A Treatise upon the Wores of Holy Scripture.

I. If there were any question among men, whether the wores of holy scripture, as the doctrine of any secular author, were of greater force and effect to the weal and prosperity of man's soul, (though we hold rather to many of their weighty wores, spoken by the mouth of our Lord and Chrift, himself, as the best, and wisest, the wit of no earthly creature can be comparable; yet this only is certain and true, that the ancient and learned of the serpent chapter of Ecclesiasticus is such, that it contained more truthfull, absolute, and certain, to the building and framing of man's manners in berue, and stopping of sin, than many whole great volumes of the best of old philosophers, or any other that ever wrote in secular literature.

Long would it be to take the best of these worces and compare it with these wores of holy wright: Let us consider the force and profit of this in itself: which thing we acknowledge, that all the wise men, and of sacred literature, shall apply to every fruitful doctrine. For what would a man gain for a return medicine, never of such strength, if it should be his life kepith for sickness, namely if he might by doing of sickness be sure to continue his life one hundred pere? So is it now, these wores giveth us a true medicine (if we so lust not the receiving) by which we shall kepe from sicknes, not the body, which none health may longe keep from death (for the weare of the pere is long); but the spirit, which here preserved from the sickness of sin, that after this eternally live in top, and be preserved from the deadly lyfe of everlasting payne.

The physicke sends his bill to the patient, that therein summetteth a costly receipt of many strange herbs and roots, set out of far countries, also drugs of the strength, that cures none such to be gotten. But this physicke sends his bill to the selle; no strange thing therein, nothing costly to be, nothing rare to see, but to be gathered at times of the year in the garden of thy owne soul.

Let's heare then what wholesome receit this is. Remember, (saith this billy) the last things, and thou shalt never sin in this world. Here is a true medicine, containing one in foure, to come and well knowes: This is to let, the dead, the home, paine, and top.

This true medicine is of a marvellous force, able to kepe us all our life from sin. The physicke cannot make in one medicine to every man to kepe him from sickness, but to divers men divers, by reason of the diversity of theses complications. This medicine serveth every man. The true medicine of knowledge of this receit, that doth good: as this medicine is undoubtedly sure.

How happy is it then when the fiddle happe to say, that few are preserved from sin. Every man have to suffer a medicine, so ready at hand: For folkmost commonly as he doth that goeth to thsatke among sick folk for health, rather than he will take a little tryste before.

Thou wilt saye paradoxaute of some par of this medicine is verie better and payntfull to receipe. Surely there cannot be anything to bitter, but wright done would chose it for to greet a prince. But yet this medicine though thou make a lowe face at it, is not to bitter as thou makest for. For well thou wostest, he proveth the not take neither death, nor home, nor paine, but onely to remember them, and yet the sight of heeren therewith to temper them.
De quatuor nouissimis

...them with all. Now if a man be so
dappraise himself, that going where
contagion is, he would grudge to take
a little phial, yet were he very nice
wanton, if he might not at the least
take a little bigne and some water in
his handkercher.

For woe be it that many one will
lapse, that the bare remembrance of death
alone, if a man consider it and advise
well, were able to secure a man of all the
pleasure of his life. Howe much more
than should his life be painful and grea-
tious, pfc to the remembrance and consi-
deration of death, a man should add
and also, to the deep imagination of the
beastly love of God, and better pains:
purification by; all of which every one
pallings receiveth many deaths. This
is the base root of such as make the
world their heaven, and that? must they
God.

Now see the blindness of us wрослые
tales how precisely we presume to store
our solish holie, in those matters, in
which we least can spell. For I will
myselfe, but that among four thouanand
out at adventure, we shall not find
soulike, but they shall conimine
it to a tyring to paine full, bullyse to re-
call them these wore last tyrings. And
yet durst I lay a wage, that of those
four thouanand, ye shall not find four-
tene, that both devle thought on them
four times in all these dapes.

If men would have faile to put it in
proofs and experience the operation and
working of this medicine, the remem-
braunce of these four last things, they
should think therein, not the pleasure
of their little life, but to create a pleasure
grow thereby, that they never felt before;
and were not have supposed that
never they should have felt any such.

It is to be known, let as we are made
of two far divers and unlike sublacies,
the body and the soule, so as we are apt
to receive two divers and unlike pleasures,
the one carnall and fleshly, the
other ghostly and spiritual. And like
as the soule excelleth the body, so doth
the sweetness of spiritual pleasure, farre
pass excelle the gross and filthy pleasure
of all fleshly delight; which is otherwise
no very true pleasure, but a base count-
terfeit image of pleasure; And the
cause why menne bee so madde theron,
is only for passion, and like, and lack of
knowledge of the other. As those that
lacks light of precious stones, holde
themselves as well conteine and satisfy as
en, with a wysall of them, and all the coun-
terfeit, as with a right natural De-
amon. But he that by good use, and
experience, hath in his eye the right
marke and very true pictures of the De-
amon, receieth anone, and by such
not to lose. Upon the counterrarte, be it
never to be well hancended, never to care
tely polished. And trust it well, that
in like wise ye menne would well acco-
sume themselves in the tale of spiritual
pleasure, and that there were doing
such honest people have of the good hope
of heaven, they should be selue sete at
nought and at leghe advise, the sole
beller and filthy lightings that pest of
feudall and fleshly pleasure, which is
never to pleasantly spiced with delight
lyning, but that it bringeth thereby
such a grudge and griefe of consience
therein, that it maketh them to wamble, and
fare as it would commit. And not with-
standing such is our blinde custom, that
we percieve them without care or sure
of the better; as a low contente to offer
burt and more, careth neither for better
meate nor better bedde.

Think not that every thing is pleasant,
men for madnes laughe at. For thou
shall in Bedleme is one laugh at the
kissing of his own bed against a post, yet
there is little pleasure therein. But ye
think paradisoure is enpayed as mad
as the mad man, as little for purpose.
I am content ye to think. But what will
we lay if we see me that are taken and
reputed wise, laugh much more maddelive
than he: But ye not see the laugh at
their own craft, when they have as they
think, welthly done their needle to dyng.
Now those see not, that his laughter
is more madde than the laughter of the
did man, I hold him madde than they
both. For the mad man laugheth when
he hath done himselfe but little hurte, by
a knife of his head to the post. This
other lease laugheth at the calling
of his own soul into the fire of hell, for
which he hath caused to wepe at his life.
And it canne not be but the grudge
dethe that followed his laughter, and
secret for to be darked all his owne
warderly, for the heart of a wicked
wretch is like a famy lea and cannot rest.
except a manne be fallen down into the
dungeon of witches, and the body
blown out of his bed. For when a spiner
is once fall down into the depth, he war-
eth a desperate wretch and letted al at
nought
A noteth and he is in the woode of all and farreth from all curren. For like as in the body his sickness is most incurable, that in sickle is not, but where he himselfe whom that is in that caille is commonly madde, so is that by a mischievous custome of some particular no fault in his oulde boke, noth hath no remembe thereof, yeth loth the natural light of reason, and the spiritual light of faith which flieth of knowledge and understanding quelled, what remaineth in him the badly letters and sensualities common to man and brute beastes.

Nowe albeit so that the kestelpe and worldly pleasure is of trueth not pleasent but bitter, and the spiritual pleasure is of trueth so sweet, that it is sometimes ther of many times darkest and mischeith a seeling of bodilie pynne, by reason where of good vertuous folk feel more pleasure in the sorowe of their senses affliction of their penance, than meanes feel in the sufficing of their soul deall, and occasioneth that in woorde spiritual pleasure and comfort which many of thiole holy martiris had in the hope of the next, darkest and in woorde over all the bodilie pannes of their tormentes, yet this notwithstanding, as a sicke man shal teach no sweetenes in singe, and some womanes with child have such fond lust that they had eaten eate theris, rather pitch than marmelade, and some whole people loste alow theris that better, that Ireland losed no butter till it be long barrelled, so we grosse carnal people having our self infecte, by the sickenes of the filthy custom of fleshly lust, syno to gret liking in the bite of sinning deleration of fleshly delite, that we lett not once pynne, what maner of sweetenes good and vertuous folk feel in spiritual pleasure. And caus is why, because we can not perceve the soule, but if we perseve the soule, for hyke as the ground is al soe grove with nettelse beers, and other evil weeds, cause being sooth no came till they be weeded out, so can once soule have no place for the good cane of spiritual pleasure, as long as it is overgrown with the barreyne weeds of carnal deleration. For the pulling owte of which weeds by the root, there is not a more usefull instrument, then the remembrance of the soules last thinges, which as they shal pull owte these weeds of stelthele voluptouynnes, so that they not faile to

plant in their places, not onely usefull but also thankfulnesse to God, and hope of heaven, and inutylbe thing that the godly spirit taketh in the diligent labors of good and vertuous businesse.

I wol not so longe tary in this point, no so make to many wordes, of the pleasure that many falle in to the sake of pleasure, that they falle by pleasure much more than by profit. And therefore to the mention that I menyn pareyn, that it is not a fantasthe founde of anye own head, that the abandoning and inising of carnall pleasure, and thenising of labour, penance and bodly pynne, shall byping thereto with a chilth man not onely in the woode that is comming, but also in this present life, very sweetenes, comfort, pleasure, and gladnesse. And yI prepose it to be true by these testimonies and sighes, whole authoritie speaking of these owne experience, there but I were notone hones man untrust.

So to the holy doctore, father Husking, ye S. Authore, hosing penitentyes and repentant sinners to knowe for they offences, spredeth oute to them. So nowe (faith this holy ma) and be glad of thy sorowe, in baird hold he bid him be glad of his sorowe, ye man in sorowe could not be glad. But this tyne my father theweth by this coute, not on ly that a ma may be to full and glad for all his sorowe, but also that he may be glad because of his sorowe.

Longe wro to rerehe the place that ye shal this point among the holy doctores of Christes church. But we in thee of the al, allege pon the woode of him who is doctore of the al, our faue: Jesu Christ. He faith that the way to heaven is strait and slope to painfull, and therefore he sayth that few folk find it oute; walke there in. And yet faith he for al that, my poke is easly my burden light. Nowe could thoes, it saythes stande together, were it not by the labor travel. Infection of the body, is painfull; sharpness to the flesh, so the coste sees gladnesse the soul allChrist therof, rysing into the love of oure lord, hope of this glorie to com, so tempre, rethy quermastrith the bitternes of the grief, it maketh the very labors easly, thowernes very sweete, the berpe pynne pleastant.
Will ye see the sample? Looke upon his holy apostles, when they were taken and scourged with whippes; for Christes sake, do ye think they think ye? Imagine your self in the same case, I think ye will think yes. How see ye for all the paine of their flesh, what aye and pleasure they conceived in their soule. The holy scripture saith, that they received topes that god had accoueted the worthy for Christes sake, not only to be scourged, but also which would be far greater grief to an honest man than the paine of their flesh, to be scourged with bispice and thame, so that the more their flesh was, the more was their joy. For as the holy doctor saith Christ is not one faith, though pain be greatisous for the nature of affliction, yet is it pleasante by the alacrity and quick mind of them that willingly suffer. And therefore though the nature of the tormentes make great grief and paine, yet the prompt and willing mind of them that were scourged, pased and overcame the nature of this thing, that is to wit, making the outward fleshly patience with inward spiritual pleasure. And surely this is to prove, it may stand for a very certaine token, that a penitent beginneth to profess and grow in grace and favour of god, when he feeleth a pleasure and quietnes in his labor and pain, taken in prayer, almes bohe, pilgrimage, fastig, discipline, tribulation, affliction, and such other spiritual exercise, by which the soule willingly worketh with the body by theys own punishment, to purge and rub out the rusy canker spots, that since hath defiled them, in the light of God, and to leave the newer to be burned out in the fire of purgatory. And when so ever as I say a man feeleth in this pain a pleasure, he bath a token of great grace and that his patience is pleasant to god. For as the holy scripture faith, our lord loueth a glad geuer. And on the other side where as one doth such spiritual busines with a dulnes of spirit and wearines of minde, he doth twyse as much the by taketh fouretimes as much paine, as his bodily paine is releaved with no spiritual relief nor comfort. I will not say that his labour is lost, but I dare be bold to say, that he profitteth much lesse with much more paine. For certaine it is, y the best soules, and they that have been travailed in spiritual busines, find most comfort therin. And therefore they that are the most pleased god, that in the bodily paine of their pernace rote the spirituall all. pleasure, it should thereof folowe, that the farther a manne proceeded in the performance of spiritual exercise, in the world case he were. Which can in no wise bee so, pith that we see the holy apostles; other holy men and women, the better they were, the more pleasure that parcell used in their filchly afflictions, either put upon them by god, or taken by them selfe for goddes sake.

Therefore let every manne by his labour of his minde and helpe of prayer, store himselfe in all tribulation and affliction and labour paine and travaile, without spot of pride or aching, any prais to belyfe to conceive a delight and pleasure in such exercise in spiritual exercise, and thereby to ryle in sinne erect, the soul of our lord, with an hope of heauen, content of the world, and loving to be with god. To thattaining of which ende, by the putting away of the mallicious pleasures of the world, the filthy pleasures of the flesh, and the vain pleasures of the world, which once exclused, there is place made and cleane purged, to receive the very pure and pure pleasure of the spirit, there is not any thing lightly as I have say, may accommodate not more effectual, than this thing that I have began with, and taken in hand to entrate, that is to wit the remembrance of the foure last thinges, which is as the scripture sayeth so effectual, that ye may remember it well, he shall never syrne.

They will happily say, that this is not enough that a man do none evil, but he must also do good. This is verre truth that ye say, But certe if ther be but these two steps to heaven, they geteth hym Two steps on the stone is halfe up. And ouer y, who to heaven, do both none evil, it will be very hard but he must nodes do good, with mans mind The mynde is neuer pyle, but occupied commonly our pyle, either with good or evil.

And therefore when solle the baue felle woordes, he much mynthes, likewise as Bulging, among many woordes he not alwey well and wisely set, to whan the tongue lyseth still, if the mynde be not occupied well, it were leste will faue; to woldly rebuke, to blabber on trifles somewhat fortishe, than while they seeme sage, in heppy silence, secretely paraduanture the meane while to fantasie with them self, filthy sinful deceites, whereof theyse tongs if they weere let on babbling, could not for slame biter and speake the lyke.
A lay not this, for that I would have
folk tae to babing, well wotting that as
the scripture saith, in many wordes
lacketh not time, but that I would have
folk in their splendour gude heerds, y
their mines be occupied wth gude thoughtes:
for unoccupied be they never. For yer the
mind be other empire, it would be
empty whan the body lepeth. But if
It were than an empty, we should heve no
dreames. Than if the fantasies lackes be
not sleeping, it is not likely that ener the
laeke be baiking. Nevertheless as I lape,
let us hepe our mindes be occupied wth
more thoughtes, or els the body will
kill them with snail.

And surely every thing hath his mene.
There is as scripture Saith, tyme to speke
a tyme to kepety by song. Whanhouer
communication is sought and bungly,
it is better to holde the songe and
think on some better thinge the while,
thas to yowere arreth a under pinne the tale.
And yet better were it then holde of
this, properly to speke, wth some
good grace and pleasent fashion, to break
in to some better matter; whereby thy
speech and talke, thou that art one
ly doth the tale as thou holdest haf
done by the well minded splendour, but
also amendeth the whole audience, which is
a thyng faire better and of more
merite. Howbeit if thou can fin no pro
per meane to break the tale, than
except the bare authoritie suffici to com-
mande silence, it were paradument
good, rather to keep a good silence thy
self, than blont forth rudeely, and para-
tie them to anger, which that happeneth
foro not to talke on, but speke much
more, lest they should come to hear at
thy commandement. And better were
it for while to let one wanton wordes
pass be uncontrolled, than gye occasion
of twain. But if the communication be
good, than is it better, not only to gen-
erate thare, but in first wilde and pru-
dently to denie thy self bonne tyme:
than moderate thy in good maner of
thy find ought to the purpose, speake
there to lay thy mind therin. So that it
appere to the prefre, yor mynd be
well occupied the while, yor thought
not wandling fortly thare while
your body was ther. As it ofte happeneth,
y the very face heveth thy mind as how
a pilgrimage, in such wise not wotne
for note y repoch of suche bagarante
mind, other folk dainatly lay to them:
a pery for thou thought. Whiche maner
of wandying mind in copyly may per-
case be more excusuable sometime by the
chargeable businesse of thy party; but inere-
ly it is never taken for wisedome not
good maner.

But now to returne to my purpose
neither remembarance of these, last
thinges is so much forse et sic accur, it is able
alway to kepe us from fin, sith we canne
never be long bood of both, it must ther-
enfine, y we that confortly do good,
thereof must it nebes folowe, this only
lesson well learned d bullly puite in vre,
mult nebes leade us to heaven.

Yet wilt pe paradument lape, that pe
knowe these last thinges well enough: if F
knowe thereof had to greate effect as
scripture speaketh of; there sholde not be
to mani nought as ther be. For what
christian ma is he hath wit a sillecrei,
but he hard heard, and having any faith
beloceth, these last thinges: of which
first I lay to lay death, we neve at
faith, we knowe it by dally poole &
experience.

I lay not now, but that we knowe the
other by faith or experince. And yet not
so very thorowcly as the night peradu-
tere, y hereafter unoubtly that. Which
if we once thorowcly, and so se-
longly perceived as we might percate
and namel as we sureli that, ther would
be little outr, but the least of all the source,
would well keepe us fro synne. By as
for yet though we have hcheid of s home
yet were we never at it. Thought we
have hcheid of he, yet came we never in
it. Though we have heare of heaven,
yet came we never in. And though we
aplye as men bye, and thereby knowe the
death, yet our selle never felt it. For if
we knewe these thinges thorowcly, the
least of all the source, were as I saie enough
to kepe vs fro synne.

How be it the fowel sayd was, as script-
ure, by bereth the not knowe the source
last thinges, but remember the, last
thinges, and then he lape the thou halte
never synne.

Many thinges know we that we fes-
dome think on. And in the thinges of
the sould, the knowledge without the reme-
knowledge lyke profited. What anister
without reme
it to knowe that there is a God, whiche
thou not only believer by faith, but also
knoweth by recepe, what anister thou
knoweth, if thou think of him: The
but minding of the, last thinges, s y
depe consideraci therof, lyke thing that
hepere fro synne. And y if thou putte it

A bagarante

2. bagarante

a bagarante

a bagarante
De quatuor noaissimis

A certaine and make a profe, thou shalte well snde, by that thou shalt haue no luste to snde, for the tyme that thou depele thinke on them, that picture straitlye could endure neither to remitte or flake in the deep deucing of them, we shoule neuer haue delte or pleasure in any sinfull thing.

For the profe whereof, let us first beginne at the remembrance of the first of these foure last, which is undoubtedly the leafe of the tower, and therby shall we make a profe, what maruellous effect may grow by the diligent remembrance of all tower, towards the voiding of all trains, ortes, fleights entanglings, and allualures, of all thre mortal enemies, the death, the worldes, and our own feathers.

The remembrance of death.

What profite and commodite commeth unto man sone by the meditation of death, is not onlye marketh of the chosen people of god, but also of such as wer the best sorte among gentiles painting. For some of the old famous philosophers, when they wer reimbued what facultie philosophy was, answered it was the meditation or exercise of death. For like as death maketh a feare of the body, &e soul, wheth by course of nature must mede depart a soled, so (said they) doth the study of philosophy, labor to feuer the soule &e sole affections of the body while the be to gether. Now if this be the whole study & labour of philosophy, as the best philosopher said that it is, than may we with in that time be well learned in philosophy. For nothing is there that makes more effectualle without the soule from the wretched affections of the body, than may the remembrance of death. If we do not remember it hourly, as one heareth a woode, and let it passe by his eare, without any recollection of the sentence in his heart. But if we not one by this word death, but also se the heart into our heartes, the very fantasie and deep imaginacion thereof, we shall perceve thereby, that we were never so greatly moved by the beholding of the daie of death pictured in Poulces, as we that sele our selfes and alterd, by the seeing of that imaginacion in our heartes. And no maruell. For those pictures express only the lovely figure of our dead bodeis being away from, though it be onely to behold, yet neither the light there of, nor the light of al head brades in the charnel-house, nor the apparition of a very ghost, is half to gruelye as the deep conceited fantasie of death in his nature, by the lively imaginacion on grauen in thyne owne heart. For there feele thou, not one plain grievous sight of the bare bones hanging by the sinews, but thou feelest thou fantastes thyne owne death, for so art thou by this counsell advisit.) thou seest I saye thy selfe if thou dree no soul, death, yet at the leastlye lying in thy bedde, thy heed throynge, thy backe alwyng, thy baynes beating, thine heart panting, thy throte rateleng, thy flecke trebling, thy mouth gaping thy nose sharpeing, thy legges coling, thy fingers fingling, thy breath hoisting, all thy strenght fainting, thy lypse vanishing, and thy death drawysing on.

If thou couldst nowe call to thy remembrance some of those sickeenes that have most grievously tormenteth thee in thy days, as every man hath felt so, than findest thou that some one diseased in some one part of thy body, as parcelye of the strangarye, have put thee to thine owne minde to some torment, than thou shouldest have felt if one had put by a knife into the same place, and wouldst as thee than felt, have bene content with such a change think what it wilbe than, wheth thou shalt feel so many such paines in every part of thy body breaking thy baines thy life stringe, as like pain the grief, as though as many knifes as thy body might receive, shall everywhere enter a mete in the middes.

A stroke of a staffe, cut of a knife, the flecke fanged with fire, the paine of sudden sicknes, many me have as also in the self. And the that have not yet, so what have heard by them that felt it. But what manner doleze payne, what manner of grievous panges, what intollerable torment, the fift creature felteth in the dissolution and feuerance of the soule from the body, never was there body, that yet could tel the tale.

Some conjecture and token of this point we bane, of the bitter passion and piteous departing of our savour Jefu Christ, of whom we nothing rebe, that ever he cryed for any payne, neter for the whippes and rodges beating his blessed bode, or the sharp thorns prickynge his holy head, or the great longe

naples
De quatuor nonnullis

An ailes percyng his precious bodes and
te. But when the point approched in
which his sacred soule solde depart one
of his blessed body, at 3 points he craved
loude once; from his father in hens
into whose mightly & mercifull hantes
at extreme point, in a great lowe crepe
he gave up the soule. Now if his death was
so painfull and ragious to our sanctour
Christ, whose top, a caseall of his grobed
if he would have suffered it, wrought in
such wise ha redound out to his soul,
if so furth into his body, if it should not
only have hupp'd up all his pain, but al
so have transformed his body into
a glorious forme and made it impas-
blye, that intollerable to met will death
bee than to be miserable and witches of
which his part among the pantes of
our paffeage, that haue yet to paiful witchs
of our owne conscience, the fear of
hell, the death of the geist, and focow
at our heart at the lightenes of our synnes,
that pales and excere the deyly pannes
of our body.

Oher things are there, which will
paraaventure lume noe more to greate matter to
they felthe no. But inter hym shall
ave in that case, they haue receivd out
of aymameur.

Have ye not here this in a foze sicknes
felt it very grousious to hane folk babble
thou, and name lyke thynges as ye
hold make and wroth to, than it was a
pain to speake. Thynke ye not now that
it with a gentle pleasure, when we're
dying in our body in pain, our mind
in trouble, our soule in focow, our heart
in daze, while we're walked about
ward, while we're death dawed toward
while our bens is busy about us, while we
lacke of strengthe to bercy any one
of to manifold heinous troubles, the no
t be not as I was about to say, a pleasant
thing, to see before chine even, or hear
at chine ear, a table of slethip frens, or
rather of sleth flies, skippynge about thy
bod  thy kinche body, like caures about
the cops now almost, saueyn, cruyne
to the sone side, what shall I have
what shall I have? Than shall come thy
childe a crye to thy sone part. 
Thall come thy hawde wheele,  a where in thepre
haue plesse, the prake the not one
lucynde in lyke wais, now that saull he
hell a hende hawde in wepe to much
woodes and all the what that the bane.
Than shall thine executors ake for
the hapes, and all that money is owyn
g the, alke what substance thou hast
and alke where thy money lyeth. And
shall thou ree in this case, their worbes
haile to teavions, that thou wilt tobe
t all that they ake for, upon a red spee, so
thou mightt lye one halfe hounte in
re.

Nowe is here one thing which a lyr-
tie I touched before, I wote not whither
more painfull or more perilous, yet mer-
cious intente busines and solicitat
on of our ghodly enemy  diuell, not only
in one safion present, but surely he The benn
uier absent from hym dawed toward
death. For thys that of his prescience en-
up concerned to the beginning of his cre
ation, by which he lay in adwaite to
ake our first mother Eve in a trappe,
therby drawynge our former father Ad
into the breche of gods deceis, foun
d the means not without the grousious e
crease of his owne damnacion, to bepike
is of parabele,  herene by our immnity
little, making us into subjectes, not only
of temporal death but also of his etern
al tormenter, over we and not by the gre
at bountie of god and Chistes painfull pa
tion, resoved to the possibilite of ever-
tasting life, he never ceased since, to run
about like a ramping lion, lapynge with
he sought devour, it ca be no done, but
pe most bully trasnsterd in that behalf,
at the time he parcellent us about to
derpart hence. For we beknoweth he
neither tilled a man for ever, or for
er ver lesthe him. 
For haue he been neer
to fast afoxe, yet if he breakes to him this
he can after his death never geat hym a
gain. Wel he maye paraaventure have
hurs as his gallower in his pison of pur
agory, for the time of his punishment longe
poal. But as he wole have him for his
paratual prane, that he neuer have him
after, how sure to stier he hadde him as
foxe, he geat him from the spone of
his death. For to holde so sovereynly
thee, that bonge of the righte hanbe of
Chisthe.

And on the tother side vs he catche the
manne tase at the spone of his death, he
is sure to kepem hym for ever. "For vs
the Scripture saith, wheresover the
stone falles ther shall it abide. And Caint,
spe he bekneweth this for ver. fytrepe,
and is of mahyse to benemous and
vicious, that he haue toverdou his god
paph, than in teres to scape from paine,
see when we dawe to dyere, dooth
hys outermede despaite to bringe hym to
damnacion: never leadinge to my
righte by subtile and incoqruble
means,
De quatuor novissimi

A means, first he made us all longing to live, hoping to go gladly to God at his coming, in the true of

Thus generall he some falsly glode of ef
catching all litches, and thereby put-
teth in our minde, a lust to cleaving to
the world, hoping of our goods, lord-
sonnes of this life, thought to ake good
workees. And if we be so farre gone, that
we can not recover, then he call
eth in our myndes, preumption and
securing of saluation, as a thing well
wonne by our owne workees: of which if
we have any done well, he calseth the
into our minde with our great liking
and thereby with a wert therto galle of
boign any more, as a thing that ey-
ther nedeth not; may be done by our
executoris. And in seede for sowde for
our spynes and care of heaven, he put-
teth vs in minde of provision for somme
honorable burying, to many tonnes, to
many tapers, to many black gowynes, to
many mery mowers laugheing under
black hotes, and a gap hers, the delite
of gossip and honorable funeralis, in
which the folly sick man is somery
occupied, as though he thought that he
hold a sand in a window, and sene how
woisthippe may he shall be brought to
the church.

And thus enueiglyt he them that el-
ther be good, or but metely bade.

But as for those that he hath know-
not speculat witches, whose whole lyke
 hath in effect bene al bewowed in his ser-
vice, who he hath brought into gree 
ribel litches, by the hocour whereof he
hath kept the fro ilestion, these solke at
their end he badered on a mother fadth.

For into their minds be bringeth their
shamefull litches by hope, by the abomi
nable light thereof, draweth the into des-
pering. For that greeving whereby, our
ledd after their devorring, fretteth hym
to stew himself to the for their mire dis-
cosst, in some fearfull figure a terrible
likeenes; by the beholding whereof the cor
ceve sometime dispair of saluacion, and
peld theselfs captives quicke, beginnig thes
hel in this world, as hath appeard by
words reported behover of many of
a Shamefull lustfull life, haue died a de-
parted to keepe desperate death.

Some death being such as I have described, or
rather more horribill the any may
describe, it were hideously doubtfull, but if
we hadly recorded it was as great ther-
of, it must needes be so better to fleshe my
mind, it could not faile to take away

bain delite of all worldly vanities. But

\( \frac{\text{thing}}{\text{writeth}} \) to consider beth in his Let from the
kind, to take great profit y wolde artie
conception of the remembrance thereof, is that for
by the hope of long life, we look uppon
death, either so far of that we se him not
at all, but a slight uncertain sight,
as a man maye see a thing so far of,
that he seeth not whither it doth behold it a
beast. And surely so farce we by death, lo-
king there at a far of, through a gret log
space of as many yeares as we hope to
live. And thosse we imagine многие, and
perilously and falsely beguile our selues.

For likewise as vices would the hus-
bantes should we be an example of the ar-
Sara, that there were no woman to old
but the might have a child, so is there
none old man to old, but that as Lul-
ly faith he trusteth to lie one pere yet.

And as for yong folk, they loke not how
many be dead in they, owne dares non-
ger than themselfe, but who is y oldes
manne in the croune, y upon his yeares
they make their recketing. Where the
wiser way to reckon, that a yonge
man may die loom, and an old manne
cannot live log, but within a little while
die the same may, the other muyst.

And with this recketing that the loke upon
death muche nerer hanse, s better par-
ciciue him in his owne likenes, s therby

take the more frut of the remembrance
and make themselfe the more ready ther-
to.

Thou wouldst somewhat remember
death y more effectuall, and loke upon
him somewhat the more merel, yt thou
knewest the lastich, s speculat of any
perilous likenes y wolde make an end of
then, though thou feltst yet little paine.

For commonly when we see sicke, the begin
we to know our self, thay paine bringeth
by home, thay we think how merly a thing
it were to be praying in death, which
we cannot now do for grief. Than care we
little for our good grace, than desire we no

Debauchance

Remembrance

Biting selfe

saddinglyt

Secandus after his likenes broote unto
his strende, wherein after the day of
mens tales in our days, he clo-
seth by his letter in this typle, loke(sith
he) all the good counsel and preceptes y