I may well vse to you?  
For al be it that the priestes and freres  
be wonte to calle vppon sick menne to  
remembze deach: yet we worldely fren-  
des for feare of dyscounfortyng them,  
haue euer hadde a guyse in Hungary to  
liffe vppe their heartes, and put them in  
god hope of liffe. But nowe my god vnk-  
le, the wozlde is here wares suche, and  
so greate perilles appeare here to fall at  
hande, that me thynketh the greatteste  
comfort that a manne can haue is, whe  
he may see that he shal soone be gone; and  
we that are lykely long to lue here in  
wretchednesse, haue nede of some coun-  
fortable counsayle agaynst tribulacion,  
to be geuen vs by suche as you be (god  
vnckle, that haue so long liued vertuous-  
ly) and are so learned in the lawe of god,  
as very fewe be better in this countrey  
here, and haue hadde of suche thynges  
as wee doe nowe feare, god experyence  
and assaie in youre selfe, as he that hath  
been taken prysoner in Turkey twoty-  
mes in your dages, and now likly to de-  
part hence ere long. But that maye be  
your great counfort god vnckle, sith you  
depart to god: but vs here shal you leaue  
of your kyndred, a sozte of sozy counfort-  
lesse dysphanes, to all whom, your god

helpe, counfort, and counsell, hath long  
been a great staye, not as an vnckle vnto  
some, & to some as onc farther of kinne,  
but as though that vnto vs all, you had  
been a naturall father. Anthony. Wyne  
ofon god colin, I cannot much say nay,  
but that there is in dede, not here in Hu-  
garpe onely, but almoste also in all pla-  
ces of chrystendome, suche a customable  
maner of vncklyken comforyng, which  
albeit that in appy sicke manne it doeth  
more harme then god, with drawyng  
him in tyme of sickenesse, with lookyng  
and longyng for liffe fro the meditacion  
of death, iudgemente, heauen and hell,  
wheresof he shoud besette much parte of  
his tyme, euen all his whole lyfe in hys  
best helth; yet is that maner in my mynd  
more then madde, where suche kynde of  
counfort is bled to a man of myne age.  
For as we well wor, that a young man  
may dye soone: so be we very sure that an  
olde man cannot lue long. And yet sith  
there is (as Tully sayth) no man for all  
that so olde, but that he hopeth yet that  
he may lue one yere more: and of a frail  
folpe deliteth to thynke theron, and com-  
foryng himself therwith, other mennes  
wozdes of like maner counfort, adding  
moe sickes to that spze, shall in a maner  
burne by quite the pleasaunte moysture  
that most shoud refresh him: the whole-  
some dewe I meane of goddes grace, by  
whiche he shoud wisth with Goddes wil  
to be hence, and long to be wisth hym in  
heauen. Nowe where you take my de-  
partynge from you so heauelye, as of  
hym of whome you recognyts of youre  
godnesse to haue hadde here besoze helpe  
and counforte, woulde God I hadde to  
you and to other moe done half so much,  
as my self rekeneth hadde been my due-  
tie to doe. But whensoever God take  
me hence, to reckon youre selues than  
coun-

A counfortlesse, as though poure chiefe counforte stode in me: thereyn make you (me thinketh) a reckning very much like, as though you woulde cast awaye a strong staffe, and leane vpon a rotten corde. For **G D D** is and must be your counforter, that (as he sayde vnto hys Disciples) neuer leaueh his seruauntes in case of counfortlesse Daphanes: not euen when he departed from his Disciples by death, but bothe as he promised, sent them a counforter, the holye spirite of hys father and hymselfe, and made them also sure, that to the worldes ende he woulde euer dwelle with them hymselfe. And therfore if you be part of hys flocke, and belieue hys promyse, howe can you be counfortlesse in anye tribulacion, when Chyyst and hys holye spirite, and with them theyr vnseparable father, (if you putte full truste and confidence in them,) bee neuer neyther one finger breadth of space, no: one minute of time from you?

**Vincet.** Oh my god vncke, euen these same selfe wordes wherewith you well proue that because of Goddes owne gracious presence, wee can not be lefte

**C**ounfortlesse, make me nowe seele and perceiue what a myse of muche counforte wee shall haue when you be gone: for all be it (god vncke,) that whyle you dooe tell me thys, I cannot but graunte it for trewe: yet if I nowe hadde not hearde it of you, I hadde not remembred it, no: it hadde not fallen in my mynde. And ouer that, lyke as oure tribulacions, shall in weyghte and number encrease: so shall wee nedee, not onely one suche god worde or wayne: but a gret heape thereof, to stablish and strength the walles of our heartes agaynst the gret

**S**ourges of this tempestuous sea.

**Anthony.** God Cosyn, truste well in God and he shall proude you teachers abroade conuenient in euerye tyme, or elles shall hymselfe sufficientlys teache you within.

**Vincet.** Very well god vncke: but yet if we woulde leaue the seekyng of outward learnyng, where we maye haue it, and loke to bee inwardely taughte, onely by **G D D**, then shoulde wee thereby tempte **G D D**, and dysplease him: and syth that I nowe see the lykelihood, that when you be gone we shall be soze destitute of anye suche other like: therfore thynketh me that **G D D** of

duetie byndeth me to seue to you nowe god vncke) in thys shorte tyme that we haue you, that it maye lyke you, agaynst these great stormes of tribulacion, with whiche, bothe I and all myne are soze beaten alreadye, and nowe vpon the cummyng of thys cruell Turke feare to falle in farre moe, I maye learne of you suche plentie of god counsell and counfort, that I maye, with the same layde vypp in remembraunce, gouerne and stave the shypp of oure kynredde, and keepe it a stote from peryll of spirituall drowenyng. You bee not ignorant (god vncke,) what heapes of heauynesse, hathe of late fallen amonge vs alreadye, with whiche some of our poore famylie bee fallen into suche dumpes, that scantelye can anye suche counfort as my poore witte can geue them, anye thyng allwaie theyr sozowe. And now sith these tydings haue comen hether so by myne of the greate. Turkes enterpryse into these partes here: we can almoste neyther talke no: thinke of anye other thyng elles, then of hys myghte and oure mischiefs. Here falleth so continuallye befoze the eyen of our hearte, a fearefull ymaginacion of thys terrible thyng, his mightye strength and power, his hygh malice and hatred, and his incomparable crueltie, with robberyng, spoylyng, burnyng, and laying waste all the waye that hys arme cummeth: then killing or caryng awaye the people farre thence from home, and there seuer the couples and the kynred a sunder, euerye one farre from other: some kepte in thraldome, and some kepte in pryson, and some for a tryumphe to: mented and killed in his presence. Then sende hys people hither, and hys false saythe therewyth, so that suche as are here and remain still, shall epyther both lese all and be losse to, or forced to forsake the saythe of our Sauour Chyyst, & fall to the false sect of Mahomete. And yet, whiche we moze feare then all the remenaunte, no small parte of our own folke that dwelle euen here aboute vs, are (as wee feare) fallynge to hym, or alreadye confedered with hym: whiche yf it so be, shall happely kepe his quarter from the Turkes incurlyon: but then shall they that tourne to hys lawe, leaue all thyr neighbours nothing, but shall haue oure god geuen them, and oure bodys bothe: but if we tourne as theydwe, and forsake our Sauour

and

**Q** and then (for there is no bozne Turke so cruell to chryſtten folke, as is þe false chryſtten that falleth from the ſayth) we ſhall ſtand in perill (if we perſeuer in þe trueth) to be moze hardelye handeled, and dye moze cruell death by our owne countrey men at home, then if we wer taken hēce and caried into Turkye. Theſe fearful heapes of perill lye ſo heauy at our hartes, while we wote not into whiche we ſhall fortune to fall, and theſoze feare al the woꝝſt, that as our ſauour pꝛopheti-  
**Lube. 13.** ed of the people of Jeruſalē, many wilthe among vs alredy befoze the perill come,  
**B** that the mountaines wold ouerwhelme them, oꝝ the valeyes open, and ſwalowe them by and couer them. Therefore god vncke, agaynſte theſe horribie feares of theſe terybble tribulacions, of whiche ſome ye wot wel, our houſe alredy hath, and the remnant ſtand in dꝛede of, geue vs whyle god lendeth you vs, ſuch plenty of your counfoꝝtable counſayle, as I may wyte and kepe with vs, to ſtaye vs when God ſhall call you hence. ¶ *Antony.*  
**C** Ah my god coſin, this is an heauy hearing, and likewise as we that dwel here in this parte, feare that thing ſoze nowe which ſewe peres paſſed, feared it not at all: ſo doubt I that ere it long be, they ſhall feare it as much that thinke themſelf nowe verpe ſure, becauſe they dwell ferther of. Grece feared not the Turke when that I was bozne, and withyn a whyle after, that whole Emppꝛe was his. The great Solowdon of Sirry thought himſelfe moze then his matche, and long ſince you were bozne, hath he that Empire too. Then hath he taken Belgrade the foꝝtres of this realme, & ſynce hath he deſtroyed our noble young godly king. And nowe ſtrins there ſwayns foꝝ vs, our Loꝝpe ſend the grace, that the third dog cary not away the bone from them both. ¶ *What ſhould I ſpeake of the noble ſtrong citie of the Rhodes, þe winning wherof he counted as a victoꝝꝛe agaynſt the whole cozps of chryſtendom, ſith al chryſtendom was not hable to deſende that ſtrong towne agaynſte hym: howebeit, if the pꝛinces of chryſtendom enerye where abonte, woulde where as neyde was, haue ſette to their handes in tyme: the Turke hadde neuer taken any one place of all thoſe places, but partlye diſſencions fallen among our ſelf, partlye that no manne careth what harme oꝝ ther folke ſeale: but eche part ſuffereth oꝝ ther to thyſt foꝝ it ſelfe. The Turke is in ſewe peres wonderfully encreaſed, and*

chryſtendom on the ſother ſyde: very ſoze decayed: and all this woꝝketh our wickhednaſſe; with whiche God is not content. But nowe where as you deſyze of me, ſome plenty of counfoꝝtable thynge, which ye may put in remembꝛance, and counfoꝝte therewith your compa-  
**C** ny, verely in the reherſing and heappng of your manifold feares, my ſelfe began to ſeale that there ſhoulde muche nede agaynſt ſo many troubles, manye counfoꝝtable counſayles. For ſurely a little befoze your cūing, as I deuifed with my ſelfe vpon the Turkes cūing, it happed my mynde to fall ſodaynly from  
**B** that, into the deupſing vpon my owne departing: wherin, albeit that I fullye putte my truſte and hope, to be a ſaued ſoule by the great mercy of God, yet ſith no man is here ſo ſure, that without reuelacion may cleane ſtand out of dꝛede, I bethought me alſo vpon the payne of hell. And after I bethought me then vpon the Turke agayne. And firſt me thoughte hys terour nothyng, when I compared with it the topfull hope of heuen. Then compared I it on the other ſyde with the fearefull dꝛede of hell, and therein caſting in my mynde thoſe terrible deueliſh toꝝmentours with the deepe  
**C** conſideracpon of that furious endleſſe ſyꝛme thought that if the Turke with hys whole hooſſe, and all trumpettes and his tumbꝛelles too, wer to kill me in my bedde cumm to my chamber doꝝe, in reſpecte of the other rekenyng, I re-  
**C** garde him not a eythe. And yet when I nowe heard your lamentable woꝝdes, laying furth as it wer preſent befoze my face, that heape of heauy ſoze weſull tribulacions, that beſide thoſe that are alre-  
**B** dy fallen, are in ſhoꝝt ſpace like to folowe: I wared therewith my ſelf ſodeinly ſumwhat a ſyghte. And therefore I well allow your requeſt in this behalfe, that woulde haue ſtoꝝe of counfoꝝte afoꝝe hand ready by you to refoꝝt too: and to laye by in your hearre as a tꝛacle agaynſt the poꝝſon of all deſperate dꝛede, that might ryſe of occaſion of ſoze tribulacion. And herein ſhall I be gladde, as my poꝝe witte will ſerue me, to call to minde with your ſach thyngeſ, as I befoꝝe haue reade, heard, oꝝ thought vpon, that may conueniently ſerue vs to this purpoſe.

¶ *What the counfoꝝt deuifed by the olde paynem phyloſopherſ wer vnſufficient, and the cauſe wherefoꝝe.*

¶ *Chp.*

A

## The first Chapter.



**A**ll shall you good colkn vnderstande this, that the naturall wyse men of thys world, the old moꝛall Philosophers, labored much in this matter, and manye naturall reasons haue they wꝛitten, wherby they myght encourage menne to sette little by suche goddes oꝛ suche hurtes either, the going oꝛ the coming wherof, are the matter & the cause

The cause of tribulacion.

**B**y wooꝛthysse, and suche other thinges: oꝛ of the bodye, as beawtie, strenght, a gyltie quikenesse, and health. These thinges (ye wote well) cumming to vs, are matter of woꝛldlye wealth: and taken from vs by fortune oꝛ by force, oꝛ by feare of the loosing, be matter of aduersite and tribulacion. For tribulacion semeth generallye, to signifie nothyng elles but some kynd of grief, either pain of the bodye, oꝛ heauinesse of the mynde.

Tribulacion.

**D**o we the bodye not to feele that it feeleth, all the witte in the woꝛlde cannot byng about, but that the mynde should not bee grieued neither with the payne that the bodye feeleth, noꝛ with occasyons of heauinesse offered and geuen vnto the soule it selfe. This thing laboured the Philosophers very much about, and manye goodlye saynges haue they toward the strenght and comfort agaynst tribulacion, excepting menne to the full contempte of all woꝛldlye losse, and despyng of syckenesse, and all bodelye griefe, paynefull deach and all. Howebeit in verye dede, foꝛ anye thyng that euer I reade in them, I neuer could yet fynde, that euer those naturall reasons

**C**were hable to geue sufficient counfoꝛte of them selfe: foꝛ they neuer stretche so farre, but that they leaue vntouched foꝛ lacke of necessarye knowledg, that specialle paynte whyche is not onelye the chiefe counfoꝛte of all: but wythoute whyche also, all other counfoꝛtes are nothyng, that is to witte, the referring the finall ende of theyꝛ counfoꝛte vnto God, and to repete and take foꝛ the speciall cause of counfoꝛt, that by the patient sufferance of their tribulacion, they shall atteyne his fauoure, and foꝛ theyꝛ payne, receyue rewarde at hys hande in heauen. And foꝛ lacke of knowledg of thys ende, they did (as they nedes must) leaue vntouched also the verye specialle meane, wythoute whyche, we can neuer

The speciall cause of counfoꝛt.

atteyne to this counfoꝛt, that is to witte, the gracyous ayde and helpe of God to moue, styꝛe, and guyde vs foꝛwarde, in the referring all oure ghostely counfoꝛt, yea and our woꝛldly counfoꝛte to, all vnto that heauenlye ende. And therfoꝛe as I saye, foꝛ the lacke of these thinges, all theyꝛ counfoꝛtable counsayles are verye farre vninsufficient: howe be it, though they be farre vnable to cure our diseale of themselfe, and therfoꝛe are not sufficient to be take foꝛ our physicians: some good drugges haue they yet in their shoppes foꝛ which they may be suffered to dwell among our Poticaries, if their medicines bee made not of theyꝛ owne braynes, but after the billes made by the greate physicion God, prescripyng the medicines hymselfe, and coꝛrecting the faultes of theyꝛ erronyous receptes: foꝛ without thys way taken with them, they shall not sayle to doe, as many bold blynde poticaries dooe: whiche eyther foꝛ lucre, oꝛ of a folish pryde, geue slycke folke medicinnes of their owne deuysing, and therewith kill vp in cozners manye suche simple folke, as they find so folish to putte their lyues in suche lewde and vnlearned blynde bayardes handes.

**W**e shall therfoꝛe neither fully receiue these philosophers reasons in this matter, noꝛ yet vtterlye refuse them: but vsyng them in suche oꝛder as shall be seene them, the principall and the effectuall medicinnes agaynst these dyscauses of tribulacion, shall we fetch from that hyghe, greate, and excellent physicion, wythoute whome we coulde neuer be healed of oure verye deaddely dyscause of damnacion, foꝛ our necessitie to hercin, the spirite of God spirituallye speaketh of hymselfe to vs, and byddeth vs of all our healthe geue him the honoure: and therein thus sayth vnto vs. *Honor a medicum propter necessitatem, etenim ordinavit eum Dominus.* **Eccle. 38.**  
Honour thou the physicion, foꝛ him hath the hygh God ordeyned foꝛ thy necessitie. Therfoꝛe lette vs require that hygh physicion, oure blessed sauour Chryste, whose holpe manhod God ordeyned foꝛ our necessitie, to cure our deadly woundes, with the medicine made of the most holesome bloud of hys owne blessed body: that likewise as he cured by hys incomparable medicine our moꝛtall maladye, it may like him to sende vs and putte in oure myndes suche medicinnes at thys tyme, as agaynst the sicknesse and sorowes of tribulacions, may so comfort & strenght vs in his grace, as our deadly enemy

¶ **Q**uene the deuill, maye neuer haue the power by his popsoned dart of murmur grudge, and impacience, to turne oure mozt sickenes of woꝛldlye tribulacion, into the endies euerlasting deatch of infernall damnacion.

¶ **T**hat foꝛ a foundacion men must nedes begynne with sayth.

¶ **T**he. iij. Chapter.



**S**yth all our pꝛincipall coumfoꝛte must come of God, we must first pꝛesuppōse in hym to whome we shall with anye ghōstlye counsell geue any effectuall coumfoꝛt, one ground to begyn withall: whereupon, all that we shall build must be supported and stand, that is to witte, the grounde & foundacion of sayth, without which had ready befoꝛe, all the spiritual coumfoꝛt that any man maye speake of, can neuer auaille a sꝛye.

¶ **F**oꝛ likewise as it wer bitterlye dayne to lay natural resons of coumfoꝛt, to him that hath no witte, so were it vndoutdꝛlye frustrate to laye spirituall causes of coumfoꝛte, to hym that hath no saythe.

¶ **F**oꝛ except a man first beluee, that holpe scripture is the woꝛde of God, and that the woꝛde of God is true, how can a man take any coumfoꝛte of that, that the scripture telleth him therein: Nedes must the mā take little fruit of the scripture, if he either beluee not that it were the woꝛde of God, oꝛ els wene ȳ though it wer, it might yet be foꝛ al that vntrue. This sayth as it is moꝛe saynte oꝛ moꝛe strong, so shall the coumfoꝛtable woꝛdes of holpe scripture stande the man in moꝛe stede oꝛ lesse. This vertue of sayth, can neither any man geue himselte, noꝛ yet any one manne another: but though men maye with pꝛeaching be ministers vnto God therein, & the man with hys owne frē will obeying frēly the inward inspiꝛacion of God, be a weake woꝛker with almighty god therein: yet is ȳ faith in dede the gracious gift of god himself.

¶ **F**oꝛ as Saynt James saith. *Omne datum optimum & omne donum perfectum de sursum est descendens a patre luminum* Every god gyft & euery perfit gyft, is geuen from aboue, descending frō the father of lightes. Therfoꝛe feelyng our sayth by manye tokens very saynt, lette vs pꝛape to him that geueth it, that it may please him to helpe & encrease it. And lette vs first saye with hym in the ghōspel. *Credo domine, adiuua in meo*

*dulicatem meam.* I beluee god Loꝛde, but helpe thou the lacke of my beluee. And Luke. 7 after lette vs pray with the Apostles. *Domine, adauge nobis fidem,* Loꝛd encrease oure sayth. And finallye, lette vs consider by Chꝛystes saying vnto them, that if we woulde not suffer the strength and seruoꝛ of our sayth to ware like warme, oꝛ rather keꝛ cold, and in maner lese his bigoꝛ by scatterpꝛng our mindes abꝛode about so many tryking thinges, that of the matters of our sayth, we very seldom thinke but ȳ we woulde withoꝛawe our thought frō the respect and regard of all woꝛldly fantasies, & so gather our sayth together into a little narrowe rowme. And lyke the lyttle grayne of musterde sēde, whiche is of nature hote, sette it in the garden of our soule, all wēdes pulled out foꝛ the better seding of our sayth, then shall it growe, and so spꝛeade byꝛe in heygth, that the byꝛdes, that is to witte the holy Angelles of heauen shall bꝛede in our soule, and bꝛing furth berrues in the branches of our sayth, and then with the faithfull trust, that thꝛough the true beluee of Goddes woꝛde, we shall putte in his pꝛomysse, we shall be well habile to commaund a great mountayn of tribulacion, to hoppe from the place where he stode in our hert, whereas with a verye feeble sayth & a saynte, we shall be scant habile to renoue a lyttle hillocke. And therfoꝛe, as foꝛ the fyrst conclusion, as we must of necessitie befoꝛe any spirituall coumfoꝛt pꝛesuppōse the foundacio of sayth: So syth no man can geue vs sayth but only God, lette vs neuer cease to call vpon God therfoꝛe.

¶ **V**incent. Foꝛ soth god vncle, me thynketh thot this solidacion of sayth, which as you saye must be layde first, is so necessarily requisite, that withoute it, all spirituall coumfoꝛte wer vnterly geuen in vayne. And therfoꝛe now shal we pray God foꝛ a full and a fast sayth. And I pray you god vncle, pꝛocede you farther in the processe of your matter of spirituall coumfoꝛt, agaynst tribulacyon.

¶ **A**ntony. That shall I colin with good wille.

¶ **T**he first coumfoꝛte in tribulacion, may a man take in this. When he feleth in himself a desyre and longyng to be coumfoꝛted by God.

¶ **T**he. iiij. Chapter.

I will

sayth.

¶ **F**oꝛth.

Capit. i.

¶ **S**parke.

The first  
cause of com-  
fort.



Will in my poze mind assigne  
to the fyrst counfort, the desire  
and longing to be by god com-  
forted, and not withoute some  
reason call I this the first cause  
of counfort. For like as the cure of that  
persone, is in a maner desperate, that  
hath no will to be cured: so is the discoun-  
fort of that persone desperate, that desyr-  
erth not his owne counforte.

And here shall I note you two kyn-  
des of folke that are in tribulacion and  
heauines. One sorte that will seeke for  
no counforte, another sorte that will.  
And yet of those that will not, are there  
also two sortes. For first one sorte there  
are, that are so downed in sorowe, that  
they falle into a carelesse deaddelye dul-  
nesse.

Regarding nothing, thinking almost  
of nothing, no moze then if they laye in  
a letarge, with whiche it maye so falle,  
that witte and remembzance wil weare  
awaye, and falle euen sayre from them.  
And this counfortles kind of heauinesse  
in tribulacion, is the highest kind of the  
deadly sinne of slooth. Another sorte are  
there, that will seeke for no counforte,  
noz yet none receiue, but are in their tri-  
bulacion (be it losse or sickenes) so testie,  
so fumpthe, and so farre oute of all paci-  
ence, that it worteth no man to speake to  
them, and these are in a maner with sin-  
pience, as furious as though they were  
in halfe a frenesye, and may with a cus-  
come of such fashioned behaueour, falle  
in therto full and whole. And this kynd  
of heauinesse in tribulacyon, is euen a  
mischieuous hygh byaunche of the mozt  
fall sinne of pze.

Then is there as I told you, another  
kinde of folke, whiche sayne woulde bee  
counforted, and yet are they of two sor-  
tes to. One sorte are those, that in theyr  
sorow seke for worldly counfort: and of  
them shall we nowe speake the lesse, for  
the dyuers occasions that we shall af-  
ter haue, to touche them in moe places  
then one. But this will I here save, that  
I learned of Saynt Barnarde. He that  
in tribulacyon tourneth hymselfe vnto  
worldly banittes, to geat helpe & coun-  
forte by them: fareth lyke a man that in  
peccil of downing catcheth whatsoever  
cometh nerte to hande, and that holdeth  
he shall be it neuer so simple a sticke, but  
then that helpeth him not: for that sticke  
he draweth down vnder the water with  
him, and there lie they downed both to-  
gether.

So surely if we custome our selfe to  
put our trust of counfort in the delite of  
these pieup the worldlye thinges, Godde  
shall for that soule faulte luter our tri-  
bulacion to growe so great, that all the  
plasures of this world shall neuer beare  
vs vp, but all our pite the pleasure shall  
in depth of tribulacio down with vs.

The other sorte is I say, of those that  
long and desyre to be counforted of God.  
And as I tolde you befoze, they haue an  
vndoubted great cause of counfort, eue  
in that poynte alone, that they consider  
themselfe to desyre and longe to be by al-  
mighty god counforted. This mynd of  
theirs may well be cause of great coun-  
fort vnto them for. ij. great consideraci-  
ons. The one is y they see themselfe seke  
for their counforte where they cannot  
fayle to fynd it. For God both can geue  
them counfort, and will. He can for he is  
almighty: he will, for he is all good, and  
hath hymselfe promysed *Petite & accipitis*, Ask **Math. 7.**  
and ye shall haue. He that hath sayth (as  
he must nedes haue that shall take coun-  
forte) cannot doute but that God will  
surely kepe hys promysse. And therefore  
hath he a great cause to be of good coun-  
fort, as I say, in that he considereth that  
he logeth to be counforted by him, whiche  
his sayth maketh him sure, wil not falle  
to counfort him.

But here consider this, that I speake  
here of him that in tribulacion longeth  
to be counforted by god: and it is he that  
referreth the maner of hys counforting  
to God, holdyng hymselfe content, whe-  
ther it be by the taking away or the mi-  
nishmente of the tribulacion it selfe, or  
by the geuyng him pacience and spiritu-  
all consolacion therein. For of him that  
onely longeth to haue god take his trou-  
ble from hym: we cannot so well war-  
raunt that mynde for a cause of so great  
counforte. For both may he desyre that  
that neuer myndeth to be the better, and  
may misse also the effect of his desyre, be-  
cause his request is happily not god for  
himself. And of this kynde of longing &  
requyryng, we shall haue occasyon far-  
ther to speake hereafter. But he whiche  
referring the maner of his counfort vnto  
god, desyrez of god to be counforted,  
asketh a thing so lawfull and so pleasant  
vnto god, that he cannot fayle to speede,  
and therefore hath he (as I saye) greate  
cause to take counforte in the verye de-  
syre it selfe.

Another cause hath he to take of that  
desire a verye great occasion of counfort.

For

**A** For sythe hys desyre is good, and declareth vnto hym self, that he hath in God a good sayth, it is a good token vnto hym, that he is not an abiect, cast out of gods gracious fauour, while he perceiueth y God hath put such a vertuous wel orde- red appetite in hys mynde. For as euery euyl mynde cometh of the wo:ld, & oure self, and the dyuel, so is euery such good mynde, epyther immediatlye or by the meane of our good angel or other graci- ous occasion inspired into mans hart bi the goodnes of God hymselfe. And what a comfort then may this be vnto vs, whē we by that destre perceiue a sure vndou- red token, that toward our final saluaci- on, our sauitour is hymselfe so gracious- ly busye about vs.

**¶** That tribulacion is a meane to draw men to that good minde, to desyre and long for the comforte of God.

**¶** The. iiii. chapter.

**¶** Vincent.

**A** Forsoothe good vncle thys good mynde of longing for Gods com- forte, is a good cause of greate comfort in deede: our Lorde in tribulacion send it vs. But by thys I see wel, that two may they be, whych in try- bulacion lacke that mynde, and that de- syre, not to be comforted bi God, but are either of slothe or impacience discomfort- lesse, or of foly seeke for theyr chiefe ease and comfort any wher els.

**¶** Ambony, That is good cosyn, herye true, as long as they stand in that state. But then must you consider, that tribu- lacion is yet a meane to drawe him from that state. And y is one of the causes for whych God sendeth it vnto man. For al beit that paine was ordeined of God for the punishment of synnes (for whychs they that neuer can now but synne, can neuer be but euery punished in hel, yet in thys wo:ld, in whych hys highe mercede geueth me space to be better, the punish- ment by tribulacion that he sendeth, ser- ueth ordinarily for a meane of amende- ment. Saynt Paule was hymselfe sore agaynst Christ, cvl Christe gaue hym a great fall and threw hym to the ground, and strake hym starke blynde: and with that tribulacion he turned to him at the first wo:de, and God was hys phisician, and healed hym soone after both in bodi and soule by hys minister Ananias, and made hi his blessed Apostle. Some are in the begynning of tribulacion very stub- borne and styffe agaynst God, and yet ac-

length tribulacion byngeth the home. **¶** The proude kyng Pharao did abide and endure two or thre of the fyrst plages, & would not ones stoupe at them. But the God layed on a sozer lashe, that made hym cry to hym for helpe, and then sent he for Moyles and Aaron, and confessed hymselfe a synner, and God for good and ryghtuous, and prayed them to pray for hym, and to withdraue that plague, and he would let them go. But when his tri- bulacion was withdrauen, the was he naught agayne. So was hys tribulaci- on occasion of hys profyt, and hys helpe agayne cause of hys harme, For hys tri- bulacion made hym cal to God, and his helpe made hard hys harte agayne. **¶** Ma- ny a man that in an easie tribulacion sal- leth to seeke hys ease in the passyme of wo:ldly fantasyes, syndeth in a greater paine, al those comfortes so feable, that he is fayne to fal to the seekyng of Gods helpe, And therfore is I say, the veri tribulacion it selfe, many tymes a meane, to bypnyng the man to the taking of the a- fore remembred comfort therein: that is to wyt to the desyre of comfort geuen by God, whych desyre of Gods comforte is as I haue proued you, great cause of com- fort it selfe.

**¶** The special meanes to get thys fyrst comfort in tribulacion.

**¶** The. v. Chapter.

**A** W be it, though the tribulacion it selfe, be a meane often tymes to get man thys first comfort in it: yet it selfe some tyme alone byngeth not a man to it, and therfore sythe without this comfort fyrst hadde, there can in tribulacion none other good comfort com forth, we must labour the meanes that this first comfort may come. And therunto semeth me, that if the ma- of sloth or impacience, or hope of wo:ldly comfort haue no mynde to desyre & seeke for comforte of God, those that are hys friends that come to bysyt and comfort hym, must afore al thyng put that poyn- t in his minde, and not spend the tyme (as they comonly do) in crynyng & turnyng hym to the fantasyes of the wo:ld. They must also moue hym to pray God to put thys desyre in hys mynde, whych when he getteth once, he then hath the fyrst com- fort. And wythout dout (if it be wel con- sidered) a comfort meruelous great. His friends also that thus couasayle hym must vnto that traynyng thereof helpe to pray for hym them selfe, and cause bynt

**¶** D. i. to de

An euil mind

A good mind

B

F

G

H

Saynt.

Acton.

to desyre good folke to helpe hym to pray therfore. And then if these wayes be taken for the getting, & nothing dout but the goodnes of God that giue it.

¶ It sufficeth not that a man haue a desyre to be comforted by God onely by the taking away of the tribulacion.

¶ The. vi. chapter.

¶ Vincent.



Crely me thinketh good vncle that thys counsayle is verpe good. For excepte the persone haue first a desyre to be comforted by God, els can I not see what it can auaille to giue hi anye further counsayle of any spiritual comfort: how be it what if the man haue this desyre of gods comfort, that is to wyl, that it may please God to comfort him in his tribulacion by taking that tribulacion from hym, is not this a good desyre of Gods comfort and a desyre sufficient for hym that is in tribulacion:

¶ Anthony. So Colyn that is it not. I touched before a word of this poynnt and passed it ouer, because I thought it wold fal in our way againe, and so wot I wel it wyl offer than once. And nowe am I glad that you moue it me here your self. A man may many times wel and without sinne, desyre of God the tribulacion to be taken from him, but neither may we desyre that in euery case, nor yet verpe wel in no case (except verpe fewe) but vnder a certayne condicio, either expresse or implied. For tribulacions are verpe wote wel of many sondre kyndes: some by losse of goodes or possessions, som by the syknes of our selfe, and some by the losse of friendes or by some other payne put vnto our bodies: som by the dread of losing these things that we faine wold haue, vnder which feare fall all the same things that we haue spoken before. For we may fear losse of goodes or possessions or the losse of our friendes, theyr griefe and trouble or our owne: by syknes, imprisonment or other bodyplye paine: wee may be troubled with the dread of death, and many a good man is troubled most of al with the feare of that thing whyche he that most nede hath, feareth lest of al, that is to wyl, the feare of losing through deadly syn the lyfe of his sely soule. And this last kinde of tribulacion as I sozeff tribulacion of al, though we touch here & there som peeces thereof before, yet the chief part & the principall poynnt wil I referue to treat apart effectually of mater

in the last end. But nowe as I sayd wher the kindes of tribulacion are so dyuers, some of these tribulacions a man maye pray God take from him, and take some comfort in the trust that God wil so do, and therefore against hunger, syknes, & bodyply hurt and againste the losse of eyther body or soule me may lawfully many tymes pray to the goodnes of God either for thymself or theyr friend. And toward this purpose, are expressely praised many deuout oracions in the comon seruuice of our mother holy church. And toward our helpe in some of these things serue some of the petitions in the *prayer book*, wherin we pray dayly for our dayly *Path. 6.* fowde, and to be preferred from the fall in temptacion, and to be deliuered from euil. But yet may we not alway pray for the taking away from vs of euery kynde of temptacion. For if a man should in euery syknes pray for his helth againe, wher should he shew himselfe content to dye, and to departe vnto God? & that mynde must a man haue verpe wote wel, or elles it wyl not be wel. One tribulacion is it to good men to feele in theinselfe the conflict of the flesh againste the soule, the rebellio of sensualitye, againste the rule & gouernance of reason, the reliques y remaine in mankinde, of olde originall synne, of which saint Paule so soze complayneth in his epistle to the Romanes. And yet *Roma. 7.* may we not pray, while we stand in this lyfe, to haue this kinde of tribulacio vnterly taken from vs. For it is leste vs by Gods ordinaunce to striue againste it, & fight withal, and by reaso & grace to ma- *Note.* ster it, and ble it for the mater of our merite. For the saluacion of our soul, maye we boldly pray. For grace may we boldly pray, for faith, for hope & for charity, & for euery such vertue, as shal serue vs to heauenward. But as for al other things before remembred, in which is contained the matter of euery kind of tribulacion, we may neuer wel make prayers so prespely, but y we must expresse or imploie a condicio therein, that is to wyl, y if God se the contrary better for vs: we refer it hole to his wil: & in stede of our griefe taking away, pray y God may sende vs of hys goodnes either spiritual comfort to take it gladly, or strength at the least wote to beare it paciētly. For if we determine to our self y we wil take no comfort in no thing, but in the taking of our tribulacio from vs, the eyther prescribe wee to God y we wyl he shall no better turne doe vs though he wold, then we wil ourself ap-  
poynnt



point hym, or els do we declare, y what thing is best for vs, our self cā better tell then he. And therfore I say let vs in tribulacion desire his helpe & comfort, & let vs remit the maner of that comfort vnto hys own high pleasure: which when we do, let vs nothyng dout, but y like as his hygh wysdō better seeth what is best for vs, thē we can se our self: so that his high soueraygne godnes giue vs y thing that shal in dede be best. For els if we wil presume to stand to our own choyle (excepte it so be that God offer vs the choise him

2. Regum. 24.

self, as he did to Dauid in y choise of his own punishment, after hys hygh pīde conceiued in the nombryng of his people we may wolslyly chose the wurst: and by the prescribing vnto God our self so presisely what we wyl that he shal do for vs (except that of hys gracious fauour, he reiect our soly) he shal for indignacion graunt vs our own request, & after shall we wel fynde y it shal turne vs to harm. How many men attayne helth of body y wer better for theyr soules helth thet bodies wer like stit: How many get out of prison that hap on such harme abrod, as the pīpō shuld haue kept them fro. How many y haue ben loth to lese their worldly goddes, haue in keeping of their goddes sone after lost theyr life: So blind is our mortality & so vnware what wyl fall, so vnfare also what maner mynde we wyl our self haue to morow, y god could not lightly do man a moze vengeānce, thē in thys world to graunt hym hys own wyllythe wyses. What wylt haue we moze soles to wylt that wyl serue vs, whē the blessed apostle hymself in hys soze tribulacion prayeng thysle vnto god, to take it away frō hym, was answered agayne by God, in a maner y he was but a foole in asking that request, but that the helpe of Gods grace in y tribulaciō to strenght hym, was far better for hym thē to take y tribulacion frō him. And therfore by experiece perceiuing wel the truth of y lesōn, he geueth vs god warning not to be to bolde of oure myndes, when wee requyre oughte of God noz to be presise in our askinge, but refer the choyle to God at hys own pleasure. For hys own holy spīit so soze desyret our weale, y as me might sai, he grometh for vs, in such wise as no tong can tel. *Nos autem* (saphy saynte Paul) *quid oramus n oportet, nestimus sed ipse spīs vītus postulat pro nobis gemitibus inenarrabilibus.* We what we may pray for y wer behouable for vs, can not our self tel: but the spīyt hymself desireth for vs with vnspēakable

2. Cor. 12.

gronnynges, & therfore I say for conclusion of thys poynthe, let vs neuer aske of God presisely our owne ease by deliuerye from our tribulacion, but praye for hys ayd and comfort, by whyche wayes hym selfe shal best lyke, & then maye we take cōfort euē of our such request. For both be we sure that thys mynde cōmeth of God, & also be we very sure that as he begynneth to woozke wyth vs, so (but yf our self styt frō hym) he wyl not sayle to tary wyth vs, & thē he dwelling wyth vs, what trouble can do vs harme? *Si deus nos* *biscum, quis contra nos?* If God be wyth vs sai eth saint Paul, who cā stand againt vs? Rom. 8.

Roma. 8.

A great cōfort it may be in tribulaciō, that euery tribulacion is (if we our self wyl) a thing either medictinable, or els moze then medictinable.

The. vii. Chapter.  
Vincent.

**D**u haue god vnclē well opened & declared the questio that I demāded you, that is to wylt what maner comforte a man might pray for in tribulaciō. And now pcede forth god vnclē, & the w vs yet farther some other spiritual comfort in tribulacion. Anthony, Thys may be, thyncketh me god colyn greate comfort in tribulacion, that euery tribulacion whych any tyme falleth vnto vs, is eyther sent to be medictinable if men wyl so take it, or may become medictinable if men wyl so make it, or is better then medictinable, but if we wyl sozake it.

Vincent, Surely thys is very comforte: able if we may well perceiue it. Anthony, These thze things that I tel you, we shal cōsider thus. Euery tribulaciō that we fal in, cometh either by our own knowē deseruyng dede, byingyng vs therunto, as the lyknes that foloweth our intemperate surfayt, or the prisonmēt or other punishment put vpon a man for hys heynous crime, or els is it sente vs by God wythout any certayne deseruyng cause open & knowen vnto our selfe, eyther for punysshment of some synnes passed. Certaynly we knowe not for which, or for pferuyng vs from spenne in whyche we were els lyke to fal, or fynally for no respect of the mans spenne at all, but for the pīofe of hys pacience and encrease of hys merite. In al the former cases tribulacion is (if ye wyl) medictinable. In thys last case of al it is better thē medictinable

The declaracion larger concernyng the. ii. them

**A** them that fall in tribulacion by theyr owne well knowen fault, and that yet suche tribulacion is medicinable.

**The. viii. chapter.**

**Vincent.**

**H**is scrieth me very good, good vncle sauing that it lemeth som what b:icf and thozte, & thereby me thinketh somewhat obscure and darke. **Anthony.** We shall therefore to gyue it lpght wythal touch euery member is you wote wel of the that fat in tribulacion thozowe their owne certayne wel deseruing dede open & knowen vnto them self, as where we fal in a spines so lowpnyg vpon our owne glotonous feastyng, or a man that is punished for hys owne open fault. These tribulacions lo and such other lyke, albeit that they mai seme discomf:table in that a man may be soyy to thynke ymself the cause of his own harme; yet hath he god cause of comfort in them, if he consider that he maye make the medicinable for hymself (if he hit self wyl!). For wher as ther was bewo to that synne (except it uer purged here) a farre greater punishment after thys wo:ld in an other place. Thys wo:ldlie trybulacion of payne and punyshment, by Gods god p:ouision for him put vpon him here in thys wo:ld before, that by ymeane of Chyristes passio, if the mā wil in true fayth & good hope, by meeke and pacient sufferance of hys tribulacion so make it, serue him for a sure medicine to cure him, and clerely dyscharge hym of al the sykenesse & disease of those paines that els he should suffer after. For suche is the great godnes of almyghty God, that he punisheth not one thyng twyse. And albeit so that thys punyshment is put vnto the man, not of hys owne election and free choise, but so by force as he would fayne auorde it, & fallerth in it against his wil, & therefore semeth wo:thyne thank, yet so far passeth y great godnes of almighty god y poze vnperfyt godnes of man, that though we make theyr rekenyng one here wyth an other suche, God yet of hys high bounti in mans accopt toward hi alloweth it far oherwise. For though y atherwise a man fal in his pain by hys own fault, & also first agait hys wyl, yet as sone as he confesserh his fault, & applyeth hys wil to be content to suffer that payne & punyshment for the same, and waret h soyy, not for that onely that he shall suffayne suche punyshment, but for that also, that he hath offe:

ded God, & therby deserued much moze, our Loue fro that tyme counterth it not for payne taken agaynst hys wyl, but it shall be a maruellous good medicine, & wo:ke as a wyllynglye taken payne the purgacion and clesing of hys soule with gracious remysion of hys sinne, and of the far greater payne, that els had been prepared thercoze peradventure for euer in hel. For many ther are vndoutedly that would els dyue forth and dye in theyr deadly sinne, which yet in such tribulacion feelyng theyr owne frailty so effectually, & the false flatterynge wo:ld be saylyng them, so fully turne goodlye to God, and cal for mercy, & by grace make y vertue of necessity, and make a medicine of theyr maladye takynge theyr trouble mekely, and make a right goodlye end. Consider wel the stozy of Acham that comytted sacrilege at the great cpy of Hierico wherupon God toke a great vengeaunce vpon the children of Israel, & after tolde them the cause and bad them go seke the fault and trye it out by lottes, when the lot fel vpon the very man that dyd it, being tryed by the fallynge first vpon hys trybe, and then vpon hys familye, and then vpon his house, and finallye vpon hys person, he myght wel see that he was reprehended and taken agaynst hys wyl, but yet at the good exhortacion of Josue saytyng vnto hym. *Elli mi, da gloriam deo Israel, & confitere & indica mihi quid feceris et ne abscondas.* Myne owne sonne gyue glory to the God of Israel, & confesse and shewe me what thou hast done, and hysc it not. He confessed humbly the theft, & mekely toke his death thercoze, and had y doubte not, both strength and comfort in hys payn, and died a very good mā, wyllyng if he had neuer come in tribulacion, had bene in peryl neuer haply to haue hadde suff moze thercof in all hys whole lyfe, but might haue died wretchedly and gone to the byuel eternally, and thus made this these a good medicine of his well deserued payne and tribulacion. Consider y wel conuerted these that hong on Chyristes ryght hand, dyd not he (by hys meeke sufferance & humble knowledge of hys fault asking forgiuenes of God, and yet content to suffer for his syn) make of his full punishment and wel deserued tribulacion, a very good speciall medicine to cure him of al payne in thother wo:ld, and wyn hym eternal saluacion: & thus I saye, that thys kinde of trybulacion though it seme the most base and the lest comfortable, is yet (if the manne wyl so make

make it) a verye merueylous holefome medicine, and may therfoze be to the mā that wil so confider it, a greate cause of comfozt and fpiritual consolacion.

**T**he fecond popnt, that is to wit, that tribulaciō that is sent vs bi God with our anſ open certayne deſeruing cauſe knowen to our ſelſe, & that this kynde of tribulacion is medicinable yf men wyl ſo take it, and therfoze great occaſion of comfozte.

**The .iij. Chapter.**

**B**

*Incent.* Verelye myne vncle, this firſt kinde of tribulacion haue you to my minde opened ſufficiently, & therfoze I pray you reſozt now to the ſecond.

*Anthony.* The ſeconde kynde was you wote wel of ſuch tribulacion as is ſo ſet vs by God, that we knowe no certayne cauſe deſeruiſg that preſēt trouble as we certainly know that vpon ſuch a ſurſyt we fel in ſuch a ſickenes, oz as the theefe knoweth that ſoz ſuch a certayn theft he is fallen into ſuch a certayn puniſhmēt: but yet ſiche we ſeldome lacke faultes a gainſt God, woꝝthy and well deſeruing

great puniſhment: in dede we may well thinke, and wiſedome it is ſo to do, that with ſinne we haue deſerued it, and that God ſoz ſome ſynne ſendet it though we certainly know not our ſelf ſoz which, and therfoze as yet thus farfoꝝth is this kinde of tribulacion ſomewhat in effect in comfozt to be taken like vnto ſ other, ſoz this as you ſee if we thus wil take it, wel reckening it to be ſent ſoz ſynne and ſuffering it meekely therfoze is medicinable againſt the paine in ſ other woꝝld to come, ſoz our ſinnes in this woꝝld paſſed, which is as I ſhewed you a cauſe of right great comfozt. But yet maye than this kinde of tribulacion be to ſome men of moze ſober liuing, & therby of ſ moze cleare conſcience ſomewhat a little moze comfoꝝtable: ſoz though they may none otherwiſe reckon themſelf then ſinners.

**D** For as ſaint Paul ſaith; *nullius mihi conſcius ſum, ſed non in hoc iuſtificatus ſum.* *My conſcience grudgeth me not of anye thinge, but yet am I not therby iuſtified.* And as ſaint John ſaith; *ſi dixerimus quia peccatum nō habemus ipſi nos ſeducimus, et veritas in nobis non eſt.* If wee ſay that we haue no ſinne in vs, wee begyle our ſelf & truth is ther not in vs) yet ſoz as muche as the cauſe is to thē not ſo certayne as it is to the other afoꝝe remēbꝛed in the firſt kind, & that it is alſo certayn that God ſomtyne ſendeth tribula-

cion ſoz keeping & preſeruing a man frō ſuch ſyn, as he ſhould els fall in, & ſome tyme alſo ſoz exerciſe of theyꝝ patience & encrease of merite: great cauſe of increaſe in comfozt haue thoſe folk of the clearer conſcience in the ſeruour of their tribulacion, in that they may take the cōfoꝝte of a double medicine, & of that thing alſo that is of the kinde which we ſhal finally ſpeake of that I cal better then medicinable, but as I haue befoꝝe ſpoken of this kinde of tribulacion how it is medicinable in that it cureth the ſynne paſſed & purchaſeth remiſſion of the paine delue therfoze, ſo let vs ſomewhat cōſider how this tribulacion ſent vs by God is medicinable, in that it preſerueth vs from the ſinnes into which we wer els like to fall, if that thing be a good medicine that reſtoreth vs our health when we leſe it: as good a medicine muſt this nedes be that preſerueth our helth whyle we haue it, & ſuffreth vs not to fall into that paynfull ſickenes that muſte after dꝛyue vs to a payneful plaiſter. Now ſeech God ſometime that woꝝldly wealth is with one (ſ is yet good) cōming vpo him ſo faſt that ſozeſeing how much weight of woꝝldlye welth the man may beare, & how muche wil ouer charge him, and enhaunce hys hart by ſo high, that grace ſhould fal frō hys lowe, God of hys goodnes I ſaye preuenteth his fall, & ſendeth him tribulacion beſtime, whyle he is yet good to gar him ken hys maker, & by leſſe likinge the falle flatterring woꝝld, ſet a croſſe vpon the ſhypp of his hart, & beare a lowe ſayle theron, that the boiſterous blaſt of pryde blowe him not vnder the water. Some yonge louely lady, lo that is yet good enough, God ſeech a ſtorme com toward her, that wold, if her helth & her fatte ſeding ſhould a little longer laſt, ſtrike her into ſom lecherous loue, & in ſtede of her old acquainted knight, laye her a bed w a newe acquainted knaue. But God louing her moze tēderly then to ſuffer her fal into ſuch ſhameful beaſtly ſinne, ſendeth her in ſeaſon a goodly faire ſeruent ſener, that maketh her bones to rattle, & waſteth away her wanton ſelf, & beuty fieth her faire ſell wth the colour of a kites elawe, & maketh her looke ſo louely, that her louer wold haue little liſt to looke vpon her, & make her alſo ſo luſty, that if her louer lay in her lap, ſhe ſhould ſo loze long to bꝛeake vnto him the very botome of her ſtomake, ſhe ſhould not be able to refraine it frō hi, but ſodainly lay it all in hys necke. *Wd not as I be,* <sup>2. Cor. 12.</sup>

**1. Corin. 4.**

**1. John. 1.**

Afore shewed you the blessed apostle hymself confesse that the high revelacions of God had given hym, myght haue enhaunced him into so high pryde, that he might haue caught a foule fal, had not the proud goodnes of God prouided for his remedy: And what was his remedy, but a paynfull tribulacion so sore, that he was faine thysle to cal to God to take the tribulacion fro him: & yet woulde not God graunt his request, but let him lie so long therein, tyll hym self he saw moze in saynt Paule then saynt Paule saw in hymself. **W**he myght wel withoute hys harme take it from him: & thus you se good Cosyn, that tribulacion is double medicine, bothe a cure of the synne passed, & a preseruatiue fro the syn that is to come. And therfore in thys kynde of tribulacion is ther good occasion of a double comfort, but that is (I say) diuersly to sundry dyuers folkes, as theyr owne conscience is with syn combred or clere. How be it I will aduise no man to be so bold as to thinke that theyr tribulacion is sent the, to kepe them fro the pryde of theyr holynes. Let me leaue that kynde of comfort hardly to Saynte Paule, tyll they lyuinge be lyke: but of the remanant may men wel take great comfort and good helpe.

**O**f the thyrde kynde of tribulacion whiche is not let a man for his sin, but for exercise of his patience & increase of his merite, whiche is better the medicinale.

The .x. chapter.

**A** Incent. The thyrde kynde vncle that remaineth now behinde, that is to wote, whiche is sent a man by God, & not for his syn, neither committed, nor whych wold els come, & therfore is not medicinale, but sent for exercise of our patience, & increase of our merite: & therfore better the medicinale, though it be as you say, & as in dede it is better for the man then anye of the other two kyndes in another world, where the reward that be receiued: yet can I not see by what reason a man may in this world wher the tribulacion is suffered, take any moze comfort therein, then in any of the other twayne that are sent a man for his syn: siche he can not here know, whether it be sent hym for syn before committed, or syn that els should fal, or for increase of merite & reward after to come, namelye siche euery man hath cause inough to feare & thinke that his syn already passed hath deserued it, & that it is not without peril

a man to thinke otherwile. **A**nthonny. This that you say cosyn, hath place of truth, in far the most part of men, & therfore must they not enuie nor dysdayne (I praye they may take in theyr tribulacion, consolacion for theyr part sufficient) that som other that moze be worthy, take yet a greater deale moze. For as I tolde you Cosyn, though the best man confesse hymself a synner, yet be ther many men (though to that multitude few) that for that kynde of their liuing, & therby the clerenes of their conscience may wel & wythout sinne haue a good hope that God sendeth them some greates griefe for exercise of their patience, and for increase of theyr merite, as it appeareth not onely by S. Paule, in the place before remembred: but also by that holy man Job, whiche in sundry places of his dispicions with his burdenous comforters letted not to say, that the clerenes of hys owne conscience declared and shewed to himself that he deserued not that sore tribulacion that he than had: howbeit as I told you before, I wyl not aduise euery man at aduventure to behold vpon thys maner of comfort. But yet some men know I such, as I durst (for they moze ease & comfort in theyr great & greuous paynes) put the in right good hope, that God sendeth it vnto them: not so muche for theyr punishment, as for exercise of their patience. And some tribulacions are ther also that grow vpon such causes, that in those cases I wold neuer let but alway wold without any dout, giue that counsaile and comfort to any man. **V**incem. What causes good vncle, be these? **A**nthonny. Mary Cosyn, wherfore euer a man fallerh in tribulacion for the maintenaunce of iustice, or for the defence of Gods cause. For if I should happe to fynde a man that had long liued a verve vertuous life, and had at last happed to fal into the Turkes handes, & there dyd abyde by the truth of his faith, and with the suffering of all kynde of tormentes taken vpon hys body, I wold bid teach and testify the truth, if I should in his passion geue hym spiritual comfort, myght I be bolde to tell hym no farther, but that he should take patience in hys payne, and that God sendeth it him for his syn, and that he is wel worthy to haue it although it wer yet much moze: he might then well answer me, & suche other comforters, as Job answered his. *Onerosi consolatores estis vos.* Burdenous & heauye comforters be you. May I wold not faile to byd him boldly whyle I should se him in his passion, call synne

2 Cor. 12.  
Job. 6. 23. 24.

Job. 16.

As in hel and purgatoꝝ, & al vpon the diuels pate, and dout not but lyke as if he gaue ouer hys holde, al his merite were losse, and he tounred to myserye: so if he stand and perseuer styl in the confession of hys faith, al his whole pain shal turn al into gloꝝ. **¶** Ye a moze shall I yet sape then thys: that if ther wer a chzisten mā that had among those infidels commytred a very deadlye cryme, suche as were woꝝthy death, not by theyꝝ lawes onely, but by Chzistes to, as man slaughteꝝ, oꝝ **B**adultery, oꝝ suche other thynges lyke, yf when he were taken, he wer offered pardon of hys lyfe, vypon condicion that he shuld foꝝsaie the faith of Chzist: if thys man would now rather suffer death the so do. should I comfoꝝt hym in hys pain but as I wold a malefactor: **¶** Say thys man though he should haue dyed foꝝ his syn, dyeth now foꝝ Chzistes sake, while he myght lyue styl if he woulde foꝝsaie hym. The bare pacient takyng of hys death, should haue serued foꝝ the satisfaccion of hys synne thꝝough the meryte of Chzistes passion, I meane without help of whych no payne of our owne coulde be satisfactoꝝ. But now shal Chzist foꝝ hys foꝝsakyng of hys owne lyfe, in the honour of hys sayth, foꝝgyue the payne of al hys synnes, of his mere liberality, and accept al the payne of hys death, foꝝ merite of rewarde in heauen, and shall assigne no part therof to the payment of his debt in purgatoꝝ, but shal take it al as an offerig, & requyte it al with gloꝝ. And thys man among Chzisten men, al had he bene befoꝝe a diuel, nothng after would I dout to take hym foꝝ a martir. **¶** Vincent. **¶** Surely good vncle me thinketh this is sayd maruelous wel, and it speci all delighteth and cōfoꝝteth me to heare it, because of our pꝛincipall feare that I first spake of, the Turkes cruel incurlio into thys country of ours. **¶** Anthony. **¶** Cosin, as foꝝ the matter of that feare, I purpose to touche last of all, noꝝ I ment not here to speake therof, had it not ben that the vehemēcy of your obieccis, bzought it in my way. But rather woulde I els haue pat some example foꝝ this place, of such as suffer trybulacion foꝝ mayntenance of right and iustice, and that rather chose to take harme, then do wꝛong in any maner of matter. **¶** Foꝝ surely yf a man may (as in dede he may) haue great comfoꝝt in the clerenes of hys consciēce, that hath a false crime put vpon him, and by false wytnes pꝛoued vypon hym, and

he falsely puntyshed, and put to woꝝldlye shame & payn therfoꝝe: an hūdzeth times moze comfoꝝt may he haue in his harte, that wher white is called blacke, & right is called wꝛonge, abyde by the truth, & is persecuted foꝝ iustice. **¶** Vincent. **¶** The if a man seue me wꝛōgfulli foꝝ my owne lande in whych my self haue good right, it is a comfoꝝt yet to defend it wel, by the God shal gyue me thanke therfoꝝe.

**¶** Anthony. **¶** Say nay Cosyn naye, there walke you somewhat wide: foꝝ ther you defende your owne righte foꝝ your temporal auayle: and by the saynt Paul cōsaileth, *non vosmet defendentes charissimi*. **¶** Defed

not your self my most deue frendes. And foꝝ our sauour counsaileth: *Si quis vult tecum iudicio contendere* **Roma. 12.**

*Et tunicam tuam tollere, demitte ei et pallium.* **¶** If a man wyl strpue with the at law and take away thy coate, leaue him thy gowne to. The defence therfoꝝe of our owne right asketh no reward. Saye you spede wel if you get leaue, Locke hardly foꝝ no thanke. But on the other side

if you do as saint Paule biddeth, *Querens* **1 Cor. 7.**

*tes non que sus sunt sed que aliorum.* **¶** Seke not foꝝ your owne pꝛofitte but foꝝ other folkes: **Philipp. 2.**

but defend therfoꝝe of pity a pooꝝe wyddowe oꝝ a pooꝝe fatherles chyld, and rather suffer soꝝowe by some strong ertꝛociter then suffer them take wꝛong. **¶** If you be a iudgs and wil haue such zeale to iustice that you wyl rather abyde tribulacion by the malice of some mightye man then iudgs wꝛong foꝝ hys fauour: suche tribulacions lo bee those that are better then onely medicinable, and enery man vpon whom thei fall, may be bold so to reken them: and in his depe trouble may wel say to hymself the woꝝdes that Chzist hath taught him foꝝ his comfoꝝt.

**¶** Blessed be the merciful mē, foꝝ they shal haue mercꝝy geuen them. *Beati qui persecutionē patiuntur propter iustitiam, quoniam ipsorum est regnū celorum.* **¶** Blessed be they that suffer persecucion foꝝ iustice, foꝝ theirs is the kyngdome of heauen. **¶** Heare is an highe comfoꝝt lo foꝝ them that are in the case. And in thys case theyꝝ owne conscience can shewe it them, & so may fulfil their hartes wyth spꝛitual ioy that the pleasure may farre surmount the heaupnes, and the griefe of all theyꝝ temporal trouble. But Gods nearer cause of faith against the Turkes hath yet a farre passing cōfoꝝt that by many degrees, far excelleth thys whyche as I haue sayde, I purpose to treat laste: and foꝝ thys tyme thys

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is sufficient concerning the special comfort that men may take in this thyrd kynde of tribulacion.

¶ An other kynde of comforte yet in the base kynde of tribulacion sent for our synne.

¶ The. vi. Chapter.

**U**ncle. Of trouthe good vncle, al be it that euery of these kyndes of tribulacions haue cause of comfort in them, as you haue wel declared, if men wyl so consider them, yet hath this thirde kynde aboue al, a special prerogative therein. ¶ *Anthony.* That is vndoubtedly true, but yet is there not good cause syn the moste base kynde of them all, but that it hath the mo causes of comforte then I haue spoken of yet. For I haue you wote wel in that kynde that is sente for our synne, spoken of none other comforte yet but twayne: that is to wylt, one that it refrayneth vs from synne that els we would fall in, and in that serueth vs throughe the meryte of Chyestes passio as a meane by which God kepeth vs from hel, and serueth for the satisfacion of such payne as els we shoulde endure in purgatoz. Howbeit ther is ther in an other greate cause of hope besydes this: for surelye those paynes here sent vs for our synne in what so euer wyse they happen vnto vs, be our synne neuer so soze, nor neuer so open and euident vnto our selfe & all the world to, yet if we pray for grace to take it mekely & paciētly, and confessing to God that it is farre ouer to lytle for our faulte, beseeche hym yet neuer thelesse, that syn the we shal comence so boide of al good woꝝkes wherof we shoulde haue any reward in heauen, to be not onely so merciful to vs as to take that our present tribulacion in relief of our paynes in purgatoz, but also so gracious vnto vs, as to take our paciēce therein for a matter of merite & reward in heauen. I verily trust, and nothyngedout it, but God shal of hys high bounti graunt vs our boone. For lyke wise as in hel, paine onely serueth for punishment without any maner of purging, because al possibilitie of purging is passed: & in purgatoz punishment serueth for onelie purging, because y place of deseruing, is passed. So while we be yet in this world in whiche is our place & our time of meryte & wel deseruing, the tribulacio that

is sent vs for our synne here, shal (yf we saythfully so desyre) besyde the cleansing and purging of our payne, serue vs also for encrease of rewarde. And so shal I suppose and truste in Gods goodnes all such penaunce and good woꝝkes as a mā wyllyngly perfoꝝmeth entoynd by hys gostly father in confession, or which he wyllyngly farther doth of hys own deuocio be syde. For though mans penaunce with al the good woꝝkes that he can do, be not able to satisfy of them selfe, for the leaste synne that we doe, yet the lyberal goodnes of God throughe the meryte of Chyestes bitter passion, without whych al our woꝝkes could neither satisfy, nor deserue, nor yet do not in deede neyther merite nor satisfy so much as a sponesul to a great besseful, in comparisio of the merite and satisfacion that Chyist hath merited and satisfied for vs himself, this lyberal goodnesse of God I say, shal yet at our faithfull instaunce and request, cause our penaunce and tribulacion paciētly taken in this world to serue vs in the other world bothe for releafe and reward, tempoꝝed after such rate as his high goodnes and wysedome shal se conuenient for vs: wherof our blynde mortality can not here imagine nor deuyse the spyt. And thus hath yet enē the first kynde of tribulacion and the moste base, though not fully so great as the second, and very farre lesse then the thirde, farre greater cause of comforte yet, then I spake of befoze.

¶ A certayne obieccio agaynst the thinges afozesayde.

¶ The. vii. chapter.

**U**ncle. Merely good vncle, this liketh me very wel, but yet is there yet wote wel some of these things now brought in question, for as for any payne dewe for our synne to be ministred in purgatoz by the paciēt sufferance of our tribulacion here, there are yet wot wel many that utterly deny that, and as firme for a sure truth that ther is no purgatoz at al. And then is if they say true y cause of y comfort gon, if the comfort that we shoulde take be but in bayne and nede note. They saye yet wote well also, that men merite nothing at al, but God geueth al for faith alone, and that it wer synne and sacrilege to looke for reward in heauen, either for our paciēce and glad

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And say they not so yet.

**A** glad suffering for Gods sake, or for any other good deede: and thou is there gone, if this be thus the other cause of our farther comfort to, *[Anthony]*. Cosyn, if some thinges were as they be not, then shulde some thinges be as they shall not. I can not in deede saye nay, but that some men haue of late brought by some such opinions, and manye mo then these belydes, and haue spreed them abrode: and albeit that is a ryght heauy thyng to see suche variaunces in our beliefe yse and growe among our self to the great encozaging of the comon enemyes of vs al, whereby they haue our fayth in derisio, and catch hope to ouerwhelme vs all, yet doe there chzee thynges not a lyttle comfote my mynde.

The fyrst is, that in some communitacions had of late together, hath appeared good lykelyhede of som good agrement to growe together in one accord of our faythe.

The second, that in the meane whyle tyll thys maye come to passe, contentions, despicions, wyth vncharytable behauioure, is prohibited and forboden, in effect vpon al partes: al such partes I meane as sel befoze to fyght for it.

**T**he thyrde is, that al Germanye for all theyr dyuers oppynions, yet as they agree together in profession of Chrystes name, so agree they nowe together in preparacion of a common power, in defence of Chrystendome against our comon enemye the Turke, and I truste in God, that thys shall not onely helpe vs here to strenght vs in thys warre, but al so that as God hath caused theym to agree together in the defence of hys name, so shall he graciously bring them to agree together in the ruth of his faith. **T**herfoze wyl I lette God worke and leaue of contencion: and nothyng shall I nowe saye, but that with whiche they that are themselfe of the contrary mynde, shall in reason haue no cause too bee dyscontented.

**Purgatoze.**

For first, as for purgatoze though they thinke there be none, yet sythe they deny not that al the cozps of Chrystendome bi so manye hundredz yeares haue believed the contrarye: and amonge them all, the olde interpreters of scripture from the Apostles dayes downe too oure tyme, of whom they denie not manye for holpe saints, that I dare not nowe believe these men against al those. These men muste of theyr curtesy hold my pooze feare exteiled, and I beseeche our Lorde hartelye

for them, that when they depart oute of thys wretched woold, they finde no purgatoze at all, so God keepe them fro hel.

As for the merite of manne in hys good woorkes, neither are they that denye it full agreed amonge themself, nor anye manne is there almoste of them al, that sithe they beganne to wyrt, hath not somewhat chaunged and varied fro hymselfe, and farre the moze parte are thus farre agreed wyth vs, that lyke as we graunt them that no good woorkes is ought woorth to heauenwarde without faythe, and that no good woorkes of manne is rewardable in heauen of his owne nature, but throughe the mere goodnes of God, that lust to set so high a pryce vpon so pooze a thing: and that thys pryce god setteth throughe Chrystes passio, and for that also that they be his owne woorkes with vs (for good woorkes to Godward woorketh no man, without God worke with him) and as we graunt theym also that no man maye be proude of his woorkes for his owne vnperfecte woorkyng, and for that in all that man may doe, he can do God no good, but is a seruaunte vnprofitable, and doth but his bare dutye. As we I say graunt vnto them these thinges, so this one thing or twaine doe they graunt vs agayne that menne are bounde to woorkes good woorkes if they haue time and power, and that who so woorketh in true faithe moste, shall bee moste rewarded. But then lette they thereto, that all hys rewarde shall be geuen hym for hys faithe alone, and nothyng for hys woorkes at all, because hys faithe is the thyng (they saye) that forceth him to woorkes wel. Strye wyl I not wyth theym for thys matter now, but yet thys I truste to the great goodnesse of God, that if the question hange on that narrowe poynte, whyle Chryste saythe in the Scripture in so many places, that menne shall in heauen bee rewarded for theyr woorkes, he shall neuer suffer our soules that are but meane wyrted menne, and can vnderstand hys woordes, but as hymselfe hath set them, and as olde holpe Sayntes hath construed them befoze, and as all Chrysten people this thousande yeare haue beleieued, to bee dampned for lacke of perceyvinge suche a sharpe subtil thyng: specialle sith some menne that haue right good wyrttes, and are beside that ryghte wel lerned to, can in no wise perceiue for what cause or why these folk fro good woorkes take away the rewarde. reward

*Luke. 17.*

*1 Corin. 3.*

Arewarde all whole to faithe alone: geue the rewarde to fayth rather then to charytye. For thys graunte they them self, that sayth seruech of nothyng, but if she be companied with her syster charytye. And then sayth the scripture to. *Fides spes, caritas, tria hec, maior autem horum est caritas.* Ad these tree vertuss, faith, hope, and charytye, of al these thre, the greatest is charytye, and therfoze as woꝝthye to haue the thanke as sayth. How be it as I sayde, I wyl not stryue therfoze, nor in dede as our matter standeth, I shal not greatly neede. For if they say that he whych suffe reth tribulacion or martirdome for the faith, shal haue high rewarde, not for his woꝝke, but for his wel woꝝking saythe: yet syth that they graunt that haue it, he shal, the cause of high comfort in h̄ third kynde of tribulacion standeth, & that is you wot wel the effect of al my purpose.

**Vincent.** Verely good vncle this is truly dyuē and tryed vnto the vttermostte as it semeth me. And therfoze I pray you procede at your pleasure.

1. Corin. 13.

**¶** That a man oughte to be comfortable to hymself and haue good hope and be ioyfull also in tribulacion, appeareth well by thys, that a man hath the greates cause of feare and heauines that continueth alway stil in welth, discontinued wpyth no tribulacion.

## The .xiii. Chapter.

**Nichony.** Cosyn, it were a long woꝝke to peruse euery cōfozte that a man maye well take of tribulacion. For as many cōfoztes you wot wel may a mā take therof, as ther be good commodities therein: and that be there surely so many, that it would be very long to rehearse & treat of them. But me semeth we cānot lyghtly better perceiue what profit and commoditye, and therby what comforte they may take of it that haue it, then yf we well consider what harme the lacke is, and therby what discomfort the lacke therof should be to them that neuer haue it: So is it now that all holy men agree, and al the scripture is ful, and our own experience proueth at our eye, that we be not com into this wretched world to dwell here, nor haue not as l. Paul sayth, our dwelling cite here: but we be sēking for the cite that is to come, and therfoze l. Paul sheweth vs that we do seke for it because he would put vs in minde yf we shuld seke for it, as they yare good folk, &

1. Corin. 13.

faun wold cōethether to. For surely who so setteth so lytle thercby that he lyfeth not to secke therfoze: it wyl I feare me be lōgere he come the eat, & merueylous great grace if euer he cōethether. *Sic currite* sayth l. Paul *et comprehendatis*, Run so y you may get it. If it must then be gottē with ruinyng, when shall he com at it y lyf not once step towarde it: Now because that thys world is as I tell you not oure eternal dwelling, but oure lytle wyple wandryng, God would that we shoulde in suche wyple be it, as folke that were weaue of it, and that we shoulde in this vale of labour, toyle, teares and myserye, not looke for reste and ease, game, pleasure, wealth and felicity. For they that so do, fare lyke a sonde felowe, that goyng towarde hys owne house, wher he shoulde be wealthye, would for a sayfers pleasure become an hostler by the waye, and dye in a stable, & neuer come at home. And would God that those that browne theym selfe in the delyce of thys worldes wretched wealth, were not yet more foolles then so. But alas they folly as fare passeth the foollyshenesse of that other sonde felowe, as there is distance betwene the heygth of heauen and the verye depthe of hell. For our Sautour sayeth: *Ve vobis qui ridetis nunc, quia lugeritis et fletis.* Woe maye you be that laughe now, for you shal weale and weepe. *Est tempus fletu,* (sayth the Scripture) *et est tempus ridendi.* There is tyme of weeping and there is tyme of laughing. But as you se, he setteth the weeping tyme before, for that is h̄ tyme of this wretched world & the laughing tyme shall come after in heauen. Ther is also a tyme of sowpyng, & a tyme of reappynge to. Nowe masse wee in thys world seewe, that we maye in the other world reape: and in thys short sowpyng tyme of thys weeping world, must we water our seede with the showres of our teares, and then shal we haue in heauen a merve laughing haruest for euer. *Euntes semina sua.* They went soothly and sowed theyr seedes weeping, but what sayth he shal folowe therof. *Venientes autem venient cum exultatione portantes manipulos suos.* They shal come agayne more then laughing, wyth greates ioye and exultacion wyth theyr handfulls of corne in theyr handes. Lo, they that in theyr goyng home towarde heauen, sowe theyr seedes wyth weeping, shal at the daye of iudgement come to theyr bodies again. Weeclassing plenty full laughing. And so to

1. Corin. 9.

Jf

1. Luke, 6.

Eccle. 31

Psal. 125.



Dot santonre tyme, but rather the tyme of weping: we wept vpon the tynde that our sauoure hymselfe wepte city of Hieru-  
salem. Luk. 19  
vpon Iazarus  
John 11. & in  
hys passion.  
Hebr. 12. 5.

he laughed so muche as once, I wyl not swears that he neuer dydde, but at the leaste wyl he left vs no ensample of it. But on the other syde, he left vs, ensample of weping. Of weping haue we matter inough, bothe for our own synnes & for other folkes to: for surell so shuld we do, bewail theyz wretched sines, and not be glad to detract the noz enuy the neither.

Alas sely soules, what cause is there to enuy them that are euer welthe in thys wo:ld, & euer out of tribulacion: whiche as Job sayth: *Ducunt in bonis dies suos, et in p̄cto ad inferna descendunt.* Lead al theyz dayes in welth, & in a moment of an houre descēd into theyz graues & be paynfully buried in hel. Saint Paule saythe vnto the Hebrues that God (those that he loueth) he chastiseth. *Et flagellat omnem filium quem recipit.* And he scourgeth euery sone of hys that he receiveth. Saint Paul sayth also. *Per multas tribulaciones oportet nos introire in regnū dī.*

Job. 21.

Hebr. 12.

Act. 14.

By many tribulacions must we go into the kingdome of God. And no maruail, for our sauour Chryst sayde of hymselfe vnto hys two disciples that were goyng into the castell of Emans: *An neciebatis quia oportebat Christum pati et sic introire in regnū suū?* Know you not that Chryst muste suffer & so go into hys kingdome: & woulde we that are seruantes looke for moze p̄sulledge in our maisters house, the our maister hymself: Wold we get into his kingdome with ease, when he hymself got not into hys owne but by payne: hys kyngdome hath he obtained for hys disciples, & he saith vnto vs al. *Qui vult esse meus discipulus, tollat crucem suam et sequatur me.* If any man wyl be my disciple, let him learne at me to doe as I haue done, take hys crosse of tribulacion vpon hys backe & folow me. He saith not here lo, let him laughe, and make mery. Now if heauē serue but for Chrystes disciples, & they be those y take theyz crosse of tribulacion: when shall these folke come ther that neuer haue tribulacion? And if it be true that Saynte Paul saith that God chastiseth al them that he loueth, & scourgeth euerye chyld to whom he receiveth, & to heauē that none come, but such as he loneth & recepueth: when shall they the come thither who he neuer chastiseth, noz neuer doth vouch safe to syle his handes vpon theym, noz gyue them so much as one lash: And yf we can not (as saint Paule saith we can

Math. 16.

Luke. 9.

Hebr. 12.

Act. 14.

not) come to heauen, but by many tribulacions: how shall they come thither the, that neuer haue none at al: Thus see we wel by the very scripture it self, how tru the wordes are of old holy Santes, that wyth one voyce in a maner saye all one thing, that is to wyl y we shall not haue both continual wealth in thys wo:ld, & in the other to. And therfore, sythe they that in this wo:ld without any tribulacion enioy theyz long continuall course of neuer interrupted prosperitie, haue a greate cause of feare and of discomfote lest they be sarre fallen oute of Gods fauour, and stand depe in hys indignaciō and displeasure, whyle he neuer sendeth them tribulaciō, which he is euer wont to send them whom he loueth. Thei therfore I say that are in tribulaciō, haue on y other side a greate cause to take in their greife great inward comfote and spyr̄tual consolacion,

¶ A certayne obseccon, and the answer thereto.

¶ The. xiiii. chapter.

**A**Incent. Werylpe good vncle, thys seemeth so in deue: how be it yet me thinke that you say verpe soze in some thyng concerning suche persons as are in continual prosperitie, and they be you wote wel not a fewe, & those are they also that haue the rule and authorite of this wo:ld in theyz hād. And I wotte wel, that when they talke wyth such great cunning men, as can I crowtel the truth: and when they aske them whyther (whyle they make mery here in earth at theyz lyfe) they maye not yet for al that haue heauen after to: they do tell them yes yes well inoughe. For I haue heard them tel them so my selfe.

¶ Anthony. I suppose good Cosyn that no very wyse man, and specially none that very good is therewyth wil tel any man fully of that fashon: but surelye such as so say to them, I feare me that they flatter them either for lucre or feare. Some of them think peradventure thus. This man maketh much of me now, & geueth me monny also toASSE and watche and pay for him, but so I feare me would he do no moze if I should go tel hym now that al that I do for hym wyl not serue hym, but if he goeASSE and watche and pay for hym selfe to. For if I should sette thereto, and saye father that my dylygēt intercession for him, should I trust (be the meane) y God should the sooner gyue

**A**ggee him grace to amend, & fast & watch and pray, and take affliction in his own body for the bettering of his sinful soul, he wold be woderous wroth wyth that. For he wold be loth to have any suche grace at al as should make him go leaue of any of hys mirch & so spr & mourne for hys synne. Such minde as thys is, haue ther som of those that are not vnlearned & haue woldly wyrt at wyll, whiche tell great men inche tales as perfloupe begyle them, rather then the flatterer that so telleth them wold with a true tale io pard to leese hys lucre. Some are there also that such tales tel them for consideration of an other feare. For seeing the man so fore set on hys pleasure, that hee dispayze any amendment of him whatsoeuer they shoulde shewe hym, and then seeing also besyde that the manne dothe no greate harme, but of a gentle nature doth some good men some god, they pray God them self to send him grace and so they let hym lye lame styl in hys fleshye lustes. *Ad probaticam piscinam expectantes aque motum.* At the poole y the gossell speaketh of

pen and a  
great some.

John. 5.

**C**hesyde the temple wherin they washed y thepe for the sacrifice & they tary to se the water stired, & when hys good Angell coming fro God thal once begyn to stire the water of hys hart, & moue hym to the lowly mekenes of a simple thepe than if he cal them to hym thei wil tel him an other tale, & helpe to beare hym & plouunge hym in the poole of penance ouer the harde eares: but in the meane whyle for feare leas when he wold ware neuer y better, he wold ware much the worse: and from gentle, smothe, swete, and curtille, ware agry, rough, froward & slower and therupon be troublous & tedious to the wold to make fayze weather wythal, they ggue him fayze woozdes for the whyle, & put hym in good comforte, and let hym for the remnaunt stande at hys own aduenture. And in such wise deale they wyth him as the mother doth some tyme wyth her chylde: whiche when the litle boy wyl not ryse in tyme for her, but lye styl a bed and slugge, & when he is vp weepeth because he hath lien so long, fearng to be beate at scoole for hys late comyng thither: she telleth hym then that it is but earely dapes, & he thal com tyme inough and biddeth hym go god sone I warrant the, I haue sent to thy mayster my self, take thy bzeade & butter w thee, thou shalt not be beaten at al. And thus, so she may send him mery forth at y doze that he weepe not in her sighte at home,

she studieth not much bypon the matter **C** though he be taken tardy & beaten when he cometh to scoole. Surely thus I feare me fare ther many freres & states chaplaynes to, in comforte geuing to greate men when thei be loth to displease them. I cannot comend their thus doyng, but surely I feare me thus they do.

**O**ther obieccions.

**T**he .xv. Chapter.

**V**incent.

**B**ut yet good vncle though y some do thus, this answereth not y ful matter: for we see that the whole church in the comon seruice ble dyuers collectes, in which al men pray specialy for the princes and the prelates, & generally euerpe man for other & for hymself to, that God wold vouchsafe to sed them al perpetual helth and prosperitey. And I can se no good man pray God sed an other sorow, noz no such prayers are ther put in y prestes portes, as far as I can heare. And yet if it were as you saye good vncle, that perpetuall prosperitey wer to the soule so perflous, & tribulacio ther to so fruitful, the wer as me semeth euerpe man bounden of charity not onely to pray God send theyz neighbour sorow, but also to helpe therto them selfe. And when folke are sycke, not pray god send them helth, but when they come to comfort the, they shoulde saye: I am glad good gossell y you be so sycke, I pray god kepe you long ther in, & neither shoulde any man ggue any medicine to an other, noz take any medicine himselfe neither: for by the ministring of the tribulacion, he taketh awaye part of the profyt from hys soule, which ca wyth no bodely profit be sufficiently recompensed. And also this wote you wel good vncle that we reade in holy scripture of men that were welthy & ryche, and yet were good wythal. Salomon was you wote wel the ryche & the most welthye kyng that any man could in hys tyme tel of, & yet was he wel beloued w God. Job was also no begger perdy, noz no wretch other wise, noz lost his riches & his welth, for y god wold not y his friend shoulde haue welth but for the shewe of hys paciēce to the create of his merits & confusion of the diuel, & for proufe that prosperitey may stand with gods fauour: *Reddidit deus Iob omnia dupliis.* God restozed him double of all that euer he losse, and gaue hym after long lyfe to take hys pleasure long. Abraham was eke you wotte well a manne of greate substance, and so contynued al his

2. Regum. 10.

Job. 24.

**G**all hys lyfe in honoure and in wealthe: yea. & when he died to, he went vnto such welth that Lazar<sup>s</sup> which dyed in tribulacion and pouerti, the best place that he came to, was that ryche mans bosome. Finally good vncle thys we fynd at our tye, and euery day we proue it by playne experience, that manye a man is ryghte welthy and yet therewith ryghte good: & many a miserable wretche as euell as he is wreched. And therfoze it semeth hard god vncle that betwene prosperite and tribulacion the matter shoulde go thus, that tribulacion shoulde be gyven alway by god to those that he loueth for a signe of saluacion, & prosperitey set for displea- sure, as a token of eternal dampnacion.

**The aunswer to the obiections.**

**The. xvi. chapter.**

**A**nthony. Either I said not Cosyn, or els ment I not to say, that for and vndouted rule, worldly prosperitey wer alway displeasent to God, or tribulacion puer moze wholsom to euery man, for wel wote I that our Lord geueth in thys worlde vnto eyther sort of folk, either sort of fortune, *et facit sortem suam oriri super bonos et malos, et pluit super iustos et iniustos.* He maketh hys Sunne to shyne both vpon the good and the bad, and hys raine doth on the iust and on the vniust. And on the other syde, *Flagellat omnem filium quem recipit:* he scourgeth euery sonne that he receiueth. And yet he beateth not onely good folke that he loueth, but *multa flagella peccatoris* to. Ther are many scourges for sinners also: he geueth euil folk good fortune in thys world, both to call them by kindnes, and if they ther by come not the moze is theyr vnkindnes: & yet wher welth wil not byng them, he geueth the sometime sorow. And some that in prosperitey can not to God crepe foreward, in tribulacion toward hym they runne a pace. *Multiplicate sunt infirmitates eorum postea accelerauerunt.* Their infirmities were multiplied (saith the Prophe) and after that they made halfe. To some that are good men God sendeth welth here also, & they geue him great thanke for hys gyft, and he rewardeyth thoy in for that thanke to. To some good folke he sendeth sorow, & they thanke him thereof to. If god shuld geue the goodes of thys world onely to euill folke, then woulde men wene that God were not the Lord thereof. If God woulde gyue the goodes onely to good men, then woulde folke take occasion to serue hym but for thym. Some wyll in

welth fal into foly. *Homo cum in honore esset non intellexit, comparatus est iumentis insipientibus, et similitudo factus est illis.* When man was in honour his vnderstanding faileth him, then was he compared with beastes and made lyke vnto them. Some man wyth tribulacion wil fal into synne, and therfoze saythe the pzoophet: *non relinquet domus virgam peccatorum super sortem iustorum, vt non extendant iusti ad iniquitatem manus suas.* God wyll not leaue the rod of wicked men vpon the lot of ryghteous men, least the righteous peraduenture happe to extende & stretch out theyr handes to iniquity. So saye I not naue, but that in either state, welth or tribulacion maye be matter of vertue and matter of vyce also: but thys is the poynt lo, that standeth here in questyon betwene you and me: not whether euery prosperitey be a perilous token, but whether continual welth in this world without any tribulacion be a feareful sygne of Gods indignacion. And therfoze thys marke that we must shoote at, set by wel in our sight, we shal now meate for, the shoote and consider how neare to ward, or how farre of, your arrowes are fro the pzeik.

**Vincent.** Some of my boltes vncle wyll I now take by my selfe, & pzetely put the vnder my belt againe. For some of them I see wel be not worthy the meating, and no great maruayl, though I shote wyde whyle I somelwhat myllake the marke.

**Anthony.** Those that make towarde the marke, and light farre to thort, wher the thorte is mette, hal I take by for you.

To proue that perpetuall wealthe shoulde be no euil token you lay first that for pzinces and prelates and euery man for other, we pray al for perpetuall prosperitey, and that in the comon prayers of the churche to.

Then saye you secondlye that if prosperitey were so perilous, and tribulacion so profitable, euery man oughte then to pray God to send other sorowe.

This thre you furnyssh your obiections with ensamples of Salomon, Job, and Abrahani.

And fourthlye in the end of all, you proue by experience of oure owne tyme dayly befoze our face, that some welthye folke are good, and some needye verye nought. That last bolte I thinke lo, that syth I say the same my selfe, you be content to take by, it wyth so farre wyde.

**Vincent.** That wyll I with a good wyll vncle. **Anthony.** Wel, do so then Cosyn, and we shall meate for the remanaunt. For must you Cosyn be sure that you

Gene. 13.  
Luke. 16.  
Math. 5.  
Heb. 12.  
Psal. 31.  
Psalm. 15.

Psal. 14.

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Awake well to the marke, and that canne you not, but yf you know what thyng tribulacion is. For sythe that is one of the thynges that wes principallpe speake of, but if you consider well what that is, you may mys the marke again. I suppose now that you wyll agree that tribulacion is every such thing as troubleth and greueth a man either in bodpe or mynde, & is as it were the prycke of a thorne a byamble or a byper thuste into hys flesh or into his mynde: & surely Cosyn the prycke that very soze prycketh the mynde as farre almost passeth in payne the grieve that payneth the body, as doth a thorne that styckyng in the harte passe and errecede in payne, the thorne that is thust in the heele.

Tribulacion.

B

Howe Cosyn if tribulacion be thys that I cal it, then shal you some consider thys, that ther be mo kyndes of tribulacion, then peradventure you thought on befoze. And thereupon it foloweth also, that syth every kynde of tribulaciō is an interrupcion of welth & prosperie (which is but of welth, another name) maye be dyscōtinued by mo wayes the you wold befoze haue went: Then say I thus vnto you Cosyn that sythe tribulacion is not onely such panges as paine the body, but eueri trouble also that greueth y minde, many good men haue inani tribulaciōs that eueri man marketh not, & cōsequētli they: welth interrupted therwith whē other men are not ware. For trowe you Cosyn that the temptaciōs of the dyuel, the world, and the fleshe, solicytyng the mynde of a good man vnto synne, is not a great inward trouble & secret grieve to hys hart. So suche wretches as care not for they: consciences, but lyke vnreasonable beastes folow they: foule affectiōs, manye of these temptaciōs be no trouble at al, but matter of their bodily pleasure. But vnto hym Cosyn that strādeth in dreadd of God, y tribulaciō of tēptacion is so payneful, that to be ryd ther of or sure of the victoꝝ ther in (be his substaunce neuer so great) he wold gladly gyue moze then halfe. Now if he that careth not for God thynk thys trouble but a trifle, and with such tribulacion prosperitie not interrupted: let hym casse in hys mynde if hymselfe hadde vpon a seruent longyng for the thyng whych he gettē cā not (& as a good mā wyl not) as per case hys pleasure of some certayne good woman that wyl not be naught, & than let hym tell me whether the ruffle of hys desyre shal so torment hys mynde, as al

the pleasures that he cā take beside, shal he for lacke of that one, not please hym of a pyne. And I dare be bely to warraunt hym that the payne in resistyng, and the great feare of fallyng that manye a god mā hath in hys tēptacion, is an anguill and a griefe every deale as great as hys.

Now say I farther Cosyn, that if this be true (as in very dede true it is) y suche trouble is tribulacion, and therby consequently an interrupcion of prosperous welth: no man precisely meaneth to pray for other to kepe hym in continual prosperitie wythout any maner of discontynuāce or chaūge in thys world, for that prayer wythout other condicion added or impleyced, were inordinate & wer ver chydyl. For it were to pray that either they shoulde neuer haue temptacion, or els that if they had, they myght folow it and fulfyll they: affectiō. Who dare good Cosyn for shame or for syn to hym selfe, or anye inan els make thys maner kynde of prayer: Besydes thys Consyn the church ye wote wel aduylseth everye man to fast to watche, & pray, bothe for famig of his fleshy lustes, & also to mouerne & lauent hys synne befoze cōmitted and to bewaile his offence done against God, and as they dyd at the cꝝtpe of Bēnue, & as y prophet Dauid dyd for they: synne put afflycciō to they: fleshe, and when a man so dothe Cosyn, is thys no tribulacion to hym because he dothe it hymself: For I wote wel you woulde a grce that it were, if an other man dyd it agaynst hys wyl. Then is tribulacion, you wote wel tribulacion stꝝl, though it be takē wel in woꝝth: yea and though it be taken to wyth very ryght god wyl, yet is payne you wote wel paine, & therfore so is it though a man do it hymself. Then syth the church aduylseth eueri mā to take tribulacion for hys synne, what soeuer woꝝdes you fynde in any prayer they neuer meane (you maye be fast and sure) to pray God to kepe every good mā nor euery bad man neither, from euery maner kynd of tribulaciō. Now he y is not in some kynd of tribulacion, as peradventure in syknes, or in losse of gods is not yet oute of tribulacion, if he haue his ease of body or of minde inqꝝyeted & therbi his welth interrupted w another kynd of tribulaciō, as is either tēptaciō to a good man, or voluntary afflyceyon epyther of body by penaunce, or of minde bi contrictiō and heauines for his synne and offence against God. And thus I say that for precise perpetual welth and profperpe

Note.

Iona.

perpetie in this worlde, that is to saye, for the perpetual lacke of al trouble and all tribulacion, there is no wyse man that either prayeth for hymself or for any mā els, and thus answer I your first obiection. Now before I medle wyth your second, your thirde wyl I ioine to this. For vpon this aunswer, wyl the solution of your ensamples conueniently depende.

1. Reg. iii. 10.

**I** As for Salomon was as you say all hys dates a merueilous welthi king, & much was he beloued wyth God, I wote well in the beginning of his raigne: but that the fauoure of God perseuered hym, as hys prosperitie did that cā I not tel. And therfore wyl I not warrant it, but surely we se that his continual welth, made hym fall first into such wanton folye, in multiplyng wyues to an horrible number, contrarpe to the comaundement of God, gyuen in the lawe of Moyses: & secondlye takinge to wyse amonge other, such as were infidels contrarpe to another comaundement of Gods wyrtten lawe also, that fynallye by the meane of hys miscreant wyse, he fel into mayntenance of idolatry himself: & of this finde

2. Regum. ii.

**C** we no amendement or repentaunce, as we fynde of hys father. And therfore though he were buryed where his father was, yet whether he wet to the rest that his father dyd, throughe some secreete sorow for his syn at last, that is to saye, by some kynde of tribulacion, I cannot tel and am content therfore to trust well, & pray God he dyd so, but surely we be not sure, & therfore then sample of Salomon can very litle serue you, for you myghte as wel lay it for a proose, that God fauoreth idolatry, as that he fauoreth prosperitie: for Salomon was you wote wel in

Job. 42.

**D** both. As for Job, sith our question hangeth vpon prosperitie perpetual, & welth of Job & was with so great aduersity so soze interrupted, can as your selfe seeth serue you for no ensample. And & God gaue him here in this worlde all thynge double that he lost, litle toucheth in matter, which deni not prosperitie to be gods gyft, & giuen to som good men to: namely such as haue tribulacion to. But in Abraham Cosin I suppose is all youre chief holde, because that you not onelye thewe riches & prosperitie perpetuall in him, throughe & course of al his whole life in this worlde, but that after his death also. Lazare that poore man that lyued in tribulacion, & died for pure hunger and thirst, had after his death his place of comfort & rest in Abraham & welthi rich mā

Luke. 15.

bosome. But here must you consider that Abraham had not such continual prosperitie, but that it was discontinued wyth diuers tribulacions.

1. Was it nothing to him trow you to leaue his own country, & at Gods sending to go into a strange land, whiche god promised him & his sede for euer: but in al his whole life he gaue hymselfe neuer a foote. Genes. 12.

2. Was it no trouble, & his cost Loth & himself wer fain to part company, because their seruantes could not agree togerher? Genes. 13.

3. Though he recovered Loth agayn fro &. iii. kings, was his taking no trouble to him trowe you in & meane while? Genes. 14.

4. Was the destruction of the five cities no heavines to his hart? A mā wold loene yes, that readeth in the story what labour he made to saue them. Genes. 17.

5. His hart was I dare say in no litle sorow, whē he was fain to let Abimelech & king haue his wife, whō (though god prouided to kepe vndefiled and turned al to welch) yet was it no litle wo to hym in the meane tyme. Genes. 20.

6. What continuall grieue was it to his hart many a long day that he had no child of his owne body begotten: he that doubteth therof, shal finde it in Genesis of his owne mone made to God. Genes. 15.

7. No man doubteth but Ismael was great comforte vnto hym at hys byrthe, and was it no grief then, when he muste cast out the mother and the chylde both? Genes. 16. Genes. 21.

8. Isaac & was the child of promise: although god kept his life: & was vnloved for, yet while & louing father bound him & went about to behead him, & offer him vp in sacrifice, who but himself can conceiue what heavines his hart had ther? I wold wene in my mynde (because you speake of Lazar) & Lazars own death panged him not so soze. The as Lazar pain was pacientli borne, so was Abrahams taken not onely paciently (but which is a thing much more meritorious) of obedience willingly. And therfore, though Abraham had not as he dyd in dede far excel lazare in merite of reward for many other things beside, & specialllye for & he was a special Patriarche of & faith, yet had he far passed him, euen by the merite of tribulacion wel take here for Gods sake to. Gen. 22.

And so serueth for your purpose no man les then Abraham. But nowe good cosyn, let vs looke a litle longer here vpon the ryche Abraham and Lazare the poore, and as we shall see Lazare set in welthe some what vnder the ryche Abraham: so shal