

Also that we se another ryche man lye full low beneath Lazare cryng and calling out of hys syde couche, y^e Lazare might with a droppe of water falling from his fingers end, a litle coole and refrefh the tpype of his burning tong. Consider well now what Abraham answered to the rich wretche. *Fili recordare quis recepisti bona in vi-*

Luce. 16.

ta: tuus & Lazarus similiter mala, nunc autem hic consolatur, tu vero cruciarius. Sonne, remeber that thou hast in thy life receiued welth, and Lazare in lykewyse paine, but now receiueh he comfort, & thou sorrow, payne and tozmet.

B Christ describerh his welth and his prosperitey, gay and soft apparel with royal delicate fare, continually day by day. *Epulabatur* (sayth our sauour, *quotis die splendide.*) He did fare royally eueri dai,

Luce. 16.

hys welth was continual, lo no tyme of tribulacion betwene. And Abraham telleth hym the same tale that he had taken hys welth in thys worlde, and Lazarus lykewyse hys payne: and that they had now chaunged eche to the cleane contrary: poore Lazar from tribulacion into welth, and the ryche man from hys continual prosperitey, into perpetual paine.

C Here was layde crysellpe to Lazar no verpe great vertue by name, noz to thys ryche glotton no greate heynous cryme, but ths taking of his continual ease and pleasure, wythoute anye tribulacion or grieke, wherof grew looth and negligēce to thynke vppon the poore mans payne. For that euer hym selfe saw Lazarus & wylt him dye for hunger at his doze that layd neither Christ noz Abraham to his charge. And therfore Colyn thys stoye lo of which bi occasion of Abraham and Lazar you put me in remembraūce, wel declareth what peryll is in continuall worldly welth, and contrarywyse what comfort cometh of tribulacio. And thus as your other ensamples of Salomon &

D Job nothing for the mater further you. So your ensample of rich Abraham and poore Lazarus haue not a lyttle hyndered you.

CAn answer to the second obiection.

CThe. xviii. Chapter.

CVincent.



Surely vncke you haue shakn myne ensamples soze, & haue in your meating of your thote remoued me these arrowes: me thinketh farther of fro the prycke then me thought they stak when I thot them. And I shal therfore now be content to take them vp agayn. But yet

me semeth surely that my seconde thotte may stand. For of trowth if euery kynde of tribulacion be so profitable that it be good to haue it as you saye it is. I canot see wherfore any man shuld either wish, or pray, or any maner of thinge dooe, to haue any kinde of tribulacio withdrawē eyther fro himself, or anye friend of his.

CAnthony. I thinke in very dede tribulacion so good, and profitable, y^e I shoulde happely doubt as you do: Wherfore a man myght labour or pray to be deliuered of it, sauing that God, whycher teacheth vs the one, teacheth vs also the other. And as he biddeth vs take our paine patiently, and exhortē our neighbours to do also the same: so byddeth he vs also

not lette to do our deuour to remoue the payne from vs bothe. And then when it is God that teacheth bothe, I shall not nede to breake my braine, in deuyfynge wherfore he would bid vs to do both, the one seming to resist the other. If he se the scourge of scarcity and of greate famyne, he wil we shal beare it patiently: but yet wyl he that we shal eat our meat when we can haue to get it. If he sende vs the plage of pestilence, he wyl we shal

patiently take it, but yet wyl he that we let vs bloud, and laye plaisters to drawe it, and ripe it, and launce it, and get it away. Bothe these pointes teacheth God in scripture, in mo then manye places.

Fasting is better then eatyng, and more thanke hathē of God, and yet wyl God that we shal eat. Praying is better then drinkyng, and much more pleasaunt to God. And yet wyl God y^e we shal drynk. Making in good busines is much more acceptable to God then slepyng, and yet wyl God that we shal sleepe. God hathē geuen vs our bodies here to kepe, & wyl that we maintaine them to doe hym seruice wyth, tyl he send for vs hence. Now

can we not tel surely how much tribulacion may marre it, or peraduenture hurt the soule also: wherfore the Apostle, after that he had commaunded the Corinthians to deliuer to the dyuell the abho-

minable fornicator, that forbare not the

bedde of hys owne fathers wyfe: yet after that he had bene a while accursed & punished for hys sinne, the Apostle commaunded theym charitablye to receiue hym agayne, and grue hym consolacio.

ut non a magnitudine doloris abscindatur, that the

greatnes of hys sorrow shoulde not swallowe hym vp. And therefore when God sendeth the tempest, he wyl that the shipmē shal get them to the port tacklyng, and do the

A doe the best they can for themselves, that the Sea eate them not up: for helpe our selues as wel as we canne, he can make his plage as soze and as long lastyng as hymselfe lust. And as he wyl that we do for our selfe, so wyl he that we dooe for our neighbour to. And that we shall in this world be ech to other pitteous, & not

Sine affectione for which y apostle rebuketh them y lack their tender affectione here, so that of charitic sozev should we be for they payne to: vppon whome, for cause necessary, we be dizenen our selfe to put it. And whoso sayth that for pitie of hys

neighbours soule he wyl haue none of his body, let hym be sure, that as saynct

1. Iohn. 4.

Thō saith: He that toucheth not his neighbour whom he seeth, loueth god but a litle whom he seeth not. So he that hath no pitie on the payne that he seeth hys neyghbour feele afoze hym, pitietly lile (what so euer he saye) the payne of hys soule that he seeth not yet: God sendeth vs also suche tribulacion sometyme, because his pleasure is, to haue vs pray vnto hym for helpe. And therefore, when

Actes. 12.

sainct Peter was in prison, the scripp-ture sheweth, that the whole churche w out intermission prayed incessantely for him: and at they feruent prayer god by miracle deliuered hym. When the disciples in the tempest stode in feare of

Mathewe. 8.

drownyng they prayed vnto Christ and sayde: *salua nos domine perimus.* Saue vs lord we perithe. And than at they prayer he shortly ceased the tempest. And now see we proued often that in soze weather or syckenes by generall processions God geueth gracious helpe. And many a mā in his great payne and sickenes by callyng vppon god is marueilouslye made whole. This is Goddes goodnesse that

Goddes goodnes.

because in wealthe we remember hym not, but for geat to pray to hym, sendeth vs for ow, & sickenes, to for ce vs to draw towarde hym, and compelleth vs to call vppon him and praye for release of oure payn: wher by when we learne to know hym and to seke to hym we take a good occasion to fal after into farther grace.

H

Of them that in tribulacion seke not vnto God, but some to the fleshe, and some to the world, and some to the deuill hymself.

The. cxi. chapter.

Vncent. Herelpe good vncle in this good answer I am wel content.

Anthony. Be colyn but manye

menne are there with whom god is not cōtēt, which abuse this gret high goodnes of his, whom neither satre treating nor harde handlyng can cause to remember they maker, but in wealthe they bee their lust: and whan God with tribulacion draweth them towarde hym, than ware they woode and drawe backe al euer they maye, and rather runne and seke helpe at any other hand than to go sette it at his. Some for comfort seke to the fleshe, some to the world, and some to the deuill himselfe. Some man that in worldly prosperitie is very dull, and hath depe stepped into many a soze sin, whiche synnes whē he did them, he cōtēt for part of his pleasure: god w fillyng of his goodnesse to call the mā to grace: casteth a remozse into his mynd among after his first slepe, and maketh hym lie a litle while and bethynke hym. Than begynneth he to remember his life, and from that he falleth to thynke vpon hys death, and howe he muste leane al thys worldly wealthe within a while behind here in this world, and walke hence alone, he wotteth not whyther, nor howe soon he shall take his iourney thither, nor can tell what companye he shall

Howe true is this.

F

mete there. And than begynneth he to thynke that it were good to make sure to be mercy, so that he be wyse therwith, lest there happe to be such black bugges in dede as folke call deuilles, whose tormentes he was wonte to take for Poes-tes tales. Those thoughtes if they synke depe, are a soze tribulacion. And surely yf he take holde of the grace that God therein offereth hym, his tribulacion is wholesome, and shall bee ful comforta-ble to remember, that God by thys tribulacion calleth hym and biddeh hym come home out of the countrey of synne that he was bred and broughte by so long in, and come into the lande of behelle y floweth mylk and honey. And then if he folowe this calling (as manye one full well doeth) ioyfull shall his sorowe bee, and glad shall he be to chaunge his life, leaue his wanton lusses, & do penance for hys synnes, bestowynge his time vpon better busines. But some men now

G

whan this callyng of god causeth them to be sadde, they be lothe to leane they synneful lusses that hange in their her-tes, and specially if they haue any suche kynd of liuyng as they must nedes leane of or fall deper in synne: or yf they haue done so many gret wronges y they haue

Tribulaton whole some.

H

done so many gret wronges y they haue
C. i. many

A many medes to make, that must (if they solowe god) minish much theyr money, thā are these folkes (alas) wofullye bee wꝛapped, for god pꝛicketh vpo the of hys great goodnesse thyl and þ grief of thys great pange pyncheth them at the hert, and of wickednes thei wꝛie awaye and fro this tribulacion thei turne to theyr fleshe for helpe and labour to shake of this thought, and then they mende their pillow and lay their head softer, & aday to slepe, and when that wil not be: than they finde a talke a while with thē that lye by them. If that cannot be neyther, than they lye and long for day, and then geat them footꝛ about theyr woꝛldlye wꝛetchednes the mater of theyr pꝛosperitie, the selfe same sinnefull thinges wꝛhicche thei displease God most, and at lengthe with manye times vsynge thys maner, God bitterly casteth them of.

Whicche thei displease God most, and at lengthe with manye times vsynge thys maner, God bitterly casteth them of.

And then thei set nought neither by god noꝛ deuil. *Peccator cum in profundum uenerit, con-*

Prover. 28.

tonnit. When the sinner commeth euen into the depth, than he contemneþ and setteth nought by nothig, sauing woꝛldly feare that may fall by chance, oꝛ that nedes must (thei wote well) fall once by death: But alas when death commeth, than commeth agayne their soꝛow, thā will no soft bed serue, noꝛ no companye

Psalm.

Emake hym mery, than must he leaue his outwarde woꝛldlye and counfort of his gloꝛye, and lye pantyng in his bedde as it were on a pine bank, than commeth his feare of his euill life, & of his dreadfull death. Than commeth the toꝛment, his cumbered conscience and feare of his heauy iudgement. Than the deuyl draweth him to dispayre with imaginacon of hell, and suffreth hym not than to take it for a fable. And yet if he dooe, then fyndeth it the wꝛetche no fable. Ah wo woꝛthe the whyte that folke thynke not of this in time. God sendeth to some man great trouble in his minde, & great tribulacion about this woꝛldly goodes

Wbecause he would of his goodnesse take his delite and his confidence from thē. And yet the man withdraweth no parte of his sonde fantasies, but falleth moꝛe feruentlye to them then befoꝛe, & setteth his whole heart like a foole, moꝛe vpon them: and than he taketh him all to the deuises of his woꝛldly couñailers and wꝛout any couñel of god oꝛ any trust putte in him maketh many wise wales as he weneth and al turne at lengthe vnto foll, and one subtil dꝛifte dꝛiueth an other to nought. Some haue flene euen in their

last sicknes set by in their death bed vnderpopped with pillous, take their play fellows to them and counfort themselves with cardes and thys thei said byd ease them well to put fantasies oute of theyr heades, and what fantasies trowe you, such as I tolde you right nowe of theyr owne lewd lyfe and perill of their soule, of heauen and of hell that pꝛicked them to thinke of, and therefore cast it out wꝛth cardes play as long as ever they myght til the pure panges of death pulled their heart fro their play and put them in the case they coulde not rechen theyr game. And then left them their gameners and stilye slonke awaye, and long was it not ere they galped by the ghoſte. And what game they came than to, that God knoweth and not I. I pray god it wer good but I feare it verry soꝛe. Some men are there also that doe (as byd kyng Saule) in their tribulacion goe seke vnto the deuil. This kyng had commaunded all such to be destroyed as vse the false abominable supersticion of this vngtractous witchcraft and scromancie and yet fell he to suche foly afterwarde hym selfe yere he went to battayle he sought vnto a witch, & besought her to rayse vp a dead man to tell hym howe he shoulde spede. So we had God shewed hym by Samuell befoꝛe that he shoulde come to nought, and he wente about none amēdement, but wared woꝛse and woꝛse, so that god lust not to loke to hym: & when he sought by the pꝛophete to haue answer of god, there came none answer to him, which thing he thought straunge and because he was not with god heard at his pleasure, he made suite to the deuil, despying a woman by witchcraft, to rayse vp dead Samuel: but spede had he such therof, as commenly they haue al y in their busines medle wꝛ such matters. For an euil answer had he, & an euil spede thereafter, his army discōfited, & himselfe slaine. And as it is rehearsed in Paralipomenon p. r. chapiter of h first boke. One cause of his fall was for lack of trust in god, for whiche he left to take counsaile of god, & fel to seke counsaile of the witch againste gods pꝛohibicion in h lawe, & against his own good dede, by whiche he punished & put out all wꝛtches so late afoꝛe. Suche spede let them loke for y play h same part as I se many dooe that in a great losse sende to seke a conuincion to geat theyr geare agaync: and meruaylous thynges there they see somtyme, but neuer grote of their good.

And doe they not so.

1. Regum .27.

**1. Regum .28
Leuit. 9. 20.**

Conuincion

And

woꝛldly couñel

A And manye sonde foolles are there, that whē thei lie sick, wil medle wth no physick in no maner wyse, no; sed hys water to no cunning man, but sed his cap or his hose to a wise woman, other wyse called a witche. Then sendeth she word again y^e she hath spyed in his hose, wher when he tooke no heede, he was taken wyth a sp^{ir}ite betwene two dozes as he went in the twylyght, but the sp^{ir}ite would not let him sele it in fine dayes after: and it hath al the whyle festred in his bodye, & y^e is the griefe that payneth hym so soze, but let hym go to no leache craft, no; any maner physick, other then good meat & stronge d^rynke, for sitrops shold solwee hym by. But he shal haue fiue leaues of valeriane that the enchanted wyth a charme, and gathered wth her left hande: let him lay those fiue leaues to his right thombe, not binde it faste to, but lette it hang lose thereat by a greene threde: he shal neuer nebe to chaunge it, loke it fall not away, but let it hang til he be whole and he shall nebe nomoze. In such wyse w^{it}ches and in such madde medicynes haue there manye foolles moze sayth a great deale than in god. And thus cofin as I tell you, all these kynde of folke that in their tribulacion cal not vppon God, but seke for theyr ease and helpe otherwhere, to the fleshe and the wo^{rl}de, and to the slyngynge fiende. The trybulaciou that Goddes goodnesse sendeth them for good, themself by their foly turne into their harme. And thei that on the other side seeke vnto god therein, both comfozte and profite they greatlye take thereby.

¶ An other oblectiō wth the answer ther vnto.

¶ The. xix. chapter.

Vncient. I like well good vncle all your answers herein: but one doubt yet remaineth there in my mid which riseth vpo this answer y^e you make, and that doubt soyled, I wyll as for this tyme myne owne good vncle, encumber you no farther. For me thynke I dooe you verpe much wronge to geue you occasyon to laboure poure selfe so muche in matter of some study, wyth longe talkynge at once. I wyll therfoze at thys tyme moue you but one thing, and seke some other tyme at your moze ease for the remenaunte. My doubt good vncle is thys. I perceyue well by poure answers gathered and

consydered together, that you wyll wel agree that a manne maye bothe haue wo^{rl}dlpe wealt^he, and yet well goe to God. And that on the other syde, a man maye bee myserable and lyue in trybulacyon, and yet goe to the deuyll. And as a manne may please god by pacience in aduersitie, so maye he please God by thankes geuen in prosperitie. Now sith you graunte these chynge to bee suche, that eyther of them bothe maye be matter of vertue, or elles matter of synne, matter of damnaciō, or matter of saluacion: they seme neyther good no; bad of their own nature, but chynge of themselves, equall and indifferente, turnynge to good, or the contrarye after as they bee taken. And than if thys bee thus, I canne perceiue no cause why you shold geue the preemynance vnto tribulaciō, or wherefoze you shoulde recken moze cause of comfozte therein then you shoulde recken to stande in prosperitie, but rather a greate deale lesse, by in a maner halfe, sythe that in prosperitie y^e man is wel at ease and maye also by geuing thanke to god, geat good vnto hys soule, where as in tribulacion, though he may merite by pacience (as in abundance of wo^{rl}dlp wealt^h the other may by thank.) Yet lacketh he muche comfozte that the wealt^hie manne hath, in that he soze is griued wyth heauynesse and paine: velydes thys also, y^e a wealt^hie manne well at ease maye praye to God quyetely and merelye with alacritye and greate quietencke of mynde, where as he that lyeth Gronynge in hys griefe cannot endure to praye no; thynk almoste vppon nothyng, but vpon hys payne. ¶ Anthony. To begynne colyn wher you leaue, the prayers of hym that is in wealt^he, and hym that is in woe, if the menne be bothe noughte, their prayers bee bothe lyke. For neyther hath the one lust to praye no; the other neyther. And as y^e one is let wth his pain, so is the tother wth his pleasure, sauing y^e the pain styzeth hym somtyme to cal vpon god in his grief, though y^e man be right badde, where the pleasure pulleth hys mynde another waye, thoughs the manne bee meetelye good. And thys poynte I thynke there are fewe that canne (yf they saye trewe) saye that they sp^{ir}ite it otherwyse. For in tribulacion, which commeth you wore well in manye sundrye kyndes, anye manne that is not a dull beaste or a desperate wretche, calleth vpon God, not houerly, but ryght hartely

wytches

charm

4. notable things.

A heartelye : and setteth hys hearte fall whole vppon hys requeste, so soze hee longeth for ease and helpe of hys heauynesse. But when menne are wealtheys and well at theyr ease, whyle our tong pattereth vppon oure prayers a pace, good God howe manye madde wayes oure mynde wandereth the whyle. **P**et wrote I well, that in somme tribulacione suche soze sickenelle there is, or other grieuous bodylye payne, that hardy it were for a manne to saye a longe paper of Pattens, and yet somme that lye a dyngge saye full deuoutelye the Seuen Psalmes and other prayers wyth the **P**rieste at theyr anneylinge, but those that for the grieffe of their payne canne not endure to dooe it, or that bee moze tender and lacke that stronge heart and stomacke that some other haue, God requireth no suche long prayers of them, but the lyftinge vp of theyr heart alone withoute any woorde at all, is moze acceptable to him of one in such case, than longe seruice so saide as folke vse to saye it in health. The Martyrs in theyr agonye, made no longe prayers aloude, but one ynche of suche a prayer so prayed in that payne, was worthe a whole elle and moze, even of theyr owne prayers prayed at some other tyme. Great learned menne saye that **C**hriste, al bee it he was verye God, and as God was in eternall equall blisse wth his father, yet as mā merited not for vs only, but for himselfe too: for prooffe whereof they laye in these wordes the authozitte of. **S.** Paul *Christus humillans semetipsum factus obediens usque ad mortem, mortem autem crucis Propter quod et deum exaltauit illum et donauit illi nomen quod est super omne nomen, vñ in nomine Iesu omne genu flectitur caelestium, terrestrium, et infernorum, et omnis lingua confitetur quia dominus Iesus Christus in gloria est dei patris*

Christ hath humbled himselfe, and became obedient vnto the death, and that vnto the death of the crosse, for whyche thinge God hath also exalted hym, and geuen hym a name whiche is aboue all names: that in the name of Iesus euery knee bee bowed, bothe of the celestypall creatures and the terrestrypall, & of the infernall too: and that euerye toungue shal confesse that our lord Iesus Christe is in the glozpe of our lord his father. Now if it so be as these great learned men vppon such authozities of holye scrypture say, that our sauour so merited as mā, and as man deserued reward not for vs only, but for himselfe also: than wer ther in his dedes as it semeth, sūdy degrees

and differences of deseryng, and not his maundyke meryte as hys passyon, no: his slepe like merite as his watch and hys prayer, na no: his prayers pay aduenture all of lyke meryte neyther. But though there none was, no: none coulde bee in his moste blessed partone but excellente, and incomparablye passinge the prayer of anye pure creature yet his owne not all alphe, but somme one farre aboue somme other. And that if it thus bee, of all hys holye prayers, the chysse semeth me thole that he made in his greate agonye and payne of hys bitter Passion. The fyrst, whē he thysse fell prostrate in his agonye, when the heauynesse of his hearte wth feare of death at hande, so paynefull and so cruell as he wel behelde it, made such a feruente commocion in his blessed bodye, that the bloudye sweate of his holy flesch droppede doune on the grounde. The other were the painefull praters that hee made vppon the crosse, where for al the tormente that he hanged in, of beating, nailinge, and stretching out al his limmes, wth the wrestyng of his sinewes and breaking of his tender vaines, and the sharpe crowne of thorne so pricking him into the head, that his blessed blood stremed doune all his face. In all these hideous paines, in all theyr cruell despytes, yet two very deuoute and seruent praters he made. The one for theyr pardon that so dispitcoulsly put hym to hys payne, and the other about his own deliuerance, commending his own soul vnto his holpe father in heauen. These praters of his, amonge all that euer hee made, made in his moste paine, reckon I for the chief. And these prayers of our Sauour at his bitter Passion, and of his holye Partirs, in the seruoure of theyr torment, shall serue vs to see that there is no prater made at pleasure so strōg & effectual, as in tribulacio. Now come I to the touching of the reaso you make: where you tel me that I graunte you, that both in wealch and in wo som man may be nought and offend god, the one by impacitee, hother by fleschly lust And on the other side, both in tribulacion & prosperitee to, soe mā may also do very well, & deserue thanke of god by thakes geuen to god, as wel of his gift of riches wo:ship & wealch, as of nede & penurte, prizonment, sicknes & payn, & that therfore you canot se, for what cause I shold geue any preeminence in comfozt vnto tribulacio, but rather allow prosperitee

The chief pte ers of Christ Actes. 26.

Luke. 22.

Chyffest paynes

Luke. 23

Prater in tribulacion

Christ merited

Philip. 2.

For the thyng moze coumfoztable, and **f** not a litle, but in maner by double, syth therein hath the soule comfozt & the body bothe, the soule by thanke geuen vnto god for his gift, and then the body by beyng well at ease: where the parso payned in tribulacion, taketh no coumfozt but in his soule alone. First as for your double cōfozt cōsyn, you may cut of the tone. For a man in prosperitie, though he be bounde to thanke god, of hys gift, wherein he feleth ease, and may be glad also that he geueth thanke to God: yet for that he taketh his ease here, hath he litle cause of coumfozt, excepte that the sensuall felyng of bodely pleasure, you lust for to call by the name of coumfozt.

Distinction of
comfozt.

Now I saye not naye, but that sometime menne ble so to take it, when they saye, this good drinke coumfozreth wel mine hearte. But coumfoze cōsyn, is prosperly taken by them that take it ryghte, rather for the consolacion of good hope that men take in their heart, of soe good growing towarde them, then for a present pleasure, with which the bodye is belited and ticeled for the whylle.

Nowe though a manne without patience can haue no reward for his pain yet when his pain is patiently take for goddes sake, and his wyll conformed to gods pleasure therein, god rewardeth the sufferer after the rate of his payne, and this thyng appeareth by manye a place in scripture, of whiche some haue I shewed you, and yet thal I shewe you moe. But neuer founde I anye place in scripture that I remember, in whiche though the welthy manne thanke God for his gift, our lord promised anye reward in heauen, because the man toke his ease & his pleasure here. And therfore syth I speake but of such coumfozt as is very coumfozt in dede, by which a man hath hope of goddes fauour, and remission of his sinnes, with ministhyng of his payne in purgatory, or reward in heauen.

And suche coumfozte cometh of tribulacion, and for tribulacion wel taken, but not for pleasure though it be wel taken, therfore of your coumfozte that you double by prosperitie, you may as I tolde you cutte berpe well awaye the halfe. Nowe why I geue prerogative in coumfozt vnto tribulacion farre aboue prosperitie though a man maye dooe well in bothe, of thys thyng wyll I shewe you causes two or three. Firste as I befoze haue at lengthe shewed you oute of all question, continuall wealth

Continuall
wealth.

interrupted with no tribulacion, is a berpe discomfoztable token of euerlasting damnacion, whereupon it foloweth that trybulacion is one cause of cōfozt vnto a mannes heart, in that it dischargeh hym of the dyscomfozt that he mighte of reason take of ouerlonge lasting wealth. Another is, that scripture muche commendeth tribulacio as occasion of moze profite then wealth & prosperitie, not to them onely that are therein, but to them too that resozt vnto them, and therfore sayth Ecclesiastes: *Melius est ire ad domum luctus, quam ad domum conuulū in illa enim finis cunctorū ad monetur bominū, et uenit cogitat quid futurū sit.* Better is it to gooe to the house of wepyng and waylyng for some mannes death, than to the house of a scaff. For in that house of heauines is a manne put in remembraunce of the ende of euery manne, and while he yet liueth, he thynketh what shall come after. And after yet he farther sayth. *Cor sapientium ubi tristitia est, et cor stultorum ubi leticia.* The hearte of wise menne is there as heauinesse is. And the bert of foolles, is there as is mirth & gladnes. And verily, there as you shall heare worldly myghte seme to be commended in scripture, it is ether commonly spoken, as in the parso of some worldly dysposed people, or vnderstanden of reioysyng spiritual, or ment of some smal moderate refreshing of the minde agaynst an heauy discomfoztable dulnes. Nowe whereas prosperitie was to the childre of Israel promised in the olde lawe: as a speciall gift of God, that was for their imperfeccion at that tyme to draue them to God, wyth gay thynges and pleasant, as menne to make childzen learne, geue them cake bread and butter. For as the scripture maketh mencion, that people wer much after the maner of childzen in lacke of wit, and in watwardnes. And therfore was their maister Moyses called *Pedagogus*, that is, a teacher of childzen, (or as they call suche one in the grammer scholes) an other or a mayster of the perptes. For as saynt Paule sayth. *Nihil ad perfectum duxit lex.* The olde lawe broughte no thing vnto perfeccion. And God also threatheneth folke with trybulacion in thys worlde for syn, not for that worldlye trybulacion is euyll, but for that we shoulde be well ware of the sykenesse of synne, for feare of that thyng to folowe, whiche though it bee in dede a berpe good wholesome thyng yf we wel take it, is yet because it is paynesful, the

Ecclesiast. 7.

Eccle. 7

Poples.

Heb. 7.

A thynge that we be loth to haue. But this
 I say yet againe and againe, that as for
 farre the better thynge in this woꝛlde to
 warde the getting of the very good that
 God geneth in the woꝛlde to come, the
 scripture vndoubtedly so commendeth
 tribulacion, that in respect and compa-
 rison thereof, it dyscommendeth thys
 woꝛldlye wretched wealth and discom-
 fortable counfort vterly. For to what
 other thynge soundeth the woꝛdes of Ec-
 clestastes that I reheared you nowe? It
 is better to bee in the house of heauy-
 nesse, than to bee at a feast: wherto sou-
 neth this comparison of his, that the
 wyse mannes hearte draweth thither
 as folke are in sadnesse: and the heart of
 a foole, is there as he may spnde myꝛth?
 Whereto draweth this thyeat of h wyse
 manne, that he that delireth in wealthe
 shall fall into woꝛ: *Risus* (sayeth he) *dolore*
miscbitur & extrema gaudii luctus occupat. Laug-
 ter shall be myngled with sorowe, and
 the ende of myꝛth is taken by with heauy-
 nesse. And our sauour sayeth hymselfe.
Ve vobis qui ridetis, qui n̄ lugebitis & flebitis. Who be
 to you that laugh, for you shall weepe &
 and wayl. But he saith on the other side
Beati qui lugent, quoniam illi consolabuntur. Blessed
 are they that weepe and waile, for they
 shall bee counforted. And he sayeth to
 his disciples: *Mundus gaudebit, vos autem dolebitis*
sed tristitia vestra vertetur in gaudium. The
 woꝛlde shall ioye, and you shall be soꝛy:
 but your soꝛow shall be turned into ioy.
 And so is it you wote wel now. And the
 myꝛthe of manye that then were in ioy,
 is nowe turned all to soꝛowe. And thus
 you see by h scripture playne, that in
 matter of very counforte, tribulacion
 is as farre aboue prosperitie, as the day
 is aboue the night. An other pꝛeminēce
 of tribulacion ouer wealth in occasion
 of merite and rewards, shall wel appere
 byon certain consideracions wel mar-
 ked in them bothe. Tribulacion me-
 riteth in pacience, & in thobedient con-
 soꝛmyng of h mans will vnto god, and
 in thankes geuen to god for his visitaci-
 on, if you reckon me now against these,
 manye other good dedes that a wealthy
 man may do: as by riches geue almofe,
 by authoritie, labour in doyng manye
 menne iustice, or yf you fynd fartheria-
 ny suche other thynge lyke. First I say
 that the paciente parson in tribulaci-
 on, hath in all these vertues of a weal-
 thye manne, an oecasion of merite too,
 whiche the wealthy manne hath not a
 gayneward, in the soꝛehered vertues

of his. For it is easy for the parson that
 is in tribulacion, to bee well wyllyng
 to doe the self same yf he coulde, and tha
 shall his good wyll, where the power
 lacketh, goe very nere to the merite of y
 dede. But nowe is not the wealthy man
 in a like case with the will of pacience &
 cōsoꝛmitye and thankes geuen to God
 for tribulacion, sythe it is not so readye
 for the wealthy manne to bee contente
 to be in the tribulacion, that is the occa-
 sion of the pacientes deserte, as for the
 troubled parson to bee content to be in
 prosperitie, to doe the good dedes that y
 wealthy manne dothe. Besides this, al
 that the wealthy manne doth, though he
 coulde not do them without thole thin-
 ges that are accompted for wealth, and
 called by that name, as not dooe great
 almofe without greate riches, nor dooe
 these many menne ryght by his labour,
 without great authoritie: yet may he do
 these thynge beyng not in wealthe in
 dede: as where he taketh his wealth for
 no wealth, nor his riches for no riches,
 nor in hearte letteth by neyther nother,
 but secretly liueth in a contrite hearte
 and a life penitenciall, as manye times
 dyd the pꝛophete Dauid being a great
 kyng, so that woꝛldlye wealthe was no
 wealthe to hym, and therefore is not of
 necessitie woꝛldlye wealthe the cause of
 those good dedes, sythe he may do them,
 and dothe them best in dede, to whom y
 thynge that woꝛldly folke call wealthe, is
 yet for his godly sette mynd, drawone fro
 the delite thereof, no pleasure in maner
 nor no wealthe at all. Finally, whanso
 euer the wealthy man dothe those good
 vertuous dedes, yf wee consider the na-
 ture of them ryght, we shall perceyue y
 in the doyng of them, he dothe euer for y
 rate and poꝛcion of those dedes, mynsh
 the matter of his woꝛldlye wealthe, as in
 geuing great almofe he departeth wyth
 so muche of his woꝛldly goodes, whiche
 are in that part, y matter of his wealthe.
 In labouryng about the doyng ma-
 ny good dedes, his labor mynsheth his
 quiete and his rest. And for the rate of
 so muche, it mynsheth hys wealthe, yf
 payne and wealthe bee eche to other cō-
 trarye, as I wene you wyll agree they
 bee.
 Now whosoener than wyl wel consi-
 der the thynge, he shall I doubt not per-
 ceue and see therein, that in these good
 dedes that the wealthy manne dothe,
 though he doth them by that, that hys
 wealthe maketh hym able, yet in y doing

Scripture dis
commendeth
woꝛldly wealch

Eccle. 7.

B

1 Peter. 14.

Luke. 6.

Luke. 6.

John. 16

C

How tribula-
cion merites

How a wealch
man may me-
rite.

The good mē
goeth nere to
the merite.

Dauid.

woꝛldly wealch

The wealchye
mannes good
dedes myn-
sheth his
wealch.

H

of

A of them, he departeth for the porcion from the nature of wealth, toward the nature of some part of tribulacion, and therefore euen in those good dedes them self that prosperitie doth in goodnes the prerogatiue of tribulacion aboue wealth appeare. Nowe yf it hadde that somme manne cannot perceyue thys popnte because the wealthie manne for all his almose abydeyth ryche spyll, and for al his good labour abideth spyll in his authoritie, let hym consyder that I speake bnt after the porcion. And because the porcion of al that he geueth of his goodes, is very lytle in respect of that he leaueth: therefore is the reason happely with some folk lytle perceiued.

B But yf it so were that he went forth with geuyng yll he hadde genen oute all and lesse hymselfe nothyng, than woulde a verpe blynde manne see it.

For as he were from riches ceme to pouertie, so were he from wealth, willingly fallen into tribulacion: and betwene labour and resse, the reason goeth all a lyke: whiche whoso canne consider, shal see that for the porcion in euery good dede done by the wealthie manne, the matter is all one. Than sythe we haue somewhat wayed the vertues of prosperitie, lette vs consider on the other syde the afoze named thynges that are matter of meryte and rewarde in tribulacion, that is to witte, pacience conformyte and thanks. Pacience the welthe manne hath not, in that that he is wealthie. For yf he bee pinched in any point wherein he taketh pacience, in y parte he suffereth somme tribulacion, and so not by his prosperitie, but by his tribulacion hath the manne that meryte.

Lyke is it if we would saye, that y wealthie manne hath another vertue in the stede of pacience, that is to witte, the keepyng of hymselfe from pryde, and suche other synnes as wealth woulde byngne hym too. For the respynge of

D suche mocions, is as I before tolde you, withoute anye doubt, a mynyshyng of of fleshye wealth, and is a verpe trowthynde, and one of the mosse profitable kyndes of tribulacion: so that al that good meryte groweth to the wealthie manne not by his wealth, but by the mynyshyng of his wealth with whole some tribulacion. The mosse couloure of comparison is in the other twayne: that is to wytte, in the conformyte of mannes wyl into God, and in thanks geuen into God. For lyke as the good

man in tribulacion sent hym by god, conformeth his wyl, so Goddes wil in that behalfe, and geueth God thanks therefor, so dothe the wealthy manne in his wealth whiche God geueth hym, conforme hys wyl to Goddes in that popnte: sythe he is well contente to take it of his gyfte, and geueth God agayne also ryght hearty thanke therfore. And thus as I sayde, in these two thynges maye you catthe the mosse couloure to compare the wealthy mannes meryte with the merite of tribulacion. But yet that they bee not matches, you maye soone see by this. For in tribulacion can there none conforme his wyl into gods and geue hym thanke therfore, but such a manne as hath in that popnte a verpe speciall good mynde. But he that is verpe nought, or hath in his heart but verpe lytle good, maye well bee contente to take wealth at Goddes hande, and say mary I thanke you sir for this with all my heart, and wyl not fayle to loue you well whyle you lette me face no woyle.

Confitebitur tibi, quum benefeceris ei. Nowe if the

Psal. 48.

wealthy manne be verpe good, yet in conformitte of his wyl and thanks geuen to god for his wealth, his vertue is not like yet to his that dothe the same in tribulacion. For as the philosophers sayd in that thyng very well of olde, vertue standeth in thynges of hardnes and difficultie. And than as I tolde you, much lesse hardnes and lesse difficultie there is by a great deale to bee content & to conforme our wyl to goddes wyl, and to geue hym thanke to for our ease, than for our payne, for our wealth, than for our woe. And therefore is the conformyng of our wyl into goddes, and y thanks that we geue him for our tribulacion, more woorthy thank again, & more rewarde meriteth in the very fast welth and felicitie of heauen, than our conformitte with our thanks geuen for and in our worldly wealth here. And thys thinge sawe the deuill whan he sayde to our Lozde of Job, that it was no meruaile thoughte Job hadde a reuerente feare into God, God had done so much for hym, and kepte hym in prosperitie, but the deuill wyl well it was an hard thinge for Job to bee so louyng, and so to geue thanks to God in tribulacion and aduersitye, and therefore was he gladde to geat leaue of God to put hym in tribulacion, and thereby trusted to cause hym murmur & grudge againste God with impacience. But the Deuill

CC. liii. had

yl thynges be matter of rewarde i tribulacion. Patience

C

Offerite groweth to the wealthie man by the mynyshyng of his wealth

Of conformitte & thanks geuen

Vertue

Job.

Had there a fall in his owne turne. For the pacience of Job in the thort time of his aduerstie, gaue hym muche moze fauoure and thanke of God, and moze is hee renoumed and comended in scripture for that, than for all the goodnes of his long prosperous life. Our sauoure sayth hymselfe also, that if we sape well by them, or yelde them thanke that dooe vs good, we doe no great thyng therein and therefore can we with reason looke for no great thanke againe. And thus haue I shewed you loe, no litle preempnence that tribulacion hath in meryte, and therefore no litle preempnence of co-
Rfort in hope of heuenly reward aboute y-
 bertues (the merite & cause of good hope and counferte) that commeth of welthe and prosperitie.

Luke. 6.
 Mathe. 5.

A summary commendacion of tribulacion.

The. xx. chapter.



And therefore good Colyn, to synthe our talkynge for this time, lest I should be to log a let vnto your other busines if we lat first for a sure grounde a very false saythe, whereby we beleue to be true al that the scripture saythe vnderstanden truelye, as the olde holy doctours declare it, and as the spirite of God instructeth his catholike church: than shall we consider tribulacion as a gracious gifte of god, a gift that he specialle gaue his special frendes. The thyng that in scripture is highly comended and praised, a thing wherof the contrary long contynued is periculous, a thyng whiche but if god sed it, men haue neede by penance to put vpon themselfe and seke it, a thyng that helpeth to pouрге oure synnes passed, a thyng that preferueth vs fro synnes that els would come, a thyng that causeth vs to set lesse by the worlde, a thyng that exerciteth vs to drawe moze toward God, a thing that muche minissheth our paynes in purgatozpe, a thyng that muche encreaseth our finall reward in heauen, the thyng by whiche our sauoure entred his owne kyngdome, the thyng with whiche all his apostles folowed hym thither, the thyng whych our sauour exhorteth all menne to, the thyng without whiche he sayeth we bee not his disciples, the thyng wout which no manne can geat to heauen. Whoso these thynges thinketh on, and remem-

The foundacion of sayth.

C

H

breth well, shall in his tribulacion nei-
 ther murmure nor grudge, but fyrst by
 patience take his payne in worthe, and
 than shall he growe in goodnes & thynk
 hymselfe well worthe, than that he co-
 sider that god sendeth it for hys weale,
 and thereby shall hee bee moued to geue
 God thanke therefore, therewith shall
 his grace encrease, and God shall geue
 hym such counferte by considerynge that
 god is in his trouble euer moze nere vn-
 to him. *Quia deus iuxta ostiis qui tribulato sua corde*
 God is nere saith the Prophete to them
 that haue their hearte in trouble, y-
 hys ioye thereof shall minyshe muche of hys
 payne, and he shall not seke for bayn co-
 ferte els where, but specialle truste in
 god, and seke for helpe of him, submyt-
 tyng his owne wyll wholly to gods plea-
 sure, and praye to god in his heart, and
 praye his frendes praye for hym, & spec-
 allye the prestes as saint James byd-
 deth, and begynne fyrste with confessi-
 on and make vs cleane to god, and ready to
 departe, and be gladd to go to god put-
 tyng purgatozpe to his pleasure: yf wee
 thus doe, this dare I boldelye saye, wee
 shall neuer liue here the lesse of halfe an
 houre, but that with this counferte fynd
 our heartes lighted, and thereby y-
 grief of our tribulacion lesed, and the moze
 likelyhoode to recouer and to liue y-
 lenger. Now if god wil we shall hence, than
 dothe he muche moze for vs. For he that
 this way taketh, cannot go but wel.
 For of hym that is lothe to leaue thys
 wretched worlde, myne hart is much in
 feare lest he dye not wel: harde it is for
 him to be welcome that cometh against
 his will, that saith vnto god whā he com-
 meth to fetch him, welcome my maker
 magry my teeth: but he that so loueth
 hym, that he longeth to goe to hym, my
 heart cannot geue me but he shall be wel-
 com, al wer it so that he should come ere
 he wer wel pourged. For charittle couer-
 reth a multitude of synnes, and he that
 trusteth in god cannot bee confounded.
 And Chyriste sayeth, he that cometh to
 me I wyll not cast hym out. And there-
 fore let vs neuer make our reckening of
 long life, kepe it while we maye because
 god hath so comaunded: but if god geue
 thocasion, that with his good wyll we
 may goe: let vs be glad therof, and long
 to goe to him. And than shall hope of
 heauen counfort our heauines, and out
 of our transitozpe tribulacion shall wee
 goe to euerlastyng glozpe, to which my
 good Colyn I pray god byng vs both.

How profita-
 ble tribulaciō

Psalm. 31.

What he that
 is in tribulaciō
 should be

Jaco. 5.

C

Of lothnes to
 die & gladnes
 to dye.

H

1 Peter. 1.

1 Peter. 4.

John. 6.

Vincens.

A **Vyccent.** Mine owne good vncle, I praye god reward you, and at this time wil I no lenger trouble you. I trowe I haue thys daie done you muche trybulacion with my impoztune obieccions, of very litle substauce. And you haue euen thewed me an ensauple of luke- raunce, in bearing my folly so long and so patiently. And yet shall I be so bolde vpon you farther, as to seke somtyme to talke furth of the remenaunt the mosse profitable poynte of tribulacion, which you sayde you reserued to treat of laste of al. **Anthony.** Lette that be hardely, verpe hoxtelpe Cosyn whyle thys is freshe in mynde.

B **Vyccent.** I truste good vncle so to putte this in remembzaunce, that it shall neuer bee forgotten with me. Dur lozde sende you suche counfozte as he knoweth to be beste. **Anthony.** That is wel sayde good Cosyn, and I pray thesame for you and for all oure other frendes y haue neede of counfozte, for whome I thinke more thā for your self, you neded of some counsayle. **Vyccent.** I shall w this good counsayle that I haue hearde of you, doe them some counfozt I trust in god, to whose keepng I commit you. **Anthony.** And I you also. Face well myue owne good Cosyn.

longe wee taried together, and that we were all that whyle in talkyng and all the laboure pouers, in talkyng so longe together withoute enterpausng betwene, and that of matter studious and displeasaunte, all of dysease and sickenesse, and other payne and trybulacion: I was in good sayth verpe soz, and not a lytle wzothe with my self for myne owne ouerighte, that I hadde so lytle considered poue payne, and very fearde I was, tyll I heard other wozde, lesse you shoulde haue ward weaker, and moze sicke thereafter. But nowe I thank our lozd, y hath sent the contra ry, for elles a lile calpyng backe, wer in this greate age of yours, no lile daunger and peryll.

Anthony. Hape naye good Cosyn, to talke muche (ercepte somme other paynt lette me) is to me litle grieffe. A sonde olde manne is often as full of woordes as a woman. It is, you wote we, as sbe **As true as the gospell** Poetes paynte be, all the lust of an olde the lust of the last of foolles life, to sitte wel and warme with a cuppe and a rosted crabbe, and dzuil, ofd to the life and dzinke and talke. But in earnest co **C** sin, our talking was to me great counfozte, and nothing displeasaunte at all. For though we commoned of sozowes and heaume, yet was the thyng that we chiefly thought vpon, not the trybulacion it selfe, but the counfozte that may growe thereon. And therefore am I nowe verpe gladd, that you be come to finishe by the remenaunt.

Vyccent. Of trouth my good vncle, it was comfoztable to mee, and hath been since to some other of your frendes, too whome as my pooze witte and remembzaunce would serue me, I did, and not nedelcs, resozte and rehearse your most comfoztable counsayle. And now come I for the remenaunt, and am verpe ioyfull that I fynde you so wel refreshed, e so redy thereto. But this one thyng good vncle, I beseeche you heartily, y if I for delyght to here you speake in the mater for greate my selfe and you bothe, and put you to to much paine, remeber you your owne ease, and when you luste to leaue, commaunde me to goe my waye, and seke some other time. **Anthony.**

Forsoth Cosyn, manye woordes, yf a manne were very weak, spoken, as you said right nowe without enterpausng, woulde paraduenteure at length somewhat weerye hym. And therefore wyshed I the last time after you wer gone, when I felt my selfe (to say the truet),

The.ii.Boke.



Vyccent. It is to me good vncle, no litle counfozte, that as I came in here, I hearde of your folk, that you haue hadde since my last beyng here (God berthanked) meetlye good rest and your stomachs some what moze comme to you. For verelye albeit I hadde hearde before that in respecte of the greate grieffe that for a moneth space hadde holden you, you were a lytle befoze my laste cominge to you, somewhat eased and releued, for elles woulde I not for no good haue putte you to the payne to talke somuche as you than dydde; yet after my departinge from you, remembzpnge howe

A euen a litle swery, that I had not so tolde you still a long tale alone, but that wee hadde moze often enterchanged woordes, and parted the talkyng betwene vs, w^o offer enterparlyng vpon your parte in suche maner, as learned menne vse, betwene the parsones whom they deuple, disputing in their fayned dialogues.

But yet in that poynte, I soone excused you, and layde the lacke euen where I found it, and that was euen vpon mine owne necke. For I remembred that betwene you and me it fared, as it did once betwene a Nunne and her b^rother: very vertuous was this Ladye, and of a very vertuous place a close religion, and therein had bene long, in all which time she had neuer sene her b^rother, which was in likewyse very vertuous to, & had bene far of atan vniuersity, & had ther take h^e degree of doctoz in diuinitie. When he was com home, he w^et to see his sister as he that highly reioyced in her vertue. So came she to the grate that they call (I trowe) the locutoze, and after their holy watche woerde spoken on both h^e sydes after the maner bled in that place, h^e one toke the other by the tip of the finger, for hand would there none be w^oronge thoro the grate, and forthwith began my Lady to geue her b^rother a sermon, of h^e wretchednes of this wo^rld, & the frailtie of the flesh, and the subtil sleightes of the wicked fiende, and gaue hym surely good counsel (sauiug somwhat to long) how he shold be well ware in his liuing and maister well his body for sauynge of his soule: and yet ere her owne tale came all at an ende, she began to fynde a litle fault with him (and said) in good faith b^rother, I do somewhat meruayle that you h^e haue bene at lerning so long, and are doctoz, & so learned in the lawe of god, dooe not nolue at oure metynge (while we mete so seldom) to me that am your sister and a simple vnlearned soule gene of your charitie some frusteful exhortacio. And as I about not but you can say some good thing your selfe. By my trowth good sister quod her b^rother, I can not for you, for your toungue hath neuer ceased, but sayde ynoughe for vs bothe. And so Cosyn I remember, that when I was once fallen in, I leste you litle space to saye oughte betwene. But nowe will I therfoze take another way to you: for I shall of our talkyng, dⁱue you to the one halfe. **V**incen. Nowe forsoth vnclie this was a mery tale. But nowe if you make me talke h^e one halfe,

A mery tale of a nunne & h^e brother

than shall you be contented farre other w^o w^ose than there was of late a kinsewo^r man of youre owne, but which w^oll I not tell you, gesse her and you can: her husbände had muche pleasure in h^e maner and behaioure of an other honeste man, & kept him therfoze muche companie, by the reason wherof, he was at his meale tyme the moze ofte from home. So happed it on a time, that his w^ose and he together, dⁱned or supped wyth that netghoure of theirs, and than she made a mery quarel to him, for making her housbände so good chere out a doze, h^e she could not haue hym at home. For sothe maistris quod he (as he was a dⁱre mery man) in my company nothing kepeth him but one, serue you him with h^e same, & he wil neuer be frō you. What gay thing may that be quod our Cosyn than: Forsoth maistris quod he, youre husband loueth well to talke, and when he sitteth with me, I let hym haue all the woordes. Al the woordes quod she marpe that am I content, he shall haue all the woordes with good will, as he hath euer hadde. But I speake them all my selfe, and geue them all to hym, and for oughts that I care for them, so shall he haue them still: but otherw^ose to saye that he shall haue them al, you shall kepe hym still, rather than he great the halfe.

Anthony. Forsoth Cosyn I can sone gesse which of oure kynne ther was: I wold we had none therin (for al her mery woordes) that lesse wold let their husbādes to talk. **V**incen. Forsoth she is not so merye, but she is as good. But where you fynde fault vnclie, h^e I speake not ynoughe, I was in good faith ashamed, that I spake so muche, and moued you suche questions, as I founde vpon your aunswere, might better haue bene spared, thei were so litle wo^rthe. But nowe sith I see you be so wel content that I shall not forbeare boldly to shew my folly, I will be nomoze so shamesfast but aske you what me lust.

Althither a man make not in tribulacion vse some wo^rldly recreation for his comfozte.

The first chapter.

Ad first good vnclie ere we procede farther, I will bee bold to moue you one thing moze of that we talked w^o when I was here befoze, for when I reuolued in my mynde agayn the thynges that were concluded here



A here by you, me thought ye would in no wylle that in any tribulacion me should seeke for comforte, either in worldlye thyng or fleshye, whiche mynde vncle of yours, semerh somewhat harde, for a merve tale wyth a frende, refretheth a manne muche, and without any harme lpyghteth his mynde, & amendeth his courage and hys stomake, so that it semeth but well done to take suche recreation. And Salomon sayeth I trowe, that me should in beautynesse geue the soyr man wyne to make hym for geat his soyr. And saynt Thomas sayth, that proper pleasaunte talkynge whyche is called *ovt paxia* is a good vertue seruyng to refrethe the mynde, & make it quycke and lustye to labour and study agayn, where continuall fatigacion, would make it dull and deadlye. *Anthony.*

Colyn, I for gat not that poynte, but I longed not much to touch it, for neyther might I well vtterlye forbeare it, wher the cause might happe to fall yf I should not hurte, and on the other syde yf the case so should fall, me thoughte yet it should litle nede to geue any man counsayle to it, folke are prone ynoughe to suche fantasyes of theyr owne mynde, you maye see thys by our selfe, whyche comyng now together, to talke of as earnestlye sad matter as menne can deuple, were fallen yet even at the first into wā to idle tales: and of trowth colyn, as you know very well, my selfe am of nature even halfe a giggler and moze. I would I could as easlye mende my faulte as I well knowe it, but scante canne I refraine it as olde a foole as I am: howbe it so parcial wil I not be to my fault as to praise it. But for that you require my minde in the matter, whether menne in tribulacion may not lawfullye seeke recreation and comforte themselfe, with some honest mirth, first agreed that our chief comforte must be in god, & that with hym we must begin, & with him contynue, & to him end also. A mā to take now & than som honest worldlye mirth, I dare not be so soze as vtterlye to forbid it, syth good men & wel learned, have in soe case allowed it, specially for the diuersitie of diuers mens mindes: for els yf we wer al such, as would god we wer, & such as natural wisdomme would wethould be, and is not al cleane excusable that wee be in nede: I wold than put do nont, but yf vnto any mā the most comfortable talking yf could be, wer to heare of heuē wheras now god help vs, our wretched-

nes is such yf in talking a while thereof, men ware almost wery, and as thoughte to heare of heauen were an heauye burden, they muste refrethe themselfe after with a foolish tale. Our affectyon toward heauenlye toyces wareth wonderfull colde. If dead of hell wer as far gone, verie fewe would feare God, but that yet a litle sticketh in our stomakes, marke me Colyn at the Sermon, and commenlye towardes the ende, somewhat the preacher speaketh of hell and heauen: nowe whyle he preacheth of the paynes of hell. If all they stande and yet geue hym the hearynge. But as soone as he cometh to the toyces of heauen, they bee bulkyng them backward and flocke meale fall away, it is in the soule somewhat as it is in the body. Som are there of nature or of euil custome come to that point, that a woyle thynge sometime moze sedeth them then a better. Some manne if he bee sicke, can aways with no wholesome meate, nor no medicine can goe downe with hym, but if it be tempered with some suche thyng for his fantasie as maketh the meate or the medicine lesse wholesome than it should be. And yet while it wil be no better, we must let him haue it so. Cassianus yf very vertuous manne rehearseth in a certayne collacion of his, that a certain holy father in making of a sermon, spake of heauen and heauenly thynges, so celestially, that muche of his audyence to the swete sounde therof, beganne to forgeat all the worldlye and sal a slepe: which when the father behelde, he dissembled their sleeping, and sodainly said vnto the I shall tel you a merve tale. At whyche woide they list bp their heades and harkened vnto that: & after the slepe thereto broken, heard hym tell on of heauen & gayne. In what wylle that good father rebuked than they vntowarde mindes so dul vnto the thyng that al our life we labour for: and so quicke and lustye toward other trifles, I neither bears in minde, nor shall here nede to rehearse. But thus much of that matter sufficeth for our purpose, that where as you demaunde me whyther in tribulacion me maye not sometyme refrethe themselfe with worldlye mirth and recreation. I can no moze say, but he yf cannot log endure to hold bp his head & heare talking of heuē except he be nowe & thā betwene (as though heuen were heauines) refrethed with a mert folish tale. ther is none other remedy but you must let him haue it:

Prover. 31.

B

C

D

The chief comfort in God. Of honest worldlye mirth

The most comfortable talke, of heauen

Dread of hell moueth men more then the toyces of heuē. Of heretys of sermons

Upper tale of Cassianus

D

it:

Retraction **cern for sauce**
Worldly recre **acion is grief** **in respect of** **talkyng of he-** **ren.**
By prayer we **come to saye**
Wit: better would I wissh it, but I cannot helpe it. Howbeit, let vs by mine aduise at the least wyse make those kyndes of recreation as thozte and as silde as we ca: let them serue vs but for sauce, and make them not our meate, and lette vs pray vnto god, and all our good frendes for vs, that we may fele suche a sauoure in the dellyght of heauen, that in respect of the talkyng of the ioyes thereof, all worldlye recreation be but a grefese thinke on. And be sure cosin, that yf we might once purchase the grace to come to that point, we neuer found of worldly recreation so muche comforte in a yere, as we should fynde in the berthynkyng vs of heauen in lesse than half an houre. **Vincen.** In faith vnclie I canne well agre to this: and I pray god bying vs once to take such a sauour in it: and surelye as you began the other daye, by faith must we come to it, and to faith by prayer. But now I praye you good vnclie bouchelafe to procede in our princypall matter.

Of the thozte vncertayne life in extreme age or sickenes.

The .ii. Chapter.

Nithony. **C**osine, I haue be thought me, somewhat vpon this matre since we wer last together. And I finde it, yf we should goe some waye to woork, a thing that woulde requyre many mo dayes to treat therof, than we should happely fynd mete thereto in so fewe as my selfe wene y I haue now to linc, while euery time is not like with me, and among many paynfull in which I loke euery day to departe: my mending dayes come very seld, & are very thoztly gone. For surelye Cosin I can not licken my life more metely now thā to the snuffe of a candle that burneth w in the candlestickes nose. For as y snuff sometye burneth downe so lowe, that who so loketh on it, woulde wene it were quite out, and yet sodainely listeth by a flame halfe an ynch aboue the nose, and geueth a preaty thozt lyght agayn, and thus playeth diuers times, tyll at laste ere it be loked for, out it goth altogether so haue I Cosyn dyuers suche dayes together, as euery day of them I loke euen for to dye, and yet haue I than after that some suche fewe dayes agayne as you see me nowe haue youre selfe, in which a man wold wene that I myghte yet wel cōtynne, but I know my linge-

ring not likely to last longe, but out wll my snuffe sodainly some daye within a while, and therfoze wll I with goddes helpe, seme I neuer so wel amended neuertheles rechen euery day for my last. For though that to the repzelling of the bolde courage of blinde youth there is a very true prouerbe, that as sone cometh a yonge thepes skin to the market as an olde, yet this difference ther is at y least betwene them: that as the yonge man may happe somtime to dye sone, so y old man can neuer linc long. And therfoze Cosin, in our matter here leaupyng oute many thinges that I woulde els treat of I shall for this time speake but of berpe fewe, howbeit if God hereafter send me I moe suche dayes, than wll we whē you lust farther talke of moe.

The deadeth tribulacion into thzee kindes, of which thzee the last he thoztly passeth ouer.

The .iii. chapter.

A maner of trybulacyon Cosin that anye man can haue, as farre as for thys tyme cometh to my mind, falleth vnder some one at the least of these thzee kyndes: either is it such as hymself willyngly taketh or secondly, suche as hymselfe willyngly suffreth, or finally, such as he cannot put fro hi. This thiro kind I purpose not muche more to speake of now, for thereof shall as for this time suffyse, those thinges that wee treated betwene vs this other day: what kynde of trybulacion this is I am sure poure selfe perceiue, for sicknes, imprisonment, losse of goodes, losse of frendes, or such bodily harme as a man hath already caught & can in no wise auoide these thynges & such like, are the thiro kynde of tribulacion that I speake of, which a man neyther willyngly taketh in the beginning, nor can though he woulde put after ward away. Now thynk I, that as to the man y lacketh wyrt and faith, no comforte ca serue whatsoeuer counsell be geuen, so to them that haue bothe, I haue as for this kind said in maner ynough already, & confidying y suffer it nedes he muste while he can by no maner of meane put it fro him, y very necessitie is half counsaile inough to take it in good wo:th, & beare it paciently, & rather of his pacience to take both ease and thanke, then by frettyng and sumpng to encrease hys presente payne, and by murmure & grndge fall in farther daunger after by

The differēc betwene an old man and a yonge comyng death.

Tribulacion that a man ca not put away

To whom no comforte can serue.

Colozt agayn the thiro kynd of tribulacion



By displeasynge of God wyth hys forwarde behauour, and yet albeist that I thynke that that is sayde suffyseth, yet here and there I shall in the seconde kynde, shewe some suche comforte as shall wel serue vnto thys last kynde too.

The. iiii. chapter.



He firsts kynde also wyll I shortlye passe ouer too, for the tribulacion that a manne wyllinglye taketh hymselfe whiche no manne putteth vpon him againste his owne will, is you wote well as I, somewhat touched the laste daye, suche affliction of the flesh or exyence of his goodes as a man taketh hymselfe, or wyllinglye bestoweth in punishmente of his owne sinne, and for deuocion to god. Howe in this tribulacion nedeth he no manne to comforte him, for while no manne troubleth him but himselfe whiche feeleth holue farre, sooth he maye conueniently beare, and of reason and good discretion shall not passe that, wherein if any doubte aryse, counsaile nedeth and not comfort. The courage that for goddes sake & his soule health kynbleth his hert and enflameth

it thereto shall by the same grace, that putte it in his mynde, geue him suche comforte and ioye therein, that y pleasure of his soule shall passe the payne of his bodye: yea and whyle he hath in hert also some great heauinesse for his sinne yet whē he considereth the ioy that shall come of it, his soule shall not faile to fele than that straunge case which my body felt once in gret a feuer. ¶ Vincent. What straunge case was that vncle?

¶ Anthony. Forsooth cosyn, euē in this same bedde it is nowe moze than fiftene yere agoe, I laye in a tercian and had passed I trowe, thre or foure fittes: but after fell there on me one fit out of course, so straunge and so merueylous, y I would in good faith haue thought it impossible for I sodapnely felte my selfe verelye bothe hoat and colde throughtout al my body, not in some part the one, & in some part the other, for that hadde been you wote wel no very straunge thing to fele the head hoate while the handes were colde: but the selfe same partes I saye so god saue my soule, I sensibly felt & right painfully to, all in one insfaunte bothe hoate and colde at once.

¶ Vincent. By my sayth vncle thys was a wonderfull thinge, and suche as

I neuer hard happen any manne els in my daies, and selue menne are there of whose mouthes I could haue beleued it

¶ Anthony. Courteylye colyn paraduenture letteth you to saye that you beleue it not yet of my mouth neither: and surely for feare of y you shold not haue hard it of me neyther, had there not an other thing happed me sone after.

¶ Vincent. I pray you what was that good vncle? ¶ Anthony. Forsooth Colyn this I asked a phisicion or rwayne, that than looked vnto me how this should be possible and thei twaine to lde me both y it could not be so, but y I was fallen into sōe slouber & dreamed that I felte it so. ¶ Vincent. This hap hold I, little cause you to tell y tale moze boldly. ¶ Anthony. No colyn that is trusloe. But than happed there another, that a yonge Gyze here in this towne whom a kinsman of hers had begon to teache phisicke, told me that ther was suche a kind of feuer in dede.

¶ Vincent. By our Ladye vncle, saue for the credence of you, the tale would I not yet tel againe vpon that hadde of y mayde. For though I knowe her nowe for suche, as I durste well belcue her, it myght hadde been very wel at that tyme to lye, because she would you shold take her for cunning. ¶ Anthony. Ye, but that happed there yet an other hadde theron colin, that a woze of Calie de differentis febrium, is ready to be solde in the boke sellers shoppes: In which wozes she shewed me than the chapter where Calien sayth the same.

¶ Vincent. Harpe vncle as you saye, that hadde happed well, and that mayd had (as hap was) in that one point moze cunningge than hadde both your phisicions besydes: and hath I wene at thys daye in many pointes moe.

¶ Anthony. In saythe so wene I too: and that is well wared on her, for she is verelye wysse and well learned, and very vertuous too. But seee now what age is: loe, I haue bene so longe in my tale that I haue almoste forgotten for what purpose I tolde it. Oh, nowe I remember me loe, ykewyse I saye, as my selfe felte my bodye than bothe hoat and cold at once: so he that is contryte and heauye for hys synne, shall haue cause to bee, and shall in dede bee bothe sad and gladde, and bothe twayne at once, and shall dooe as I remember holpe Saynt Hierome biddeyth: *et doleas, et de dolore gaudas.* Bothe bee thou soz sayth he, and bee thou also of thy sozowe ioyfull.

And

Tribulacion that one willinglye taketh

No comforte nedeth to the first kynde of tribulacion.

A strange fit of a feuer.

Amerueylous thinge.

And thus as I begā to saye of cōfozt to be genen vnto him that is in this tribulacion, that is to wit, in fruttful heauynesse and penaunce for his syn, shall we none nede to geue other, than only to remember and consider wel the goodnesse of gods excellent mercy that infynitely passeth the malice of al mennes synnes, by which he is readye to receiue euery man, and did spread his armes abrode vpon the crosse, louyngly to embrace al them that wil come, and euen there accepted the thefe at his last ende that turned not to god til he myght steale no longer, and yet maketh moze feast in heauē at one that from synne turneth, than of xij. good menne that sinned not at all. And therfore of that first kynde wyl I make no longer tale.

whp god spred
his armes v-
pon the crosse

Luke. 15.

B

¶ An obieccion concernyng the that turne not to god til they come at the last case.

¶ The. v. Chapter.

Vncent. Forsooth vncle, this is vnto th at kynde comfozte very gret & so great also, that it may make many a man bold to abyde in his synne, euen vnto hys ende, trustyng to be than saued as that thefe was. ¶ Anthony. Wery sooth you saie cosyn, y some wretches are there suchs, that in suche wyse abuse the great goodnes of god, that y better that he is, y woze agayn be they.

C But cosyn, though there be moze ioye made of his turnyng that from y poynthe of perdition commeth to saluacion, for pitie that god had & his saintes al of the peril of perishing that the man stode in, yet is he not set in like state in heuen as he should haue bene if he had liued better before, except it so fall that he lye so wel after, and do so muche good that he therein outran in the shorter tyme, those good folke that yet did not so muche in much lenger, as it proued in the blessed apostle saint Paule, whiche of a persecutour became an apostle, and last of al came in vnto that office, and yet in y labour of sowynge the seede of chrystes faith outranne al the remenaunt, so farsoyth that he letted not to say of himself. *Abundantius illis omnibus laboraui.* I haue laboured moze then all the remnaunt haue. But yet my Cosyn, though God I doubte not be so mercifull vnto them, that in any tyme of theyr lyfe turne and aske his mercye, and truste therein, though it be at y last end of a mannes lyfe and hireth hym as well for heauen that commeth

Saint Paule

D

1. Cor. 15.

to woozke in his Wyneparde towarde nyght, at suche tyme as woozke menne leaue woozke, and go home being than in wil to woozke, if the time wold serue as he hireth him that commeth in the mozninge: yet maie there no man vpon the truste of this parable bee hold at his life to lye still in synne. For let him remember that in to Goddes Wyneparde there goeth no manne but he that is called thither. Nowe he that in hope to bee called towarde nyght, will sleepe oute the mozninge, and dzyinke out the daye, is full lykelye to passe at nyghte vnspoken to, and than shall hee with theyr wretchednesse goe supperlesse to bedde. They tell of one that was wonte all waye to saye that al the while he liued he would dooe what he luste: for thzee woozdes when hee died should make all saueynough: but than so happed it, that long ere hee were olde, his hoze once strombled vpon a broken byrge, and as hee laboured to recouer hym, when he saw it woulde not bee, but downe into the floude headlonge nedes he should: in a sodain sight he cried out in the falling, haue all to the deuil: and there was hee dzyowned with his thzee woozdes ere he died, wheron his hope hong al his wretched life. And therfore lette no manne sinne in hope of grace, for grace commeth but at Goddes wyl, & that minde maie bee the lette that grace of fruitfull repentinge shall neuer after bee offered hym, but that he shall either gracelesse goe linger on carelesse, or with a care fruitlesse, fall into despayre.

A proper tale
of .3. last
wozdes.

¶ An obieccion of them, that say that tribulacion of penance nedeth not, but is a superstitious folpe.

¶ The. vi. chapter.

Vncent. Forsooth vncle in thys popnte me thynketh you saye very well. But than are there somme agayne that saye on the tother syde, that heauynesse for our synnes wee shall nede none at all, but onely chaunge oure intente and purpose to dooe better, and for all that that is passed take no thought at al. And as for fasting and other affliction of the bodye, they saye wee should not dooe it, but onely to tame the fleshe when wee feele it ware wanton and begynne to rebel: for fasting they say, serueth to kepe the body in temperance, but for to lack for penance, or to do any other good woork, al-
mole

And in deede
they say so

A moſe dede oꝝ other, towarde ſatiffacciō
foꝝ our owne ſynne, this thyng they cal
playne iniurye to the paſſion of Chꝛiſt,
by which onely are our ſynnes foꝝgeuē
frely withoute any recompence of oure
owne. And thei that would do penance
foꝝ their owne ſinnes, loke to bee theyꝝ
owne Chꝛiſtes, and pay theyꝝ own rai
ſomes, and ſaue their ſoules themſelfe.
And with theſe reaſons in Sarony, ma
ny caſt faſtynge of, and all other bodily
affliccion, ſaue onely where nede requi
reth to byng the body to temperaunce.
foꝝ other good thei ſaye can it none do
to our ſelfe, and then to our neyghbour
B can it do none at all, and therefore they
condemne it foꝝ ſuperſticiousfoly: now
heutines of heert & weying foꝝ our ſinnes
this they reckon ſhame almoſt and wo
manthe peuiſhnes, howbeit, thanked
be god, their women ware there now ſo
manniſh, & thei bee not ſo peuiſh noꝝ ſo
pooꝝe of ſprite, but that they can ſynne
on as men doe, and bee neyther aſcrapde
noꝝ aſhamed, noꝝ wepe foꝝ theyꝝ ſinnes
at all. And ſurely myne vnclē, I haue
meruayled the leſſe euer ſynce that
I heard the maner of theyꝝ preachers
there. foꝝ as you remember whē I was
in Sarony, theſe matters were in a ma
ner but in a manmerynge, noꝝ Luther
C was not than weded yet, noꝝ religiuous
mennes out of their habyte, but ſuffered
were thoſe that would bee of the ſecte
frely to preache what they would vnto
the people. And foꝝ ſoth I heard a religi
ous man there my ſelfe, one that hadde
bene reputed & taken foꝝ very good, and
which, as farre as the folke perceyued,
was of his owne ſuyng ſomewhat au
ſter and ſharpe, but his preachyng was
wonderfull, me thinke I heare him yet,
his voice was ſo loude & ſhrill, his lear
nyng leſſe than meane: but wher as his
matter was much part againſt faſting
and all affliccion foꝝ anye penance
whiche he ſcalled mennes inuencions,
he cryed euer out vpon them to kepe wel
the lawes of Chꝛiſt, let go theyꝝ piuiſhe
penance, & purpoſe then to mende and
ſeke nothyng to ſaluacion but the death
of Chꝛiſt, foꝝ he is our iuſtice, and he is
our ſauior, and oure whole ſatiffaccyon
foꝝ all our deadly ſynnes, he dyd ful pe
naunce foꝝ vs all vpon hys paynefull
croſſe, he waſhed vs thereal cleane with
the water of his ſwete ſide, and brought
vs out of the deuyls daunger wyth hys
deare pꝛecious bloude. Leauē therefore
leauē I beſeche you theſe inuencions of

men, your ſoliſh lenton faſtes and ycar
peuiſh penance, miniſh neuer chꝛiſtes
thanke, noꝝ loke to ſaue poure ſelfe, it is
Chꝛiſtes death I tel you that muſt ſaue
vs al: Chꝛiſts deith I tel you yet againe &
not our owne dedes: leauē poure owne
faſtynge therefore, and leane to Chꝛiſte
alone good chꝛiſten people foꝝ Chꝛiſtes
deare bitter paſſion. Howe ſo lowd and
ſo ſhrill he cryed Chꝛiſt in theyꝝ eares, &
ſo thicke he came foꝝrth wyth Chꝛiſtes
bitter paſſion, and that ſo bitterly ſpoke
wyth the ſweate byſoppynge downe hys
cheekes, that I meruayled not though I
ſawe the pooꝝe womē wepe, foꝝ he made
my owne heere ſtande by vpon my hed,
and wyth ſuche pꝛeachyng wer the peo
ple ſo brought in, that ſome ſel to break
their faſtes on the faſtynge dayes, not of
frailtie oꝝ of malice firſt, but almoſt of
deuocion, leſt they ſhould take frō Chꝛiſt
the thanke of his bitter paſſion. But
when they were a while noſeled in that
point firſt, they could abide and endure
after many thynges moꝝ, wyth whiche
hadde he begonne, they would haue
pulled hym downe. ¶ *Anibony.* Coſyne
God aniede that manne whatſoever
he be, and god keepe all good folke from
ſuche maner of preachers: ſuch one pre
cher muche moꝝe abuſeth the name of
Chꝛiſt & of hys bytter paſſion, than ſiue
hundred haſardes that in theyꝝ pole bu
ſynelle ſweare and foꝝſweare themſelf,
by hys holy bytter paſſion at dyce. Thei
carpe the myndes of the people from the
perceyving of theyꝝ craſte, by the con
tynuall namyng of the name of Chꝛiſt
and cryng his paſſiō ſo ſhrill into their
eares, they foꝝgeat that the church hath
euer taught them: that al our penance
wythout Chꝛiſtes paſſiō wer not woꝝth
a peale, and they make the people wene
y we would be ſaued by our own dedes
wythoute Chꝛiſtes deathe, where wee
confelle that hys onely Paſſion me
ryteth incomparable moꝝe foꝝ vs, than
all our owne dedes dooe, but hys plea
ſure is, that wee ſhall alſo take payne
our owne ſelfe wyth hym, and therefore
he byddeth all that wyll bee hys Dyſ
cyples take theyꝝ Croſſes on theyꝝ
backes as he dyd, and wyth their croſ
ſes folowe him: and where they ſay that
faſtynge ſerueth but foꝝ temperaunce to
tame the fleſhe, and keepe it from wan
tonnelle. I woulde in good fayth haue
wente that Poples hadde not bene ſo
wylde, that foꝝ the tanyng of hys
fleſhe hee ſhoulde haue neede to falſe
whola

¶ goodly pꝛe
cher in dede.

what the
church teacheth

¶ Mans merite

¶ Marke. 16.
Mathew. 16.
Luce. 9.

¶ Exodus. 14.

A whole .xl. dayes together. So noz hely
 1. Regum .19. neither, noz yet oury sauours hymselfe
 whiche beganne, and the apostles folo
 wed, and al chrystendome haue kept the
 Lenton .xl. dayes faste, that these folke
 3. Regum .12. call nowe so foolishly. King Achab was
 not disposed to be wanton in hys fleshe,
 when he fasted and went clothed insack
 clothe and al be spent with ashes. Noz
 3. Regum .12. no moze was in pynne the kyng and
 all the cite, but thei wayled and bydde
 paynfull penaunce for theyr synne to
 1. Regum .1. procure god to ptyle them with a we
 his indignacion. Anna that in her wy
 dowehood abode so many yeares wyth
 fasting and praying, in the temple, tyll
 the byrthe of Christ was not I wene,
 B in her olde age so loze disposed to y wan
 tones of her fleshe that she fasted al ther
 foze. Noz sainte Wale that fasted so
 2. Corinth .ii. muche, fasted not all therfoze neyther.
 The scripture is full of places that pro
 ueth fastyng not to be the inuencion of
 man, but the institucion of god, and that
 it hath manye moe pofites than one.
 And that the fastyng of one man may do
 god vnto another, our sayour helweth
 hymself to here he saiet that some kinde
 of devils cannot be by one man cast out
 of another: *Nisi in oratione et ieiunio*, wyth
 out prayer and fastyng. And therfoze I
 C meruaill that thei take this way against
 fasting and other bodily penaunce, and
 yet muche moze I meruaile that they
 mislike the sozow and heauynesse and
 displeasure of minde that a man should
 take in sozethinking of his synne. The
 Pophete sayeth, *Sindite corda vestra et non*
 3. Iod .2. *vestimenta*. Tearre your heartes (hesayth)
 and not your clothes. And the Ppo
 phete Dauid sayth, *Cor contritum et humilia*
 3. Iod .56. *non deus non despicias*. A contrite hearte and
 an humbled, that is to saye, a hart bro
 ken, tozne, and wyth tribulacion of he
 uynesse for hys synnes laide a lowe vn
 der foote, shalt thou not good Lorde des
 pise. He sayeth also of his owne contry
 3. Iod .6. *clon*. *Laboravi in genuis meo luabo per singulas noc*
tes lectum meum lacrimis meis straxum meum rigabo. I
 haue laboured in my wayling, I hal e
 uery night wash my bed with my teares
 my couch wyl I water. But what hold
 I neede in this matter to laye forth one
 place or twayne. The scripture is full
 of those places, by whiche it playnely
 appeareth that God looketh of duectye,
 not onely that we should amend and be
 better in the tyme to com, but also be so
 rrye, and wepe, and bewaile our synnes
 committed befoze, and al the olde holpe

doctours be ful and whole of that mind
 that men must haue for theyr synnes, con
 tricion and sozow in heart.

What if a manne cannot wepe, noz
 in his heart be soz for his synnes.

The .vii. chapter.

Vincet. Forsoth vncle yet semeth
 me this thyng somewhat a soze se
 tence, not for that I thynke other
 wyse, but that there is good cause and
 great: wherfoze a manne so should, but
 for that of truely some man cannot bee
 sozre and heary for hys synne if he hath
 done, though he neuer so sayne would:
 but though he can be content for goddes
 sake to forbeare it from thenceforth: yet
 for euery synne that is passed, can he not
 onely not wepe, but some were happely
 so wanton, that when he happeth to re
 member them, he can scantely forbeare
 to laughe. Howe yf contricion and so
 row of hert be so requisite of necessity to
 remission, many a man should stand as
 it semeth in a very perillous case.

Anthony. Many so should in dede con
 sin, and in dede many so dooe. And the
 old saintes wyte very soze in this point
 howbeit, *Misericordia domini super omnia opera*
 3. Iod .144. *cius*. The mercy of God is aboue all hys
 woorkes, and he standeth bounde to no
 common rule, *Et ipse cognouit figmentum suum et*
 3. Iod .102. *prophiatu infirmitatibus nostris*. And he know
 eth the frailtye of this earthen vessel
 that is of his owne making, & is mercye
 full, and hath pitie and compassion vpon
 our feble infirmities, and shall not
 exact of vs aboue the thyng that we may
 doe. But yet cofyn, he that syndeth hym
 selfe in that case, in that he is mynded to
 doe well hereafter, lette hym geue God
 thanks that he is no woyle: but in that
 he cannot be soz for his sinne passed, let
 him be soz hardely that he is no better.
 And as saynct Jerom byddeth him that
 for hys synne sozoweth in his heart, bee
 glad and reioyce in his sozow: so would
 I counsaile hym that cannot bee sad for
 his synne, to be sozre yet at the least that
 he cannot be soz. Besides this, though
 I would in no wyse any manne should
 dispaire, yet would I counsaile suche a
 manne while that affeccion lasteth, not
 to bee to bolde of courage, but lye in
 double feare. For it is a token, ei
 ther of saynt sayth or of a dul diligence,
 for surely if we well beleue in God, and
 therewith depely consider hys hygh ma
 iesty with the veryll of our synne, and
 the

Athe great goodnes of of God also epyther
shoulde dreade make vs tremble & bzeake
our stony hart, or loue shoulde for sozow
relent it into teares.

Wespydes this, lity I can skant beleue,
but sythe so lyttle mytelykynge of oure
olde synne, is an affeccion not very pure
and cleane, and none vnclane thyng
shall enter into heauen, cleansed shall it
be and purgysed, befoze that wee come
there. And therfore woulde I farther
aduyse one in that case, the counsaile
whych mayster Gerson gyueth euerye
man, that sythe the bodye and the soule
together make the whole man, the lesse
afflyccion that hee feelerh in hys soule,
the moze payne in recompence, lett hye
put vpon hys bodye, and pource the spry-
te by the afflyccion of the fleshe. And
he that so dothe, I dare lape my life, that
haue hys harde hearthe after relent into
teares, and hys soule in an hiesome he-
uyresse and heauenlye gladnesse to: spe-
ciallye yf (whych muste be toynd wpyth
euerye good thyng) he toyne saythfull
poyer therewpyth,

But (Cosyn) as I tolde you the other
dave befoze, in these matters wpyth these
newe men, I wyl not dyspute. But sure-
lye for myne owne parte I can not well
holde wthē. For as farre as myne own
pouze wytte can perceyue, the holy scrip-
ture of God is verye playne agaynst
them, and the whole cozps of Chyrtens-
dome in euerye Chyrtens regyon, and
the verye places, in whych they dwel
themy selfe, haue euer vnto theyz owne
daves clearlye beloued agaynst them,
and al the olde holy doctours haue euer
moze taught agaynst them, and all the
olde holve enterpretours, haue constru-
ed the scripture agaynst them. And ther-
foze if these menne haue now perceyued
so late, that the scripture hathe be mylde
vnderstanden all thys whyle, and that
of all those olde holys doctours no man
coulde vnderstande it, then am I to olde
at thys age to begynne to study it nowe.
And truste these menne cunning (Co-
syn) that dare I not in no wyse, sythe I
can not see nor perceyue no cause, wher-
foze I shoulde thyncke that these menne
myghte not nowe in the vnderstanding
of scrpyture, as well be deceyued them
selfe, as they beate vs in hande, that all
those other haue bene all thys whyle be-
foze.

Howe best (Cosyn) yf it so be that their
way be not tozonge, but that they haue
isounde out so easye awaye to heauen, as

to take no thought, but make mery, nor
take no penance at all, but set the downe
and dyncke well for our sauours sake,
sette cocke a hoope, and spyl in all the
cuppes at ones, and then lette Chyrtens
passion paye for all the scotte. I am not
be that wyl enuye theyz good hadde, but
surelye counsaile dare I gyue no man,
to aduenture that wate with them. But
such as feare least that waye be not sure
and take vpon them wpyllngly tribula-
cion of penance, what comfozte they
doe take, and well maye take therein,
that haue I somewhat tolde you alreadye.
And sythe these other folke sytte so mery
wout such trybulacion, we nede to talk
to them (you wotte well) of no such ma-
ner of comfozte. And therfore of thys
kynde of trybulacion, wyl I make an
ende.

Of that kynde of tribulacion, whych
thoughe they not wpyllnglye take, yet
they wpyllnglye suffer.

The. viii. Chapter.

A Vincent. Werely (good vncl) so may
you wel doe. For you haue bzou-
ghte it vnto veri good passe. And
nowe I requyre you come to the tother
kynde, of whiche you purposed alwaye
to treate last. **A** Anthony, That shall I co-
syn very gladlye doe. The tother kynde
is thys whych I reherced secōd, and lozt-
tyng out the tother waye, haue kepte
it for the last. Thys kynde of tribulaciō
is (you wotte well) of them that willing-
lye suffer trybulacion, thoughe that of
theyz owne choice they toke it not at the
fyrst. Thys kynde Cosyn diuide we shal
into twaine. The first might we cal ten-
tacion, the second persecucion. But here
must you consyder, that I meane not e-
uery kynde of persecucion, but that kind
onely, whiche thoughe the sufferer woulde
be lothe to fall in, yet will he rather abide
it and suffer, then by the flyttinge from
it, fall in y dyspleasure of God, or leaue
Goddess pleasure vnprocured. Howbeit
yf we well consyder these twoo thinges,
tentacion and persecucion, wee maye
synde that epyther of them is incedente
into the tother. For bothe by tentacion
the diuel persecuteth vs, and by persecu-
cion the dyuell also tempeth vs. And
as persecucion is tribulacion to euerye
manne, so is tentacion tribulacion to a
good man. Nowe thoughe the diuel oure
spiritual enemye, fight agaynst man in
bothe. Yet thys difference hath the com-
mon

Gerson,
How one shal
obtain comf-
tion.

Who nede no
comfozt,

Against newe
opinions.

Tentacion.
Persecucion.

The difference between tentacion and persecucion.
 Amon tentacion fro the persecucion, that tentacion is as it were the fendes train, and persecucion his plaine open fyghte. And therfore wyl I nowe call all thys kinde of tribulaciõ here, by the name of tẽptacion, that shal I deuyde in to two partes. The firste shal I call the dyuels traines, the rother his open fyghte.

¶ Firste of temptacion in general, as it is common to bothe.

¶ The .ix. Chapter.

B I speake of every kinde of tẽptacion particularlye by it selfe, this were (ye wote well) in maner an infinite thinge. For vnder that (as I tolde you) fall persecucions and al. And the diuel hath of his trains, a thousand subtil waies, and of his open fight as many sundry popsoned dartes.

Sundry kindes of tentacion.

He tempteth vs by the world, he tempteth vs by our own flesh, he tempteth vs by pleasure, he tempteth vs by payne, he tempteth vs by our foes, he tempteth vs by our owne friendes, and vnder colour of hinted, he maketh manye tymes ouer next friendes our most foes. For as our

Math. 10.

Sauour saith: *Inimici hominis domestici eius.*

Jacob. 1.

But in al maner of so diuers temptacions, one merueilous comfozte is this, that with the mo we be tempted, the gladder haue we cause to be. For as Saynt James saith, *Omne gaudium existimate fratres mei qui in tentationes varias incideritis.* Esteeme it and take it (saith he) my brenchen for a thing of al ioy, when you fall into diuers and sundrye maner of temptacions. And no maruaile, for there is in this world sette vp as it wer a game of wresling, where in the people of God come in on the one side, and on the tother syde come mighty

wrestlers.

stronge wrestlers and wylpe, that is to wyte, the diuels the cursed proude damped spirites. For it is not our flesh alone that we must wresle with, but with the diuel to. *Non est nobis colluctatio aduersus carnem et sanguinem, sed aduersus principes et potestates aduersus mundi rectores tenebrarum harum, contra spiritalia nequie in celestibus.* Durc wreslynge is not here saith I. Paule against flesh & bloud, but against þe princes and potestates of these darke regions, against the spirital wickd golles of the ayre,

Ephel. 6.

But as God vnto the that on his part giue his aduersari the sal, hath prepared a crowne, so he that wil not wresle, shall none haue. For as S. Paule saith: *Qui certat in agone non coronabitur nisi legitime certauerit.* Ther shal no man haue the crowne, but

1. Timo. 2.

he that doth his denour therfore accordyng to the law of the game. And the (as holi s. Bernard saith) how couldest thou fight or wresle therfore, if ther were no challenger against the, that would prouoke thee therto? And therfore may it be a great cõfozt as S. James saith to every man that seeleth him selfe challenged and prouoked by temptacion. For therby perceiueth he that it cometh to hys ted, course to wresle, which shal be (but if he willingly will playe the coward or the foole) the matter of his eternal reward, ter of merite.

Bernardus.

Jacob. 1. A great comfozt to be tẽpted by percciueh he that it cometh to hys ted,

Tentaciona foole) the matter of his eternal reward, ter of merite.

¶ A special comfozt in al temptacion.

¶ The .r. chapter.

B ut now must this needes be to man an inestimable comfozt in al temptacion if his faith sayle him not, that is to wit, þ he may be sure that God is alway ready to giue him strength against the diuels mighte, and wisdom against the diuels traines. For as the Prophet saith: *fortitudo mea et laus mea dominus, et factus est mihi in salutem.* My strength & my praise is our Lord he hath bene my safegarder. And the scripture saith: *pete a deo sapientiam, et dabit tibi.* Aske the wisdom of God, & he shal giue it the, as saith I. Paul saith, *deprehendere omnes artes,* that you may spye and perceiue al the craftes. A great comfozt may this be in al kindes of temptacion, that God hath so his hand vpon him, that is wyllyng to stand, & wil trust in him, & cal vp on him, þ he hath made him sure by manny faithful promyses in hoyle scripture, þ either he shal not fal, or if he sometye thowow faintnes of faith, stagger & happe to fal, yet if he call vpon God by tymes, his fal shal be no soone brynging to him, but as the scripture saith: *instans si ceciderit non collidetur, quia dominus supponit manũ suã.* The iust man though he fal, shall not be bryoled, for our Lord holdeth vnder his hand.

Psalm. 117.

1. Cor. 1.

Gods assistẽce in tentacion.

Psal. 36.

The Prophet expretheth a plaine comfoztible promise of God against all tẽptacions, wher he saith: *qui habitat in adiutorio altissimi, in protectione dei celi comorabitur.* Who so dwelleth in the helpe of the highest god, he shal abide in the protection or deffce of the God of heauẽ. Who dwelleth now good Cosyn in the help of the gigh god: Surely he þ through a god faith abideth in the trust & confidence of Gods help, & neither for lacke of that faith, & trust in his help, falleth desperate of al helpe, nor departeth from the hope of his helpe, to seke himself helpe, as I tolde you the tother dai, of the flesh, the world or þ diuel.

Psal. 90.

who dwelleth in gods help.

Now

A Pow he than that by fast sayth & sure hope, dwelleth in Gods helpe, & hangeth alway therupon, neuer falling fro that hope, he thal (saith h̄ prophet) euer dwell & abyde in Gods defence & proteccion: ȳ is to say, ȳ whyle he sayleth not to beleue wel, & hope wel, God wyl neuer faile in al temptacion to defend hym. For vnto such a saythful wel hopyng man, h̄ prophet in the same psalme saith farther: *scapulis suis obumbrabit tibi, & sub pennis eius sperabis.*

Wyth his shoulders thal he shadowe the, and vnder his fetters thalt thou truste.

No here ha' h̄ every saythfull man a sure promise, ȳ in the feruent heate of tentacion or tribulacion (for as I haue sayde dyuers times befoze, they be in such wise coincident, ȳ eueri tribulaciō, the diuel dyseth for tentacion to h̄yng vs to impatience, & therby to murmur & grudge, and blasphem̄y, & every kinde of tentaciō, to a god man that sygheteth agaynst it and wyl not folow it, is a very painefull tribulacion) in the feruent heate I sai therfoze of every tentacion, God gyueth the saythful man ȳ hopeth in him, h̄ shadow of hys holy shoulders, which are brode & large, sufficient to refrigerate & refreshe

C the man in that heate, and in enerye tribulacion he putteth hys shoulders for a defence betwene. And then what weapō of ȳ diuel may gene vs any deadly wound whyle that impenetrable paunce of the shoulder of god stādeth alway betwene.

When goth the verse farther, & saythe vnto such a saythful mā. *Et sub pennis eius sperabis.* Thyne hope thalbe vnder hys feathers. That is to witte, for the god hope thou hast in his helpe, he wil take thee so neare hym into hys proteccion, ȳ as the henne to keepe her yong chickens fro the kite, nestleth thē together vnder her own wynges, so fro the diuels clawes, the rauinous kyte of thys darke age, wil the God of heauen gather the saythfull trusting folk nere vnto hys own sides, & set thē in surety very wel & warme, vnder ȳ couering of hys heauenly wynges.

And of thys defence & proteccion, our sauour spake himself vnto h̄ Jewes (as mentacion is made in the. xliii. chapter of S. Mathew) to whō he sayd in thys wise: *Hierusalem, Hierusalem que occidis prophetas, et lapidas eos qui ad te missi sunt, quoties volui congregare te, quem admodum gallina congregat pullos suos sub alas suas, et noluisse.* That is to say: Hierusalem wh̄erusalem, ȳ killest the prophetes, & stonest vnto death thē that are set vnto the, how oftē wold I haue gathered the together, as the henne gathereth her chyckens vnder

der her wynges, and thou wouldest not? **C**

Here are (Colyn Vincent) wordes of no lye comfozt vnto euery chrysten mā, by whych we may see, w̄ how tender affectiō, God of his great goodnes logeth to gather vnder h̄ protecciō of his wynges and how often like a louing hen, he cloc keth home vnto him, euen those chickens of hys, ȳ wylfully walke abrode in to h̄ kites daūger, & wyl not come at his cloyng, but euer the more he cloyketh for thē, the farther they go from hym. And therfoze cā we not dout if we will folow him, & with saythful hope come runne to hym, but ȳ he thal in al matter of tentacion, take vs nere vnto hym, & set vs eue vnder hys wyng. And than are we safe, if we wil tary ther. For agaynst our will can ther no power pul vs thēce: noz hurt our soules ther. *Pone me (saith the prophet) iuxta te, et cuiusuis manus pugnet contra me.* Set me neare vnto the, & fight agaynst me whose hād ȳ wil. And to thew ȳ great safegard and surety that we thal haue whyle wee syt vnder hys heauenly fetters, the prophet sayth yet a great deale farther, *In lamento alarum tuarum exultabo.* That is to wit, that we thal not onely whē we syt by his swete syde vnder hys holpe wyng, syt in safegard but that we thal also vnder the couering of hys heauenly wynges, with great exultacion reioyce.

Df. liii. kindes of tentaciōs, & therein both the partyes of that kinde of tribulacion that men willingly suffer, touchē in the two verses of the psalter.

The. xli. Chapter.

In the two next verses following, the prophet by testy cōprehendeth. liii. kindes of temptacions, & therein al the tribulaciō that we thal now speake of, & also some part o. that whych we haue spoken of befoze. And therfoze I shall peradventure (except any farther thing sal in our way) with treating of those two verses, finally and endral our matter.

The prophet saith in the. xc. psalme: *Scuto circūdabit te: veritas eius, nō timēbis a timore nocturno, a sagitta volāte in die, a negotio. perambulāte in tenebris, ab incursu a demonio meridiano.* the truth of God thal compasse the aboute wyth a paunce, ȳ thalt not be a feard of h̄ nightes feare, noz of the arrow flying in the day, noz of the busynes walking about in the darknes, noz of the incurssiō or inuacion of the dyuel in the myd day.

If ȳ Colyn in these wordes, the truth of God thal compasse thee aboute wyth **J. J. ii. a pa**

Psal. 90.

scapulis suis obumbrabit tibi, & sub pennis eius sperabis.

Wyth his shoulders thal he shadowe the,

No here ha' h̄ every saythfull man a sure promise, ȳ in the feruent heate of tentacion or tribulacion (for as I haue sayde dyuers times befoze, they be in such wise coincident, ȳ eueri tribulaciō, the diuel dyseth for tentacion to h̄yng vs to impatience, & therby to murmur & grudge, and blasphem̄y, & every kinde of tentaciō, to a god man that sygheteth agaynst it and wyl not folow it, is a very painefull tribulacion) in the feruent heate I sai therfoze of every tentacion, God gyueth the saythful man ȳ hopeth in him, h̄ shadow of hys holy shoulders, which are brode & large, sufficient to refrigerate & refreshe

C the man in that heate, and in enerye tribulacion he putteth hys shoulders for a defence betwene. And then what weapō of ȳ diuel may gene vs any deadly wound whyle that impenetrable paunce of the shoulder of god stādeth alway betwene.

When goth the verse farther, & saythe vnto such a saythful mā. *Et sub pennis eius sperabis.* Thyne hope thalbe vnder hys feathers. That is to witte, for the god hope thou hast in his helpe, he wil take thee so neare hym into hys proteccion, ȳ as the henne to keepe her yong chickens fro the kite, nestleth thē together vnder her own wynges, so fro the diuels clawes, the rauinous kyte of thys darke age, wil the God of heauen gather the saythfull trusting folk nere vnto hys own sides, & set thē in surety very wel & warme, vnder ȳ couering of hys heauenly wynges.

And of thys defence & proteccion, our sauour spake himself vnto h̄ Jewes (as mentacion is made in the. xliii. chapter of S. Mathew) to whō he sayd in thys wise: *Hierusalem, Hierusalem que occidis prophetas, et lapidas eos qui ad te missi sunt, quoties volui congregare te, quem admodum gallina congregat pullos suos sub alas suas, et noluisse.* That is to say: Hierusalem wh̄erusalem, ȳ killest the prophetes, & stonest vnto death thē that are set vnto the, how oftē wold I haue gathered the together, as the henne gathereth her chyckens vnder

der her wynges, and thou wouldest not? **C**

Here are (Colyn Vincent) wordes of no lye comfozt vnto euery chrysten mā, by whych we may see, w̄ how tender affectiō, God of his great goodnes logeth to gather vnder h̄ protecciō of his wynges and how often like a louing hen, he cloc keth home vnto him, euen those chickens of hys, ȳ wylfully walke abrode in to h̄ kites daūger, & wyl not come at his cloyng, but euer the more he cloyketh for thē, the farther they go from hym. And therfoze cā we not dout if we will folow him, & with saythful hope come runne to hym, but ȳ he thal in al matter of tentacion, take vs nere vnto hym, & set vs eue vnder hys wyng. And than are we safe, if we wil tary ther. For agaynst our will can ther no power pul vs thēce: noz hurt our soules ther. *Pone me (saith the prophet) iuxta te, et cuiusuis manus pugnet contra me.* Set me neare vnto the, & fight agaynst me whose hād ȳ wil. And to thew ȳ great safegard and surety that we thal haue whyle wee syt vnder hys heauenly fetters, the prophet sayth yet a great deale farther, *In lamento alarum tuarum exultabo.* That is to wit, that we thal not onely whē we syt by his swete syde vnder hys holpe wyng, syt in safegard but that we thal also vnder the couering of hys heauenly wynges, with great exultacion reioyce.

Df. liii. kindes of tentaciōs, & therein both the partyes of that kinde of tribulacion that men willingly suffer, touchē in the two verses of the psalter.

The. xli. Chapter.

In the two next verses following, the prophet by testy cōprehendeth. liii. kindes of temptacions, & therein al the tribulaciō that we thal now speake of, & also some part o. that whych we haue spoken of befoze. And therfoze I shall peradventure (except any farther thing sal in our way) with treating of those two verses, finally and endral our matter.

The prophet saith in the. xc. psalme: *Scuto circūdabit te: veritas eius, nō timēbis a timore nocturno, a sagitta volāte in die, a negotio. perambulāte in tenebris, ab incursu a demonio meridiano.* the truth of God thal compasse the aboute wyth a paunce, ȳ thalt not be a feard of h̄ nightes feare, noz of the arrow flying in the day, noz of the busynes walking about in the darknes, noz of the incurssiō or inuacion of the dyuel in the myd day.

If ȳ Colyn in these wordes, the truth of God thal compasse thee aboute wyth **J. J. ii. a pa**

Psal. 90. Gods feathers

Et sub pennis eius sperabis. Thyne hope thalbe vnder hys feathers.

That is to witte, for the god hope thou hast in his helpe, he wil take thee so neare hym into hys proteccion, ȳ as the henne to keepe her yong chickens fro the kite, nestleth thē together vnder her own wynges, so fro the diuels clawes, the rauinous kyte of thys darke age, wil the God of heauen gather the saythfull trusting folk nere vnto hys own sides, & set thē in surety very wel & warme, vnder ȳ couering of hys heauenly wynges.

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A proper summe

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Math. 23.

And of thys defence & proteccion, our sauour spake himself vnto h̄ Jewes (as mentacion is made in the. xliii. chapter of S. Mathew) to whō he sayd in thys wise: *Hierusalem, Hierusalem que occidis prophetas, et lapidas eos qui ad te missi sunt, quoties volui congregare te, quem admodum gallina congregat pullos suos sub alas suas, et noluisse.* That is to say: Hierusalem wh̄erusalem, ȳ killest the prophetes, & stonest vnto death thē that are set vnto the, how oftē wold I haue gathered the together, as the henne gathereth her chyckens vnder

Math. 23.

Job. 17.

Psalm. 90.

Psalm. 90.

A paupce, the prophete for the comforte of every god man, in al temptacion & in al tribulacion, byside those other things that he sayd befoze, & the holders of god should shadow the, & that also thei should sit vnder his wyng, here saith he farther that the truth of God shal compasse thee wyth a paucice. That is to wyte, & as god hath saythfully promysed to protect and defend those that saythfully wyl dwell in the trust of hys helpe, so wyl he truely performe it. And thou that such one art, wyl the truth of his promise defend, not with a litle round bukler, that scant can coner the head, but with a long large paucice & couereth al a long the body, made (as holy S. Bernard sayth) brode aboue with the godhead, & narrow byneath with the manhod, so that thys paucice is oure sauour Christ hymselfe. And yet is not thys paucice lyke other paupces of thys world, whych are not made but in suche wyse, as while it defendeth one part, the mā may be wounded vpon an other. But thys paucice is such, that as the prophete sayth, it shal round about enclose & compasse thee, so that thyn enemy shal hurt thy soule on no syde. For (cuto. saith he) *circomdabit te veritas eius*, wyth a paucice that his truth enuyrō & cōpasse the round about.

C And then cōtinently folowing, to the tent that we should se that it is not with oute necessite, that the paupce of God should compasse vs about vppon euery syde, he sheweth in what wyse we be by the dyuel wyth traynes & assautes, bi. 4. kyndes of tentacions & tribulacions enuironed vpo euery side, against al which compasse of tēptacions & tribulacions, that round compassing paupce of Gods truth, shal in suche wyse defende vs and keepe vs safe, that we shal nedde nō dzead none of them al.

D The fyrst kynde of the. iiii. tētations.

The. iiii. chapitre.

First he saith: *non timetis a timore nocturno*, thou shalt not be a feard of the feare of the nyght. By the nyghte is ther in scripture somtyme vnderstanden tribulacion, as appeareth in the. 34. chapitre of Job: *nouit enim deus opera eorum, idcirco inducet noctem*. God hath knowne the woorkes of the, and therfoze shal he bying night vpon them, that is to wit tribulacion for thei wickednes. And well you wot that the nyght is of the nature self, dyscomfozable & ful of feare. And therfoze by the nyghtes feare, here I vnderstand the tribulacion, by whych the dy-

uel thozow the sufferance of God, ether by hymselfe or other that are hys instruments, tempteth god folk to impacete, as he dyd Job. But he that (as the pphet sayth) dwelleth & continueth saythfully in the hope of Gods helpe, shal so be clipped in on ouery syde wyth the shield or paucice of God, that he shal haue no nedde to be a feard of such tribulacion, that is here called the nyghtes feare. And it may be also conueniently called the nyghtes feare, for two causes: The one, for that many tymes the cause of hys tribulacion is vnto hym that suffreth dark & vnknewen, and therin varyeth it & differeth fro that tribulacion, by whych the diuel tēpteth a man wyth open syght & assaut, for a knowen god thynng fro whych he wold withdraw hym, or for some knowen euil thynng, in to whych he wold dypue hym, by force of such perlecucion.

A nother cause for whych it is called the nyghtes feare, maye be, for that that the nyght is so far out of cozage, and naturally so casteth folk in feare, that of euery thynng whcrof they perceiue euery maner dzead, theye ferasi doubleth their feare, & maketh them often wene that it were much wurffe, then in dcede it is.

The prophete sayth in the psalter: *Posuisti tenebras, et facta est nox, in ipsa pertransibunt omnes bestie sylue, catuli leonum ruzientes quereutes a deo escam sibi*: Thou halt god Lord set the darknes and made was the nyght, & in the nyghte walken all the beastes of the woods, the whelps of the Lyons rozyng & callynge vnto God for theye meate.

Now though that the Lyons whelpes walke about rozyng in the nyght, & seke for theye pray, yet can they not get suche meate as they woulde al way, but must hold them self cōtent wyth suche as God suffreth to fal in theye way. And though they be not ware therof, yet of God they aske it, & of hym they haue it. And thys may be comfozt to al good men in theye nyghtes feare, in theye darke tribulacion that though they fall into the claws or al that they can do, not passe beyond the body: which is but as the garment of the soule. For the soule it self, whych is the substance of the man, is so surely seled in round about with the shield or paucice of God, that as long as he wyl abyde saythfully in adiutorio altissimi, in the hope of Gods helpe, the Lyons whelpes shal not be able to hurt it. For the great lion him self, could neuer be suffered to go farther in the tribulacion of Job, then God fro
tyme

Bernard. super
Mat. 90.
Christe is
gods paucice.

The nyghtes
feare.
Job. 34.

Psal. 102.

Comfozte as
gaphthe the
nyghtes feare.

Job. 1.