The text on the page is a excerpt from a book written in English. The content discusses various topics such as pride, execution, pride of possessions, and the service of the poor. The text mentions the miseries of pride and the effects it has on society. It also touches on the concept of pride of goods, describing how the poor can use their possessions to alleviate the miseries caused by pride. The text contains a contemplative tone, reflecting on the nature of pride and its consequences.
A sunne, it is comé amó $$
\text{Mal. 3:}
\text{plaine the prokhe exprest plaine}
\text{expeaketh y plaine, they a ma suquesteth his sel i}
\text{basy, y heptob by riches, a cannot tel foy}
\text{he go thereth the. And in the ribit}
\text{Fors fother side, y albeit every ma y hath}
\text{bathe, is forst by the law of God \\n\text{nature to poudre for the, till they be able}
\text{at y left by y labo; of their hastes, to poudre; for their belles, to god \\n\text{naturall y no me thinketh muche farther, no yust be not out of y paradis of pi sure, to make be longe y longe to be leges in this wretched erth yet I say me seme thence derely, y have we never soli, yf we be not in spirit mety therewith, but line in pulling y whimpering shyness of her, y be seke of our sel, y y be about}
\text{us, for seare and dyde of lack in tym to come, it appereth I faplyne, y speak}
\text{we never to muche of faith \\n\text{a Chait, we have in our hearts neither priocles in his hody worbes no trust in his faithful promis, than hath a few}
\text{a Curke.}
\text{Psal. 54}
\text{God not holy scripture say, cake thy thoughts into god \\n\text{he shall know thee? Wha talketh thy thoughts now in thy self, and feareth to speke for tow;}
\text{Saith not our laude himself, have no care for to Morrow; And thá furniseth thá ensoweth y comenamet by enample, sapng, take by the bydes in y awe, yther neither fow no rese, no gather to no barns, your heavely father feereth the. Are not ye farmoe so excellè the the? Your father in heu not knoweth y ye have feed of all these things, de ye fassle for y kindes of hau y suiffice of hym, a all these things be Callable in your be sile. Whose ener he be hereth this, and yet puleth y whimpereth for dont fere of lack in time coning, either be beleoth not y Chait speake these words (and thá beleoth he be not y godsel) or els thá beleeth y Chait speake the, y yet fear abe he will not hee them, have beleoth he Chait; truessth in his promis: Thou
\text{wilt happily say, that Chaff would not for any focus of him, thou haldeost not prouide for to Morrow, but loke to be led by miracle. In this thou felpest true: therefore he fapest not, prouide not for to Morrow, no labo; not for to Morrow. In token whereof he letteth the Jewses double Panna, weketh the bage before the labo, to be prouide for before y bad. But he laid unto, have none anittle no care of mind for to Morrow, for the mind would Chait have cleene discharged of all earthly care, to thende y we should in her, only care a long for heu. And therefore he spake: long for first Chait is the kingdom of heu, z the earth; thinges god say shall cast unto us bediste: showing thereby y by y berty logy for heu, we than have both twaspyne. And surely the thinges coming of the earth is necessary fulennece of ma, requireth rather y labo of y body than the con of the mind. But the getynge of heu, requireth care, cu, a great beile of y mind, much more y labour of the body, lasting y the buds defne of the mind, ca never latter the body to be Idle. Thou wilt happily say, what if I be not labo; or have no small children to find, than my labo of these days, will suffice to feed vs, one day, thal I not sha care I take thought that they shall love to Morrow: se tell what other thing I shall find, first I shall tell thee what bylyte shall make in the heu: and after that I shew thee, y is all your spale thee, yet if thou be a faithfull ma, thou shalt tak no thought. I spake if thou lacke, y shalte labour to the power by lyke and crewe by sippens, to grace that thee and thyne behoveth. If thy labour suffice not, thou shal shew thy state that thou hast bylyte money much charge, to sow such me as haue much money little charge: y the be the bounen of surety, to supply of thars the lacketh of thine. What ye they will not: Than I say ye yet oughteth thou not to take thought ere in herte: o bisppaye of gods promys for thy by nuer: but to make thy self very care, ete the god wil you de the thynne made by putting other menne in the mynde to releue thee, o tend thee made by miracle (as he hath in dete wildernescente some menne thes meat by a crow) z Begum, 17: o els his pleasure is that thou and thine shall live no longer but die and depart by famine, as he will that come other dy by lichenes, in whiche case thou must willingly shoute grudge o: care (which care, thou}
If thou trust to foze cannot gey ther a pe
ny the more: conforme the self to his o
ordinance. For though he hath promised
proude be near, yet hath he not pro-
mpted it for longer time than him is
led to by his line, to whom we be all de-
toices of death. And therefore though he
sente Manrep meata proude by Absa-
car the prophet to the lake among lis-
ons yet sente he none at all to Lazarus,
but let hym ups; for sampys at y rich glo-
ton gate. Where byd be about grudge-
without anetie, with good uppe and

glad hope, whereby he went into Aza-
hamns bosom. Howe if thon do the uppe,
thon that go into a better bosome, into
here into y bosom of our laving Christ.

Hosoe if the poze manne that nought
hath, there himselfe to lacke faith and
to hope to trust in Chisters wordes, yt
he lacke lacke of finding: what faith
tho than the conquens word, that herte y
ough for: this base, for somowve, for
this lacke, for the next, for this monere
for the next, for this pere, for the next
and paraduerte for many perea, per
ery cunning in, of labes, offices, o mer-
chandise, o other woes, and yet is ever
willing, planning, mourning, for care o
fare of lacke manie perea hereafter for
him o his chilidren, as though god e
ther would not, o wer not able to hope

This promise with us. And which is the
more madnes: his care is all for the
uying of hymselfe and his children, for
such time as neither himself nor his chil
ren that happenly live there. And to le-
she his wondertly al his whole life, to
the fere of lack of living whe he is dead.

Now if he hap to have a great loste, in
what bournes calleth he that? For if he
had ten thousand poundes, and therof
had eight thousand taken from him, he
would wepe and wene he, for bonee.
And yet if he had never had beene but one,
her would have thought hym selfe a
grate phe manne, now no for the
sole of eight, in wan to do hi no picture.

Whereof byth this high solife, but of
the dnyte courteous affection that he
had to that he look. If he had it not, yet
be well paraduerte not have occu-
pied it for this is left, is moche for
the selfe, or happily that he be to pende.
If ye would have spent it wel, ye have
no cause to be sorry of the loste, for good
accepteth your god will. If ye would
have kept it contently ye spend it
nought, ye have a cause to be gladde,
and rechen that ye have wonne by the
lovel, in that the matter and occasion of
yours lyings, is by goddes goodnes gra-
cias taken from you.

But ye will seye that pe hawe nowe
loste of your workes, and that not be
ter by so muche as ye were, when ye
were knowen for so rich. A well I say,
nowe ye comne home loe. Ye thought
always that ye goutous niggardes, how
lowepe to cure ye loste, though if ye wer
well ferched, prese ye loste poud and
high be barred. For surely make they nev-
er to make and humble countenance,
they have much pride in the mind,
and putte their trust in theys goodnes,
making they good their god. Whiche thing
is the cause that our laving Christ seye
it were as hade for the riche manne to
come into heauen, as a great cabas o a
Camel to go through a nedes eye. For
as

It riches com to you, set not your hert
thereon hastily holy scripture. He that set
eth not his herte thereon, no rapproch
t not his love theron, rereke of it as if in
de the, himselfe not the richer by them, no
those goddes not his own, but delpe-
red hym by god to be faithfully disposed
uppon himselfe and other, and that of the
dispersion he must sure the reckoning.
And therefore as he reckeneth himself
ever riche, so is he never punder.

But he forgotten his goddes to be y
goodes of god, s of a disposer, reckenes
hime self an owner, he takeh hiself for riche.
And because he reckeneth the riches his
own, he calleth a love theron, so muche
so his love the self set into god. For as
holy scripture seye, when the tressure is
there is thyne heart: where is thy
chere? In thine hert and thine hert.

But these courtous folk that set they
hearts on theys hode, and be ponde
when theys loss on their beapes, the rec-
ke theyself rich, be in de be very weched
beggers: those Imen why be ful chistened
in courtelle. I have al speceties belonging
of to name, y is to wit, I be as loth to
sped ought, as that be glad to get al. For
the not only pac not bigge liberally to
other folk, but also line wechedly by sp
rig for theyself. And so the reck the selfe
owners, s be in de be dure keepers of
other men goddes. For loth they find in
their hert to sped not this y s theyself, but
kepe al for their executors, they make it
and now not their own while they be it
not
A not, but other men for whose he and bechose they keep it. But now let vs see as I said before, how the remembrance of that map quickens men even, against this blind folly of courteis. For surely it is an hard task to cure: it is so mad, it is carnful work to make a good soule sink into the best. Yet see it prove: looke up vs the young man who Chast him selfe counselle, to let vs he had, a good to passe folly, a care a follow him, he claped his hands to his eye, because he was richer: whereas Saint Peter & other holy apostles, at the first call left them some, which was in effect so they had, & followed him. Yet had no griefs whereupon they had let them heartes to holde them bache. But if they here Stes had bene soze let upon righte small things, it would have bene a great ice.

And no manasthe thought courageous be hard to bache. For it is not eke to find a good pyrse to genere the counsell. As for Sir Glotan is red to bere of seperation, yet to preche also of fasting himselfe, when his belly is well fille. The lecherous, after his soule pleasure past, may suffer to bere of contynence, and abhorrre almoast his soule by himself. But the courouse may because he never careth to dote up his good, and is sure all who preche therup, who do genere him abate to bellicare, semeth to preche to a gloton for fasting, when his belly is empty & gapeth for good meat: or to a lusty lecher, whiche his lems is laterly light in his lap. Scarcely &e care them when he cometh.

I remembre me of a thre once as at Newengate, that cut a purpse at the barre when he should be hanged on the morow. And when he was asked why he dyd so, knowing that he should dye to escape the sweete exercize of payd, that didde his heart good, to be lose of that purpse, one nyght yet. And in good laphes me thynketh as muche as wee wonder at hym, yet it be man all that doe much like, of whom we note none other at all. I let passe olde pictures that sewe for bolds of yonger pictures benefits. I let passe olde men that hove and gave to be precedours to some that be yonger than themselves. What goodes if the wold fal, they reckne wold do them good to have in their keeping yet one yerere they dye. But loke if pe see not some weches y scart can come for age, and head hanging in his bobon, and his body eeked, and eye play upon a pair of patnes with the thande in the thorne hands and the paternke in the other hands, the tone sate almost in the gravn alreade, and yet never the more hali to part with any thinge, not to resore that he hath not gotten, but as group to get a gryn by the begylng of his yeould, as if the had of certynyty fene scote pere to line.

The men that is poze blinde, cannot see for remote hym. And as to looke on bethe we be for the most part poze blinde all y maynyp: for we cannot see hym in the very nere vs. But these folk be not poze blinde but stare blinde: for they cannot see hym when he commeth to vs, hee puthet almoast his finger in thaye eye. Sure the cause is, for the willing by winks, a life not to loke at hym. They be lost to remember bethe, lost to put their apptinent on themsele: every Time is somewhat prickling, and woule make theye seen Water, and therefore they refuse it. But surely if theye woulde be it, if theye woulde: as abed; hee remember bethe, as theye bradelys take forget hym theye shoulde not see theye soles, a hacks of courteis. For undoubted, if theye woulde consider deeply how soch they maye, and how yone theye must set all that theye labour on; so, theye woulde hastily cease theye busines, a woulde never be to mend, greedily to gather together that others had merly done after scatter already.

If theye thought home soon in what painefull plight theyehall be a dying, while theye execourts asire their face can take by their fackes, theye wolle; I wone shortly empty their fackes themselves. And if theye knew how farre that beh is from there, let them there what Chast faith in the ghostpell of the yong courteous gatherer, y thoughte to make his bernes and his warehouses larger to lave in the morow, because he reckoned in himselfe to live and make more many pyres: and it was sayde into hym: thou foole this ryched hall theye take thy solese thee; and than these thinges that thou haste gathered, whole hall theye be. And helpe Saynct Barrarde sayd; that it may be lave into hym farther, thou that haaste gathered the, whole hall thou be?*

If I were woulde well assuppe to pone this pointe, and remember the sanefull perpl of decease, that we that to come to, and that of all that we gather, we shall care nothing with vs, it woulde caute vs to consider, y this courteous gathering a nagnerous keeping, with all the delte he was take in the deething.
A dying of our substance, is in al our life
Aguided but a very gape golden dreme, in which
we dreamt that we have great riches, &
in & hope of this life we be glad & proud
thereof. But when death that once wake
us, our gape golden dreme did vanish,
& of all the treacle we were merely dimed
of, we had not (as the holy prophet saith)
find one penny left in our hedges. Which
if we forgive not, but well & effectually
remembered, we would in time came
outside of our hedges, leaving ple-
Ker-binges for our executors after our
death, not easy to dispose & distribute
our substance with our own hands.

W If thou knowest very certainly, that
after all the good gathered together, &
shouldst be suddenly robbed of altogether,
though yet I were have little joy
to loss & to prey; so much the,
rather as I shouldst have got it, so wol-
vest thou wpest before there be need
wver, where thou mightest have thank
theire; on them specially were like-
ly to help the thousand & thine are all
gone. But it is so, that thou art of no
thing so sure, as the deth of all here the
d of the ever than hecpe, give the canne
a a hee. Which thing if we dy by as well
rememder, as we well know, we shold not
fail to labor lezefor; that is to say, if we

C had put into poes mens parts our money
to hope, &thou the cruel these, shold
not find it about vs, but they should re-
leas therewith when the remenants
were benefit to.

C Of glotony. Now have we to consider, howe
this part of our medici; n, that is
to wit the remembrance of death,
may bee applied to the care & helpse of
glotony, which is a deadly sickenes an
old sere, for this was in the beginning
raised with pride in our mother Eve:
who befoe the proud appetit the bad
to bee by knowledge made in maner a
goddes, yet take the such helpse also in b
being of apple, y the lode to fled
the tusk. And so entered death at the win-
nowes of our own open in the house of our
here, a there burned by al the goodly
building, that god had wrought therin.
And so thence it faileth or apprises, the eye
nes of the eye is not only to take the tapister, to bring
the ravenous appetite of delicate meat
& drink into the help & so farthe in men
commonly, but in very better till his help
this eye. & many minimd it not at all
as the fee meat or body, but the eye to al
so the hand, to bring the heir to helpe
of the foule bely pleasure bernethe the
help. For when the eye immoderate or
delicat in long looking of the beretous
face, to the white neck & round paptes,
so forth as so it findeth no let, the des-
mits helpe the here to frame & forme,
in the fantasie by soul imaginacions,
all that ever the clothes couer. And y in
such excellente fashion, as the mynde is
more kinded in the timed figure of his
own berype, than if it should happenly bee,
it the eye saw the body bely name such
as it is in dewe. And thence faith her
pestie prophet. Turn a way thine open fro
behold of vanities. Now as J began
to lay, such is to that this olde age
of glotony, was the vice & sin by which F
our fathers eatting y for bide fruit,
tot the delightful of paradise. y for their
immortalitie into death, & into the misery
of this wereted world, well ought we to
be & aduorze it, although there be
now no new borne grow thouet. But
so is now, that to make bary name
growth therof new, nor to y soul only,
but to the body also, if we loue other
or, we are great cause to have in hatred
& abomination, though it had never done
but hurt of al. So far heed ye to say whether
this vice be more pestilet to y body G
or to y soul; surely very pestilet to both.
And as to the soul no maugetty hows
deathly it is. For inbe the body belted
alway against the spirite, what can bee
more venemouses an mortal to the soul, his
godspended glotony, which is popereth F
Godspended glotony, y the soul e a have no rule therin
bea, but cardeth is forth like an deadstronge
hos, yl he have caste his monyther in the
mine. And the corruptible body y b y
bys, y the soul e ahave no rule therin
bea, be she called a burden to the soule,
y popereth his pauch, y he is fearte able
to berey bery of his own belp, though
it were take fro y place, y layd upon his
back. If the body be to the soule a piso-
howe a styl a paie y the body, y
stucketh it to full of ref raf, y the soule e a
have no room to stirre it self, but as one
were to set bax & staye in a stiffe cokes,
y he can nott stand by noz ley down,
so the soule is so stilled in suche a stucked
body, that it can not thy wyled it self, in
being of an ggod spiritual change
that appertayneth unto his part, but is
as it were encloased, not in a ption but
in a grave, dead in manner all repu,
for an y good operation that bthought the
body can suffer it to do. And yet is glos-
tony to the soule, not so pernicious &
pestilet
A psalme for the hart it both it self, as for the harme and destruction that is done by such other breas as comelye cometh thereon. For no man douteth, but douthe and lecbeth be the brede daughteres of glotonny. And that nedes must it be a beaule enemy to his soule, that the dester tooth two such daughteres, of which either one killet the soule eternally. I meane not the substance of the soule, but the wealth & felicitie of the soule, which is better to have bene borne. What good can the great gloton do on his best standing a store, like a taber, his noll top with drink, but balk by his hewes in smiddles of his matters; as he down and lepe like a swine. And who doute but the body biliatly fed, maketh as yvramour faith an unchall bed. Whom are wouten to write a short epide on final y, D. that no P. be ye this epide canor: but I have hard say, it rotcheth y redines y woman hath to fleshly fylth, if we fall in dysonenes. And if ye spicke one that can declare it, thought it be no great authoritie yet have I heard say that it is very true.

Inconvenient D of our globe sellees, foloweth not only on seeking, but otere times leed and perisous talking, hole hardines, backbiting, debatte, varianc, chiding, wrath, xysting, redines to al maner impichiel suning to ruine for lack of circur.

Specious, which ca never hee about laberones. The hol spersuere rehearseth, y in desert y childe of Israel when they had fitt downe to eat an drink, the rose they to ades, and y plabe y podeneters, whereof by the cursed of glotonny, y wrath of god fell up the Hol. And y childe fel to steeing, serv to geste the publicacion of glotonny bold in they fleshes make them fall into falsith talking, and blasphemy, that while they were about they sellees, hee to praier x sacrifice, y god might at his praier fed them grace to make good there, y they fell not in y vice busily commyng of glotonny. Now to y body what sin is to pouseis what sin is shameful? Is it not a billy thing to be a man y hath rees, to rule him selfe that his selle may not hear him but whe he cometh out he we free y the state wolde fall on his bed: thare roseth x releeth till he fall downe y canel, and there ipe down till he take vp and whone to bed as a corpse were born in here. And in good speach in my minde much warong is there done by any man pretended to take him selfe, and that he is not sufferd to take his case all night at his pleasure in the byges bye & way that is for to every man.

Wunder it is y the world is somad, that we have leece take smynge with pain, than verite with pleasure. For as Dav in y beginning and often that I say, bec the strengthe his pleasure, and vice is not for the yout pain. And ye speak y not of the ymage of world to come, but of the life present. If painfull, verite were al painfull, and vice al pleasure, ye sectheth y that shortly thinke both y pain of the sone and the pleasure of the tothen, greter madnes were it, if we would not rather take a short pain for the winning of everlastinge pleasure, than a short pleasure for the wining of everlastinge pain. But now it y be true as it is in bede, that our sin is painful and our verite pleasan, how much y is it that a more madnes, to take sinnfull paine in this world, that shall winn us eternal pain in hell, rather than pleasante beare in this world, that shall winn us eternal pleurse in heaven?

If thou warre that I teach thee wrong, when y say that in verite is pleasure and in sin is pain, I might sowe it by many plain tertes of hol spersuere, as y spersuere of the plaine where he saith, P. Plasse, have had as gret picture in y way of thy testamentes, as in al maner of riches. And Salomon saith of verite this: her worues are al ful of pleasure, her pathes are pestable. And further he saith, The way of the wicked, is as it were skidch to thones: but the way of the righteous is without stumbling. One be wort, ed that the wrotcheth fan in the waye of wickednes, we haule and hard and cumberous wates and the wife maketh. The way of the timmard is to crye, and to cheske, the way of the pathes of holy waptes, is but a dul prose. For one holy tale faitheth not the fowet of heavenly thynsges. And as sa: experience, we can none gart of the one parte, that is to wit the pleasure that is in verite. The tother parte we cannot perceve for bitter, for the corrupcion of our custome, therfore as we be meth vs fluet. But yet if we would consider our sinue well, with the depositions therup, we hold not faile to perceve the paisthe bitterness of our holy fluet sin. For no man is somad y will recketh that thing for pleasant, y hath with little pleasure much pain. For to meight we call a man of Inde white, because of his whit testth.

Now
Now if thou shouldst for a little price, clain thy self to be only deep into, slyly, thou wouldst not the clawing pleasant, though it lieth thee a little in, beginning but to is, for a little pitching picture oft, we claw out self to hard bones, so win thereby not a little pain, but an intolerable cost. Which thynge I might frame beginning at pride in every kind of sin, launst that the degreest would be our long. For, that digynge ye wherefore, let us consider it but in the selfe same time that we have in hand.

The pleasure that the glutton hath in his hand, can be no longer any very plais, sure, han while it is toyed with hunger, that is to say with pain. For, the pleasure of eating, is but the minishing of his pain in hunger. Now all that ever is eaten alter, in which glutton beCommyn, is in effecte paine altogether. And the heat abr, the stomach knaweth, and the next meal is eaten to our appetite, with gorged pomm gorged greatoppone, till the goselle be compelled to call up again, and than faile to a rare supper.

If god would not punish gluttons, yet bringeth it punishment nough, to itself; it distiungeth the face, doth over, the humming diseased the body, it maketh the skin tabynge, the body fat, so, by, the face, barly, the nose drooping, the mouth spitting, the eyes bleared, the teeth rotten, the breath thickning, the haws trembling, the head bagging, and the feet to sponging, so, finally no part left in right course and frame. And beside the sapine blunes and grief of the unwieldy body lotheth, by the stuffing of his paunch to full.

Defences or, it bringeth in by lepoure, the depe, the anguyg woole colere, the stone, the largegery, the gre, the cramp, the pales, the poxes, the po slyence, and the apoplexye, diseases and sickness of such kindes, either directly be strop vs, or else wholesome is, kepe vs much pain and to met; that the longer we live the more wretched we be.

How be it very log lase no man with the tarts of gluttony, for undoubtedly, nature which is inflamed with right little (as well appeareth by the old fathers so many peres lived in delecte with the only 8 or more) is very feoe oppressed, in maner, one wondred, with the great weight and burden of much and divers viande, and so much laboro to master the meat, and to rende and hinderly to send it into all partes of the bode, and there to turn it into the like, and retain

it, that she is by the force and great repence of it, much more meat as the hart to work ups of which every part labor, to conserve and keep his own nature kind, such as it was therein to be overturn and generall to our, except it be holp by the outward aide. And this duty we of necedit to have so much recurred to medicins, so pils, pootions, plasters, gisters, and suppolciaries; and yet all to little, our gluttony is to great there with to divers, while one meat digeret, as her diet, as purifieth.

And ever we desire to have the help to kepe the bode in helth. But what we are countinables is but intolerable, so that our delicates of our gluttony, will we not have of, but feare we have the medicine, as par. Plutarch's, Pliogeth, he is a leane master of a ship, he goeth not about to see the ship tight and sure, but letteth by his leades his ship sail on a leke, and that care not yet to stop the chines, but let me to pumpe rather with much, travel and grett pery, to saw it dype, and with little laboure, and grett huruy, to kepe it dite. Thus we are filth Plutarch, thoughly imperceptus living outside our selfs in sicknes, so he is by with philosophy, when we might with sober diet and temperance, have lesse need of, and kepe our selfs in helth.

If we are free for here pere by stamine, we thereof the make a greet mater, we fall to proceede, we pay, for plese, and breke the world at an end. But whereas pere is there pery in good pere greet people of gluttony, thereof we take none heed at all, but rather impute the blame to the sicknes wester of they do, than to the gluttony where of the sicknes commeth.

And if there be a ma' slaine of a brode, there is as resion is much speache made thereof, the corner in lithe, the quebe is charged, the best diet, the felwyn boun, the lock ended, the pares file, the scall arrangeth, a deth for the dead. And yet men wold enarche how many bese there be slaine with wepe and how many eate drinckth themselve to death, there should be found (as Salomon facon no bed of the cup and the reche, than of the dente of two: and thereof is no wode made at all.

So we if a manne willinglye kille hym selfe with a knife, the world wondereth therupon, as wele worthy is, he resided of his owen beth, his goodes testified and
And his corpse cast out on a dunghill, his body never buried in Christian burial.

These glotonies daily kill themselves: they own hands, no man findeth fault, but rather his estate come into 9 quere, and to much sense of service, buried his body bold at the ye alter, where they have at their life (as therof felte) made them belly their god, I liked to know none other: butting not only the name of chryslenn me, preferring belye it before all the smotes of heaven, but also abusing a part of office of a natural man and reasonable creature. For where as nature and reason moveth us, we should care but so to live, these glotonies are so gluttoned in the belye pleasure of their tale, they would not wish to live if it were not so to eat.

But surely wholesome were it for these glotonies, we effectually to consider, as saint Paul saith, his meat to the belly and the belly to the meat: but God shall destroy both the meat and the belly.

Now shold they remember they think with a painful time of death, in which his bodes hath not able to feed his mouth, and the mouth that was wont to powre in by potter, exam in the flesh by the hand fulles, hath not been able to take in these dryes as a stone, yet spent it out again.

Yet have they had a rich drunken bed, kept themselves sober. But than that they stole a swimming aaking in their drunken bed, when the baying of death, shall keep at note these once of their water eyes. Yet have they fallen in the mpe, shone born to bed. But now shall they fall in the bed, fro shence layd and lefts in the mire, till Goddell blowe them by.

Where as these considerations much ought to move any man, yet specially should be to much the more move these glotonies, in how much they maye well with their manner of eating must needs accelerate this drestfull day, for bawe it shortly to them, albe it that by course of nature intemperate boste, it might feme many more. Which thing of these intemperate would we and advisedly re-