

A uenous extortioner in to a wolfe, the
 false deceiuer in to a fore, y mocking ge-
 ster in to an ape: fro which bestly shap
 maie we neuer be restozed to our owne
 likenes agayn, vnto the tyme we haue
 cast by agayne the drinke of the bodely
 affections, by which we were in to these
 figures enchauted. When there cometh
 somtyme a most rouse best to the town,
 we renne, and are glad to paie some mo-
 ney to haue a sight therof: but I feare, if
 me would loks vpo them self aduiscdly:
 thei shoulde see a moze monstrouse best
 nerer hoine: for thei shoulde perceiue the
 self by y wretched inclinacion to diuers
 bestly passions, chaüged in their soule,
 not in to y shap of one, but of many be-
 stes, that is to saie of al them whose brut-
 tish appetites thei follow. Let vs then
 beware, as Picus couelleth vs, that we
 be not dronken in the cuppes of Circe,
 that is to saie in the sensual affections
 of the flesh, lest we defoyme the image of
 God in our sowles, after whose image
 we be made, & make our self woze then
 idolatres. For if he be odious to God,
 which turneth the image of a beast into
 god: how much is he moze odious, which
 turneth the image of God in to a best?

very fatoc

15

C John Picus Erie of Mirandula to John
 Francis his neww by his brother,
 helth in hum that is very helth.



W hat thou hast had many euill
 occasiõs after thy departing,
 which trouble the, and stande
 agaynst y vertuouse purpose
 that thou hast taken: there is
 no cause my sone, why thou holdest ei-
 ther merueil therof, be sozy therfoze, or
 drede it. But rather how great a won-
 der were this, if only to the among mozt
 tal men the waie laie open to heauen w-
 out swette, as though that now at erst,
 the disceitfull wo:ld, and the cursed de-
 uill failed: and as though thou were not
 yet in the flesh which coueteth agaynst y
 spirit: & which fals flesh (but if we watch
 & loks wel to our self) shal make vs dröke
 in the cuppes of Circes, & so defoyme vs
 in to monstrouse shapes of brutish and
 vncreasonable beastes. Remembre also,
 that of this euill occasiõs, y holy apostle
 saint James saith, thou hast cause to be
 glad, wryting in this wise: *Gaudete fratres
 quando in tentationes varias incideritis.* Be glad
 (saith he) my brethren, whā ye fall in di-
 uerle tēptaciõs, & not causels. For what
 hope is there of glorie, if ther be none

Calas. 7.

146.1.

hope of victozie? or what place is there
 for victozie, where ther is no bataill: he
 his called to y crowne & triuphe, which
 is poked to the cõflict, & namcly to that
 cõflict, i which no mā maie be ouercome
 agaynst his will: and in which we neede
 none other strength to vāquish, but that
 we list our selfe to vāquish. Very happy
 is a chrissten man, sith that the victozie
 is both put in his owne frewill, and the
 reward of y victozie shal be farre great-
 ter then we can either hope or wishe.
 Tell me, I prate y my most deare sonne,
 if ther be ought in this life of all those
 thinges, the delite wherof so bereth and
 toseth these earthly myndes. Is ther (I
 saie) any of those trifles, in the getting
 of whiche a man must not suffre many
 labours, many displeasures, and many
 miseries or he get it? The marchaüt thi-
 keth him selfe well serued, if after .x. ye-
 res sailing, after a .y. incomoditēs, af-
 ter a .y. teopardies of his life, he maie
 at last haue a litle the moze gathered to-
 gether. Of the court and seruice of this
 wo:ld, ther is nothing that I neede to
 wryte vnto the: the wretchednes wherof
 the experiece it self hath taught the, and
 daily teacheth. In obtaining the fauour
 of the princes, in purchasing the frend-
 ship of the company, in ambiciouse la-
 bour for offices, and honours, what an
 heape of heuines ther is. How great an-
 gais, how much besynes and trouble,
 I maie rather lerne of y then teache the:
 whiche holding my self cõtent with my
 bokes and rest, of a childe haue lerned
 to liue within my degree, and as much
 as I maie dwelling w my self, nothing
 out of my selfe labour for, or longe for.

In the cõflicte
 agaynst tēpta-
 cion no mā is
 ouercome a-
 gainst his will

If
 Pleasure
 in this life is
 gotten with-
 out paine.

The wret-
 chednesse of
 the court.

How then these erthly thinges, slip-
 per, vncertaine vile, and commune also
 to vs and brute bestes, sweting and pä-
 ting we shall vnneth obtayn: and loks
 we then to heuently thinges, and godly
 (whiche neither eye hath iene, noz eare
 hath heard, noz hert hath thought) to be
 drawen slumbring and sleeping magrey
 our teth: as though neither God might
 reigne, noz those heuently citezens lyue
 without vs? Certainly, if this wo:ldly
 felicitie were gotten to vs with idelnes
 and ease: than might some man, y thin-
 keth fro labour, rather chose to serue the
 wo:ld, then god. But now if we be soz
 labozed in the waie of sinne, as much as
 in the waie of God, & much moze wher-
 of the damned wretches criue out, *Luz.
 si sumus in via iniquitatis.* We be wried
 in the waie of wikednes) then must it
 nedes

Paine ought
 to be take ra-
 ther for hea-
 uenly then
 earthy thigs.

1. Corin. 2.

The waie of
 synne woze
 paynetfull thā
 the waie of
 vertue.

Sap. 5.

A needes be a point of extreme madnes, if we had not leuer labour there where we go from labour to rewarde, then where we go fro labour to paine. I passe ouer, how great peace and felicitie it is to the mynd, whan a man hath nothing, that grudgeth his consciēce, noꝛ is not appaled with the secrete touch of any priuite crime. This pleasure vndoubtedly farre excelleth all that pleasures that in this life maie be obtained oꝛ desired. What thing is ther to be desired among the delites of this woꝛld, which in the seeking wery vs, in the hauing blindeth vs, in the lesing peineth vs: Douteſt thou, my souke, whether y^e mindes of wicked men be vered oꝛ not with continuall thought & torment: it is the woꝛde of god, which neither maie deceiue noꝛ be deceiued.

Cor impij quasi mare feruens, quod quiescere non potest. The wicked mans heart is like a stormy sea, that maie not rest. Ther is to him nothing sure, nothing peasa- ble, but all thing feareful, all thing sorrowful, al thing deadly. Shall we then enuie these men? shall we folow them: & foꝛgetting our owne contrey, heuen, and our owne heuently father, where we were fre boꝛne: shall we wilfully make our self their bondemen: and with them wretchedly liuing, more wretchedly die, and at the last most wretchedly in euerlasting fire be punished: O the dark myndes of men. O the blinde hertes, who seeth not more clere thā light, that al these thinges be (as thei saie) trewer than truth it self: and yet do we not that y^e we knowe is to be done. In vaine we wold pluck out fote out of the clate, but we stich still. There shal come to the my sonne, dout it not (in these places namely where thou art conuersant) innumerable impedimentes euery houre: which might feare the from the purpose of god and vertuouse liuing, and (but if thou be ware) shall throw the down head- ling. But among all thinges, the very deadly pest ilēce is this: to be couersant daie and night among them, whose life is not only on euery side an allectiue to synne: but ouer that all set in the erpu- gnation of vertue, vnder their capitain the deuill, vnder the banaitre of death, vnder the stipende of hell, fighting a- gainst heauen, against our lord god, & against his Christ. But crie y^e therfoze w the pphete: *Diripamus vincula corū, & proiciamus a nobis iugū ipsorum.* Let vs breake the bādes of the, & let vs cast of y^e yoke of the. These be they, whō (as the glorious Apostle S.

Paule sayeth) Our lord hath deliuered into the passions of rebuke, and to a re- prouable sense, to dooe those thinges, y^e are not conuenient, full of all iniquitie, full of enuie, manslaughter, contenciō, gyle, and malice, backbiters, odious to god, contumelious, proude, stately, ty- ders of euill thinges, foolish, dissolute, without affection, without couenaunt, without mercy, which whan they dayly see the iustice of God, yet vnder stand they not, that such as these thinges com- mitte are woꝛthy death, not onely they that do such thinges: but also they, which cōset to the doing. Wherefoze my child, goe thou neuer about to please them, whō vertue displeaseth, but euermoze let these woꝛdes of y^e apostle be before thine elen. *Oportet magis deo placere quam hominibus:* we must rather please God then men. And remember these woꝛdes of Sainct Paule also. *si hominibus placere, seruus Christi non essem.* If I shoulde please men, I were not Christs seruauit. Let entre in to thine hert an holy pryde, and haue vnsdayne to take them foꝛ maisters of thy liuyng, whiche haue moꝛe neede to take thee toꝛ a maister of theirs. It wer farre moꝛe seeming that they shoulde be the by good liuing begin to be men, then thou shouldest with them by the leauing of thy god purpose, shamefully begin to bee a beaſt. There holdeth me sometyme by almighty god, as it wer eue a swone, and an insensibilitie soꝛ woonder, when I begin in my self, I wot neuer whether I shall say, to remember, oꝛ to foꝛgiue, to inernaple oꝛ to bewaile the appetites of men: oꝛ if I shall moꝛe playnly speake: y^e very madnesse. foꝛ it is breuelve a great madnesse not to beleue the gospel, whose trouth the blood of martyrs cryeth, the voice of Apostles sowreth, myꝛacles pro- ueth, reason confyrmeth, the world testif- yeth, the elementes speaketh, deuilles confesse. But a farre greater madnesse is it, if thou dout not, but that the gospel is true: to liue then, as though thou dou- test not, but that it wer fals. foꝛ if these woꝛdes of the gospell be true, that it is verve harde foꝛ a fyche man to enter the kingdome of heauen: why doe we dayly then gape after the heaping vp of riches? And if this be true, that we shoulde seeke foꝛ the gloꝛy and praise, not that cometh of men, but that cometh of god: why doe we then euer hang vpon the iudgement and opinton of me, and no man recketh whether god like hym oꝛ not? And if we surely beleue that once the tyme shall come,

Rom. 1.

Spiritual pleasure.

The minde of the wicked is never quiete.

Eccl. 5.7.

F

Act. 5.

Gal. 1.

A holy pryde.

G

The truth of the gospell.

H

An extreme madnesse.

Part. 10.

Jo. 12.

Gal. 15.

With company.

Mat. 2.

A come, in which our lord shall say: Come ye cursed people into euerlasting fyre. And agayn: Come ye my blessed children, possesse ye the kingdome that hath been prepared for you from the fowring of the world. Why is there nothig the that we lesse feare then hell: or that we lesse hope for then the kingdom of god? What shall we say elles, but that there be many christen men in name, but fewe in dede. But thou my sonne, enforce thy selfe to enter by the streyght gate that leadeth to heauen, and take no hede what thing many men do, but what thing the very lawe of nature, what thing verpe reason, what thing our lord himself sheweth thee to be done. For neither thy glozy shall be lesse if thou be happy with fewe, nor thy pain more easie, if thou be wretched with many. Thou shalt haue. ii. specially effectuall remedies agaynst the world and the deuill: with which two, as with. ii. win- ges, thou shalt out of this vale of misery be lift vp into heauen: that is to say, almes dede, and prayer. What may we do without the helpe of god: or how shall he helpe vs if he be not called vpon? But ouer that certainly he shall not heare the when thou callest on hym, if thou heare not first the poore man, when he calleth vpon thee. And verely it is accoꝝdyng, that god should despyse thee being a mā, whan thou being a man despysest a mā. For it is wꝝtten: In what measure that ye mete, it shall be mette you agayn. And in an other place of the gospel it is sayd: blessed be merciful men, for they shall get mercy: whā I stire thee to prayer, I stire thee not to the prayer that standeth in many woꝝdes, but to that prayer, which in the secret chamber of the mynd, in y priuite closet of y soule, with very affect speaketh to god: & in the most lightsome darkenes of contemplacion, not onely presenteth the mynd to the father: but also vnieth it with hym by vnspeakeable wayes, whiche onely they knowe that haue allayed. For I care not howe long or howe short thy prayer be: but howe effectually, howe ardent, and rather interrupted and broke betwene with sighes, then drawen on length with a continuall rowe and nnumber of woꝝdes. If thou loue thyne health, if y desyre to be sure from the grūmes of the deuill, from the stozmes of this world, from that waye of thyne enemies: if thou long to be acceptable to god: if thou couet to be happy at the last: let no daie passe thee, but thou once at the lest wise, present thy selfe to

God by praier, and falling down befoze him flat to the ground with an humble affect of deuout minde, not from the extremite of thy lippes: but out of the inwardnes of thine hert crpe these woꝝdes of the prophete: *Delicta iuuentutis mee, & ignorantias meas ne memineris, sed secundum misericordiam tuam memero mei propter bonitatem tuam domine.* The offences of my youth, & myne ignorāces, remembre not god lord: but after thy mercy lord, for thy goodnes remembre me. What thou shalt in thy praier are of God: both the holy spirite whiche praieth for vs, & eke thyne owne necessitie shall euery houre put in thy mynd: & also what thou shalt praiē for, thou shalt finde mater enough in the reading of holy scripture, whiche that thou woldest nowe (setting poetes fables & trifles aside) take euer in thyne hande, I hertely praiē the. Thou maist do nothing more pleasaunt to God, nothig more profitable to thy self: then if thyne hande cease not daie nor night to turne & reade the volumes of holy scripture. Ther lieth prtuelly in them a certain heauenly strenght, quick and effectual, whiche with a meruelous power transformeth and chaūgeth the readers mynd into the loue of God, if they be cleue and lowly entreated. But I haue passed now the boundes of a letter, the mater drawing me forth, and the great loue that I haue had to the, both euer befoze, and specially syth that houre, in whiche I haue had first knowlage of thy most holy purpose. Now to make an ende with this one thing, I warne the (of which, whan we were last together, I often talked with the) that thou neuer forget these. ii. thinges: y both the sonne of God died for the, and that thou shalt also thy selfe die shortly, liue thou neuer so longe. With these twayn, as with two spures, that one of feare, that other of loue: spurre forth thine hoꝝs thoꝝow the short waie of this momentary lif, to the reward of eternall felicitie, sith we neither ought, nor maie prefer our self any other ende, than the endless frucion of the infinite goodnes both to soule and body, in euerlasting peace. Farewel, and feare God.

The mater or argument of the epistle of Pius to Andrew Cornueus.

This Andrew, a woꝝhipfull man, and an especiall frende of Pius, had by his letters genē him counseill to leaue the study of philosphie, as a thing, in whiche he thought he had

Mat. 25.

Many christen men in name, & fewe in dede. Math. 7.

Time & opportunity. ii. specially remembre agaynst the world & the deuill.

Math. 7.

Math. 5.

1 Peter.

The day with- out praier.

Psal. 34.

Reading of holy scripture

I haue spent tyme enough: and which, but if it were applied to v^s ble of some actual beelines, he iudged a thig vaine & vnprofitable. Wherfore he couleled Pic^o to surceace of study, & put hi self with some of the great princes of Italie, with who (as this Andrew said) he should be much more fruitfully occupied, then alway in the study and lernyng of philosophie.

Wo whom Picus answered, as in this present epistle appereth, where he saith these wordes. By this it shoulde folow, that it were either seruite, or at the lest wise not princely, to make the studie of philosophie other then mercenary: thus he meaneth. Mercenary we call all those thinges, whiche we doo for hire or rewarde. Then he maketh philosophie mercenary, & vseth it not as connyng, but as marchaundise, which studieth it not for pleasure of it self: or for v^s instructio of his minde in mozaill vertue: but to applie it to such thinges, where he maie great some lucre or worldly aduaütage.

Philosophie.

Mercenary.

Iohn Picus Erie of Mirandula to Andrew Cozneus greting.

Ye exhort me by your letters to the ciuile and actiue life, saying, that in vaine, & in maner to my rebuke and shame, haue I so löge studied in philosophie, but if I wolde at the last exercise that lernyng in v^s entreting of some profitable actes and outward beelines. Certainly my wel beloued Andrew, I had cast awaie bothe cost and labour of my studie, if I were so minded, that I coulde finde in my hert in this mater to assent vnto you, and folow your counsell. This is a very deadly & monstrous perswaciö, which hath entred the mindes of men, beleuing that the studies of philosophie are of estates and princes, either vtterly not to be touched: or at lest wise with extreme lippes to be sipped, and rather to the pompe and ostentation of their wit, then to the culture & profit of their myndes to be litle & easely tassed. The wordes of Ptoptolom^o thei holde vtterly for a sure decree, that philosophie is to be studied either neuer or not longe: but the sayinges of wise men thei repute for fables and very fables: that sure and stedfast felicitie standeth only in the godnes of the mynde, & that these outward thinges of the body or of fortune litle or nought perteine vnto vs. But here ye will saie to me thus: I am content ye studie, but I wolde haue you outwardly occupied also. And I desire you not so to embrace Martha, that

A monstrous persuasion touching the studie of philosophie.

Felicitie.

ye shoulde vtterly forsake Martha. None of them, and vse them both, as wel studie as worldly occupacion. Truly my wel beloued frende, in this point I gaine saie you not: thei that so do I finde no faulte in: nor I blame them not: but certainly it is not all one to saie we do well, if we do so: and to saie we do euill, but if we do so. This is farre out of the waie: to think that fro contemplantion to the actiue liuing, that is to saie, from the better to the worse is none errour to decline. And to thinke that it were shame to abide stil in the better, and not decline. Shall a man the be rebuked, because that he desireth & ensueth vertue only for it self: because he studieth the miseries of god: because he ensercheth the counsell of nature, because he vseth continually this pleasaüt case and rest, seking none outward thing, dispying all other thing: syth those thinges are able sufficiently to satisfie the desire of their folowers? By this rekenyng it is a thing either seruite, or at the lest wise not princely, to make the studie of wisdom other then mercenary. Who maie wel heare this, who maie suffre it? Certainly he neuer studied for wisdom, whiche he studied therfore, v^s i time to come ether he might not or wold not study therfore. This man rather exercised v^s study of marchaundise than of wisdom. He writ vnto me, v^s it is tyme for me now to put my selfe in howe should w^s some of v^s great princes of Italie: but I see wel, that as yet ye haue not knowe the opinion, v^s philosophers haue of them self: which (as Horace saith) repute the selfe kinges of kinges: thei loue libertie: thei can not beare the proude maners of estates: thei can not serue. Thei dwell with them selfe, and be content with the tranquillitie of their own mynde, thei suffise them selfe and more, thei seke nothing out of them selfe: the thinges that are had in honour among the common people: among them be not holden honozable. All that euer the voluptuose desire of men thirsteth for: or ambition seketh for: thei set at nought and despise. Which while it belögeth to all men: yet vndoubtedly it yteineth most properly to them, whom fortune hath so liberally fauored, that thei maie liue, not only well and plenteously, but also nobly. These great fortunes lift vp a man hie, and setteth him out to the shew: but ostentymes, as a fierce and a chittish horse, thei cast of their maister. Certainly alway thei greue and bere him, & rather

Contemplantion.

F

The studie of wisdom neuer to be omitted.

philosophers.

B

High estate.

The meane estate.

A rather teare him, then beare him. The golden mediocrity, the meane estate is to be desired, whiche shall beare vs as it were in handes more easly, which shall obey vs and not maister vs. Therefore abyding firmly in this opiniõ: set more by my litle houle, my study, the pleasure of my minde: then by all your kinges palacis, all your comune busines, all your glorie, all the aduantage that ye haue after, and all the fauour of the court. For I loke not for this frute of my study, & I maie therby hereafter be tolled in the stode & rombeling of your worldly businesse: but that I maie once bring forth the children that I trauaile on: that I maie geue out some booke of myne owne to the comon profit, whiche maie sum what fauour: if not of cunnynge, yet at the lest wise of wit and diligence. And because ye shall not think, that my trauaile and diligẽce in study is any thing remitted or slacke: I geue you knowlage, that after greate feruent labour, with much watch and infatigable trauaile, I haue learned both the Hebrew language, and the Chaldey: and now haue I set hand to ouercome the greate difficultie of the Araby tonge. These my dere frende be thinges: which do appertaine to a noble prince, I haue euer thought, and yet think. Fare ye well. Written at Paris the. xv. daie of October, the yere of grace. M. cccc. lxxxv.

The right frute of studie.

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The argument of the epistle following.

After that John Frauncis, the newlie of Picie, had (as it appeareth in the first epistle of Picus to him) begon a chaunge in his liuyng: it semeth by this letter, that the company of the court, where he was couersant diuerfly (as it is their vnmancly maner) descanted therof to his rebuke, as them thought: but as truth was vnto their owne. Some of the iudged it foly, some called it hypocritie, some scorned him, some sclaundered him. Of all whiche demeanour (as we maie of this epistle coniecture) he wrote vnto this erle Picus his vnckle, which in this letter conforteth and encozaget him, as it is in y course ther of euidẽt.

John Picus erle of Mirandula to Francis his newlie greating in our loyde.

Happy art thou my sonne, whan that our lord, not only geueth the grace well to line, but also that while thou liuest well, he geueth

the grace to beare euill wordes of euill people for thy liuyng well. Certainly, as great a praise as it is to be comended of them that are comendable: as great a comendacion it is, to be reprovod of the that are reprovable. Notwithstanding my sonne, I call the not therfore happy, because this false reprove is woorthifull and glozious vnto the, but for because that our lord Iesu Christ (which is not only trew, but also truely it selfe) affirmeth, y our rewarde shall be plentuous in heauen, when men speke euill to vs, and speake all euill against vs lying for meth, y our rewarde shall be plentuous in heauen, when men speke euill to vs, and speake all euill against vs lying for his name. This is an Apostles dignitie: to be reputed digne afoze God, to be defamed of wicked folk for his name. For we reade in the ghospell of Luke, that the apostles went ioyfull and glad from the counsell house of the Jewes, because God had accepted the as woorthy to suffer wronge and reziefe for his sake. Let vs therfore ioye and be glad, if we be woorthy so great woorthip befoze god, y his woorthip be shewed in our rebuke. And if we suffre of the world any thing that is greuous or better: let this swete voice of our lord be our consolacio: *si mundus vos odio habet, scitote, quia priorum me vobis habuit.* If the world (saith our lord) hate you: know ye, y it hated me befoze you. If the world the hated him, by whõ the world was made: we most vile & simple men, & woorthy (if we consider our wretched liuyng well) all shame and reprove: if folk backbite vs, and saie euill of vs: shall we so greuously take it, that lest thei should begin to do yuel: Let vs rather gladly receiue this euill wordes: and if we be not so happy to suffre for vertue and truely, as the olde saintes suffred beatings, bynding, prison, swordes, and death. Let vs think at the lest wise, we be wel serued, if we haue the grace to suffre chiding, detraction, and hatred of wicked men: lest that if all occasion of deseruing be taken awaye, ther be left vs none hope of rewarde. If men for thy god liuyng praise the: thy vertu certainly, in y it is vertue, maketh the like vnto Christ: but in that it is praised, it maketh the unlike him: whiche for the rewarde of his vertue receiued the opprobriouse death of the crosse: for which (as the Apostle saith) God hath exalted him, and geuen him a name, that is aboue all names. More desirefull is it than to be comdemned of the world, and exalted of God, then to be exalted of the world and

It is a comendacion to be reprovod of the reprovable.

Mat. 5. An apostles dignitie.

Act. 5.

John. 15.

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Phu. 1.

con

A condēned of god. The worlde condēneth to life, God er alteth to glozy: the worlde er alteth to a fall: God condēneth to the fire of hell. Finally, if the worlde fauore vpon the: vnneth it maie be but that thy vertue (which all list vpwarde shoulde haue god alone to please) shal somewhat vnto the blandishing of the worlde, & fauoure of h̄ people icline. And so though it lese nothing of h̄ itegritie of our p̄fection, yet it leleth of the rewarde: which rewarde while it beginneth to be paide i the worlde, where all thig is litle, it shal be lesse in heaue, wher al thing is great.

Happy rebukes.

Happy rebukes, which make vs sure, that neither h̄ floure of our vertue shal wether w̄ the pestilēt blast of vaiglozy, nor our eternall rewarde be ministred for the vaine promocion of a litle popular fame. Let vs, my sōne, loue these rebukes, & onely of h̄ ignominie & reprose of our lozdes crosse. Let vs like faithful seruātes, w̄ an holy ābicion be proude.

1 Cor. 1.

We (saith saint Paule) preche Ch�ist crucified, which is vnto the Iewes despite, vnto the Gētiles folp, vnto vs the vertue and wisdomē of god. The wisdomē of this worlde is foolishenes afoze God, and the folp of Ch�isse is that, by whiche he hath ouercome the wisdomē of the worlde, by whiche it hath pleased god to make his beleuing people safe. If that h̄ doubt not, but that thei be madde, which backbite thy vertue: whiche the ch�isten lyting, that is very wisdomē reputeth for madnes: consider than how much were thy madnes: if thou shouldest for the iudgement of madde men swarue from the good institucion of thy life, namely sith al error is with amendment to be taken awafe, and not with imitacion and folowing to be encreased. Let them therfore nighe, let them batoll, let them barke, goe thou holdely forth thy iourney, as thou hast begōne, and of the wickednes and misery consider how much thy selfe art beholden to God, whiche hath illumined the sytting in the shadow of death, and translating the out of the company of them (which like dōken mē without a guide wandze hether and thether in obscure darkenes) hath associate the to the children of light. Let that same swete voice of our lozd alway solone in thine eares:

Mat. 8.

Weaie be thei that ipe not to god.

Sine mortuos sepelire mortuos suos, tu me sequere.
Let dead men alone with dead men, folow thou me. Dead be thei, that liue not to god, and in the space of this tēpōz all death laboriously purchase them

self eternall death. Of whō if thou aske wherto thei dzab, wherto thei referre their studies, their warkes, & their belines, and finally what ende thei haue appointed the self, in the adopcion wherof thei shoulde be happy, either thei shal haue vtrerly nothing to answer, or thei shal bzing forth wordes repugnant in them selfe, & contrary eche to other like the rauing of bethlem people. For thei wot neuer them selfe, what thei do, but like them that swyme in swifte floodes, thei be bozne forth with the violence of euil custome, as it wer with h̄ boytous course of the skreme. And their wickednes blinding them on this side: and the deuil pricking them forthwarde on that side: thei renne forth hedling in to all mischiefe, as blinde guides of blinde men, til that death set on them vnware, and till that it be saide vnto them, that Ch�ist saith in the ghozpell: My frende, this night the deuils shal take thy soule from the: these godes the that thou hast gathered, whole shall thei be? Then shal thei enuie the, whom thei dispised. The shal thei comēde the, h̄ thei mocked, the shal thei coueit to ensue them in liuing, whan thei mate not, whom whan they might haue ensued, thei pursued. Stop therfore thine eares my most dere son, & what so euer mē say of the, what so euer men think on the, accōpt it for nothing: but regarde only the iudgement of god, which shal yeld euery mā after his owne warkes, when he shal shew him self frō heauen with the aungels of his vertue, in flame of fire, doing vengeance vpon them that haue not knowen God, nor obeted his ghozpell, which (as the apostle saith) shal suffre in death eternal payne, from the face of our lozde, and from the glozie of his vertue, whan he shal come to be glorified of his saines, and to be made meruailous in al them that haue beleued. It is w̄ritten. *Nolite timere, qui corpus possunt occidere, sed qui animam potest mittere in gehēnā.*

Euil custome.

Luke. 17.

Wat. 10.
Luc. 12.

Feare not the (saith our lozde) that maie slay h̄ body: but feare him that may cast the soule in to hell. How much lesse the be thei to be feared: h̄ maie neither hurt soule nor body, which if thei now backbite the liuing vertuously, thei shal doe the same neuerthelesse if (vertue for saken) thou were ouerwhelmed w̄ vice, nor for that vice displeaseth them, but for that h̄ vice of backbiting alway pleaseth the: see if thou loue thine helth, flee as farre as thou mayest their cōpany, & retournyng to thy selfe, ostentimes secretly

A cretely praye vnto the most benigne father of heauen, cryng with the prophet
Ad te domine leuau i animam meam, deus meus in te confido non erubescam, etiam si irredeant me inimici mei, etenim inuersi qui sperant in te, non confundentur, Confundantur iniqui agentes superuacue, vias tuas domine demonstra mihi et semitas tuas edoce me. Dirige me in veritate tua et doce me quia tu es deus saluator meus, et in te sperabo tota die; that is to saye. To the lord I lyfte vpp my soule, in thee I truste, I shall not be ashamed, & though myne enemies mocke me. Certainly all they that truste in thee, shall not bee ashamed, Let them be ashamed & wooske wickednesse in bayne. Thy wayes good lord shewe me, and thy pathes teache me, directe me in thy trueth, and teache me, for thou art god my sauour, in thee shall I truste all the day. Remember also my sonne, that the death lieth at hand. Remember that all the tyme of oure life is but a momēt, and yet lesse than a moment. Remember howe cursed oure old enemy is: whiche offereth vs the kyngdome of this woorld, that he might bereue vs the kyngdome of heauen, howe false the fleshy pleasures: whiche therefore embrace vs, that they might strangle vs. Howe disceitfull these woorldly honoures: whiche therefore lyfte vs vp: that they might throw vs downe. How deadly these richesses: whiche the more they fede vs: the more they poison vs. How thozte, howe vncertain, how shadowe like, false imaginary it is, that all these thynges together may byng vs, & though they flowe to vs, as we woulde wishe them. Remember again how grete thynges bee promised and prepared for them, whiche despiting these presente thynges desire and lōg for that country whose kyng is the Godhead, whose law is charitie, whose measure is eternite. Occupie thy mynde with these meditations, and suche other that maye waken thee when thou slepest. Kindle thee when thou warest colde, confirme thee when thou waucrest, and exhibite thy whinges of the loue of God, whyle thou labourest to heauenwarde, that whan thou comest home to vs (which with greate desire we looke for) we maye see not onely him that we coueyt, but also suche a manner one, as we coueyt. Fare well and loue God, whome of olde thou haste ben gonneto feare. At fferare the seconde daye of Iuly, the yeare of oure redemption. ¶. C. C. C. C. L. M. M. M. M. M. M.

Cal. 24

Our lyfe is lode then a moment.
 The deuill.
 The woorld.
 The fleshy.

Honour.
 Riches.

H

The interpretacion of John Bicuss vpon this psalme *Conserua me domine,*



Conserua me domine, quoniam speravi in te.

C *Dixi domino deus meus es tu, quoniam bonorum meorum non eges. Sanctis qui sunt in terra eius mirificauit voluntates suas. Multiplicate sunt infirmitates eorum postea accelerauerunt. Non congregabo conuenticulus eorum de sanguinibus, nec memor ero nominum eorum per labia mea. Dominus pars hereditatis mee, et calicis mei tu es qui restitues hereditatem meam mihi. Funes ceciderunt mihi in preclaris, etenim hereditas mea preclara est mihi. Benedicam dominum qui tribuit mihi intellectum, insuper et usque ad noctem increpauerunt me renes mei. Providebam dominum in conspectu meo semper, quoniam a dextris est mihi, ne commouear. Propter hoc letatum est cor meum et exultauit lingua mea, insuper et caro mea requiescet in spe. Quonia non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem. Notas mihi fecisti vias vite, ad implebis me leticia cum vultu tuo, delectationes in dextera tua usque in finem. Conserua me domine; kepe me good lord. If any perfite manne looke vppon his owne estate, there is one peryll therein, that is to wytte, lest he ware pzoowde of his vertue, and therefore Dauid, speaking in the parson of a ryghtuous manne of hys estate, beginneth with these woordes. *Conserua me domine.* That is to saye, kepe me good lord, whiche woorde kepe me: if it bee well considered, taketh awaie al occasion of pryde. For hee that is hable of himselfe anye thyng to gear: is hable of himselfe that same thyng to kepe. He that asketh then of God to be kept in the state of vertue, signifieth in that asking that from the begynnyng he gote not by vertue by himselfe. He then, whiche remembereth that he attayned his vertue: not by his owne power, but by the power of God, may not be pzoowde therof, but rather humbled befoze God, after those woordes of thapostle. *Quid habes, quod non accepisti?* What haste thou, that thou haste not recepued: and if thou haste receiued it: why arte thou pzoowde therof, as though thou haddest not receiued it. Two woordes then be there, which we shoulde ener haue in oure mouthe that one, *Miserere mei deus:* haue mercye on mee Lord, whan we remember oure vyce, that other. *Conserua me deus,* kepe mee good Lord, whan we remember our vertue. *Quoniam speravi in te.* For I haue trusted in thee. This one thyng is it, that maketh vs obtayne of God oure petition, that is to wytte, whan we haue a full hope and truste, that we shall speede. And yf we obserue these two thynges in oure requestes, that is to wytte, that we require nothyng, but that whiche is good to be obserued in prayer.*

Cal. 16

1. Cor. 4

Two thynges
 good to be
 obserued
 in prayer
 with

With a sure hope that God shal here vs,
our prayrs shal neuer be boide, where
foze whā we misse the effect of our peti-
cion, either it is foze that we aske suche
thing as is notous vnto vs (foze as chryst
sayeth) we wote neuer what we aske.

Iohn. 14.

And Iesus said: whatsoeuer ye shal ask
in my name, it shal be geuen you. This
name Iesus signifieth a sauioure, and
therefoze there is nothinge asked in the
name of Iesus, but that is wholesome &
helpyng to the saluacion of the asker, oze
els god heareth not our prayer, because
that though the thing that we require be

good, yet we aske it not wel. Foze we ask
it with little hope. And he that asketh
doubtingly, asketh coldly. And therfoze
saint James biddeth vs ask in faith no
thyng doubting. *Dixi domino deus meus es tu:*

Psalme . 117.

I haue saide to our Lorde, my God arte
thou. After that he hath warded and fe-
ced himselfe againste pryde, he describeth
in these woordes his estate: All þe estate
of a righteous manne standeth in these
woordes. *Dixi domino deus meus es tu,* I haue
sayde to our Lorde, my God arte thou.

Whiche woordes though thei seme com-
mune to all folk, yet are there very few
that maye saie them truely. That thing
a manne taketh foze his god, that hee ta-
keth foze his chiefe good. And that thing
taketh he foze his chief good, which only
hadd, though all other thinges lack, he
thinketh himselfe happye, and whyche
only lacking, though he haue al other
thinges, he thinketh himselfe unhappi. The

God.

negard the saith to his money. *Deus meus es
tu,* my god arte thou. Foze though hono-
raile, and health and strenght & frendes
so he haue money, he thinketh hymselfe
well. And if he haue al those thynges, &
we haue spoken of, if money fayle, hee
thinketh hymselfe unhappye. The glo-
riou saith vnto his fleshye lust, the am-
bicious manne sayeth to his bainglozy,

The ruggard
god, is money,

The gluttons
god, is fleshye
lust,

The ambi-
ous mans god
is bainglozy

my god arte thou. See than how few
maye truely saie these woordes. I haue
sayde to oure Lorde, my God arte thou.

Foze ionelye he maye truely saie it,
whiche is content with God alone: so
that if there were offered him al þe king-
domes of the woelde, and all the good
that is in earth, and all the good that is
in heauen, he woude not once offende
God to haue them all. In these woordes
than, I haue sayde to our Lorde, my god
arte thou, standeth al the state of a righ-
teous manne: *Quoniam bonorum meorum non es
ges.* Foze thou haste no nede of my good.
In these woordes he sheweth the cause

why hee sayeth onelye to oure Lorde,
Deus meus es tu, my God art thou: the cause
is foze that onelye oure Lorde hath no
nede of our good. There is no creature
but that it needeth other creatures, and
thoughe thei bee of lesse perfeccion than
it selfe, as philosphers and diuines pro-
uen: foze if these moze imperfecte crea-
tures were not, the other that are moze
perfecte coude not bee. Foze if any parte
of the whole vniuersitye of creatures
were destroyed and fallen to noughte,
all the whole were subuerted. Foze cer-
tainely one parte of that vniuersitie per-
rityng, ail parties perithe, and al crea-
tures be partes of that vniuersitie, of
whiche vniuersitie God is no part, but
he is the begynnyng, nothing therupon
dependyng. Foze nothing truely wanne
he by the creation of this woelde, noze
nothing shoulde he lese, if the woelde were
admirate and turned to nought again.
Than onely god is he, whiche hath no
nede of our good. Well ought we cer-
tainely to be ashamed to take such thing
foze god, as hath nede of vs. And suche is
cuery creature. Discouer we shoulde
not accepte foze god, that is to say, foze the
chiefe goodnes, but onely that thyng
whiche is the moze souerayne goodnes
of all thynges, and that is not the good-
nes of any creature. Onely therfoze to
our Lorde ought we to saye, my god art
thou. *Sancius qui sunt in terra eius mirificauit volumas
tes suas.* To his saintes that are in þe land
of him, he hath made marueilous mys-
willes. After god shoulde we speciallye
loue them, whiche are nereff to god vnto
god, as be the holy angels and blessed
saintes, that are in their countrey of
heanen. Therfoze after that he had sayd
to our lord, my god arte thou, he addeth
thereunto, that our lord hath made mer-
ueylous his willes, þe is to saye he hath
made marueilous his loues and his de-
syzes towarde his saintes that are in
the lande of hym, that is to witte, in the
countrey of heauen, whiche is called þe
lande of god, and the land of liuyng pro-
ple. And berely if we inwardly consider
howe great is the felicitye of that coun-
trei, and howe muche is the myserye of
this woelde, howe great is the goodnes
and charitte of those blessed citefeyns:
we shall continually desire to be hence,
that we were there. These thynges, and
suche other, whan we remember, wee
shoulde euer moze take hede: that our me-
ditacions be not vnfrutfull, but that of
euery medtacion we shoulde all waies
purchase

Of euery me-
ditacio to pur-
chale a vertue

A purchase one vertue or other. As for example, by this meditation of the goodness of that heauenly country we should wynneth this vertue, that we should not onely strongly suffer death & patiently when our time cometh, or if it were putte vnto vs for the faith of Christ, but also we should willingly and gladly long therfore, desyring to be departed out of this vale of wretchednes, that we may raygne in that heauenly country with God and his holy sanctes, *Multiplacae sunt infirmitates eorū, postea accelerauerunt, tunc infirmitates beee multipliced*, and after they halsted. These wordes the prophete speke of wicked men. By infirmities he vnderstandeth Idolles, and so it is in the Hebrew text, For as good folk haue but one god whom they worship, so euil folke haue many goddes and ydols, for they haue many voluptuous pleasures many vaine desires, many diuers passions, whiche they serue: and wherfore see they many sundry pleasures, certainly for because they can find none, that can let their hearte at reste, and for that (as the prophete saith) wicked men walke about in a circuit or compasse, whereof there is none ende. Now after these wordes, their ydols be multiplied it foloweth. After they halsted, that is to say: after their ydols, after their passions and beastly desyres, they run furth headling vnauidedly, without any consideration. And in this be we taughte, & we should be as speedely runne to vertue, as they runne to vice, and that we should with no lesse diligence serue our Lorde God, than they serue theyr lord & deuil. The iust manne considering the estate of euil folke, determineth firmly with himselfe (as we should also) that utterly he will in no wise folowe them: & therfore he saith. *Non congregabo conuenticulum eorum, de sanguinibus, nec memor ero nominum eorum.* I shall not gather the congregacion of the from the bloode, nor I shall not remember their names, he sayth from & bloode both because ydolaters wer wont to gather & bloode of their sacrifice together, and ther about to do their ceremonies. And also for that all the life of euil men forsaken reason, whiche standeth all in the soule, and folowen sensualitie, that standeth all in the bloode. The prophete sayth, not onely that he will not gather their congregacion together from the bloode, that is to say, that he would doe no sacrifice to those ydols, but also & he would not remember theyr names, &

is to say, & he would not talke nor speake of & voluptuous delices, which are euil peoples gods, which we might yet lawfully do: the way vs by &: that a persite man should abstain not onely fro vnlawful pleasures, but also fro lawful. To chend & he may altogether hole haue his mind into heauenward, & the more purely inted vnto & contemplanon of heauely thynges. And forasmuch as som man would paradoxure think, & it wer foly for a man utterly to denyue himselfe fro al pleasures therfore & prophete addeth: *Dominus pars hereditatis mee.* Our lord is & part of mine inheritance, as though he would say: meruaile not though I forsake al thyng to the intent & I may haue & possession of god, in who al other thyngs also be possessed. This should be & voice of euery good christe man, *Dominus pars hereditatis mee.* God is the part of mine inheritance. For certainly we christen people, to who god is promised for an inheritance, ought to be ashamed to desire any thing beside him. But for & som man might bappelye repute it for a grete presumption, & a man should promise himselfe god for his inheritance: therfore the propheet putteth therto, *Tu es qui restitues hereditatem meam mihi.* Thou good lord art he, & shall restore mine inheritance vnto me. As though he would say & good lord my god I know well, that I am nothing in respect of thee, I wote well I am vnhable to ascende by myne own strenght so high, to haue thee in possession, but thou art he that shalt do a we me to thee by thy grace, thou art he that shalt geue thy selfe in possession vnto me. Let a righteous man than consider, how great a felicitie it is to haue god fall vnto him as his inheritance. It foloweth in the psalme. *Funes ceciderunt mihi in preclaris.* The cordes haue fallen to me nobly. The partes & lots of inheritances were of old time met oute & deuided by cordes or ropes. These woordes then the ropes or cordes haue fallen to me nobly, be as much to say, as the parte of lot of mine inheritance is noble. Wnt forasmuch as there be many men whiche though they be called to this great felicitie (as in dede all christen people are) yet they set litle therby, and often tymes change it for a small simple delvte. Therfore & prophete sayth sempyngly: *hereditas mea preclara est mihi.* Myne inheritance is noble to me. As though he would say, that as it is noble in it selfe, so it is noble to me, that is to say, I repute it noble, And all other thynges in respecte of it I repute

A perfect man should abstain not onely fro vnlawful pleasures, but also from lawful full.

wicked people worshipping many gods.

psalme II.

bloode.

Cordes or ropes.

b. ii. (as

As saint Paule saith) for doing, but for as much as to haue this lyght of vnderstanding, whereby a man may knowe this gift that is geuen him of god, to be the gift of god, therefore the prophete suppingly sayth, *Benedicam dominum, qui tribuit mihi intellectum*, that is to say, I shall blesse our lord, which hath geuen me vnderstanding: but in so muche as a man oftentimes entendeth after reason to serue god, and that notwithstanding yet sensualitee and the fleshy repugnery: than is a man perfit, whan that not his soule only, but also his fleshy draw forth to godward, after those wordes of the prophete in an other psalme. *Cor meum et caro mea exultauerunt in deum viuum*. That is to say,

Psalme. 63

By mynve & my fleshy both haue ioyed in to liuing god, and for this the pphete saith here iuyngly. *Et usque ad noctem increpauerunt me renes mei*. My reynes or kidneis,

Reynes,

hath chiden me vnto the night, that is to saye, My raynes, in which is wont to be the greatest inclination to concupiscence, not only now enclineth me not to sinne, but also chideth me, that is to say, withdraw me from synne vnto y night, that is to say, they so farforth withdraw me from synne, that willingly they afflict and paine my body. Afflictiō is in scripture oftentimes signified by the night, because it is the most discomfortable season. The suppingly the prophete sheweth what is the roote of this priuacion or taking awaye of fleshy concupiscence in a man, saying,

The night.

Conspicū meo. I prouided god alwaie before my sight. For if a mā had god alway before his eyes as a ruler of al his workes, and in all his workes shoulde neither seeke his owne lucre, his gloze, nor his owne pleasure, but only the pleasure of god, he shoulde shortly be perfect. And for as muche as he that so doth prospereth in all thing: therefore it foloweth. *Ipse est a dextris est mihi, ne commouear*. He is on my right hande, that I be not moued or troubled. Then the prophete declareth how greate is the felicitie of a iuste mā,

The meane how a manne maye soone come to perfection.

Dwhich shall be euerlastingly blessed both in body & in soule. And therefore he saith, *Letatum est cor meum*. My soule is glad, knowyng that after death, heauen is made redy for him. *Et caro mea requiescet in spe*. And my fleshy shall rest in hope, that is to say, that though it ioy not by and by, as in receyuing his glorious estate mediately after the death, yet it resteth in the sepulchre with this hope, that it shall arylse in the day of iudgemēt immortall

The fleshe to rest in hope what it is.

and thynnyng with his soule. And also the prophete moze expressely declareth in the versie folowing. For where he saide thus, *My soule is glad*, he addeth the cause, saying. *Quoniam non derelinques animam meam in inferno*. For thou shalt not leaue my soule in hell. Also wher the prophete saide, that his fleshy shuld rest in hope, he sheweth the cause, saying: *Nec dabis sanctum tuum videre corruptionem*. For thou shalt not suffre thy saint to see corruption, that is to saye, Thou shalt not suffre the fleshy of a good man to be corrupted. For that that was corruptible, shall arise incorruptible. And for as muche as Christ was the first, whiche entred paradise, & opened the life vnto vs, and was the first that rose againe, & the cause of our resurrectiō: therefore these wordes, that we haue spoken of the resurrectiō, bene principally vnderstanden of Christ, as saint Peter the apostle hath declared. And secondarily they may be vnderstande of vs, in that we be the members of Christ, which only neuer saue corruptiō. For his holy body was in his sepulchre nothing putrified. For asynuche then, as the waye of good iuyng bringeth vs to perpetuall life of soule and body. Therefore the prophete saith. *Notus mihi fecisti viam vite*. Thou hast made the wayes of life knowen vnto me: and because that all the felicitie of that standeth in the elect beholdyng and fruction of god, therefore it foloweth. *Adimplebit me letitias cum vultu tuo*. Thou shalt fill me full of gladnes with thy chere, and for y our felicitie shall be euerlastyng: therefore he saith, *Delectationes in dextera tua usque in finem*. Delectation and ioye shall be on thy right hand for ever: He saith on thy right hande, because that our felicitie is fulfilled in the visiō and fructiō of the humanitie of Christ,

which sitteth in heauē on the right hand of his fathers maiesty, after the wordes of saint Iohn. *Hec est tota merces, ut videamus deum, quem misisti in sum Christum*. This is al our rewarde, we may behold god, and Iesus Christ, whō thou hast set: to which rewarde he bring vs y sitteth chere & praieth for vs.

Amē.

(.)

Iohn 17

A **T**welve rules of John Picus Earle
of Mirandula, partely exciting, partely direc-
ting a man in spirital bataile.

If we refuse
the way of
vertue for
that it is pain-
ful for the like
cause oughte
wee to refuse
the way of sin



Who to vertue esteemeth hard the way,
Because we must haue warre continuall
Against the woꝛlde, the fleshe, the deuill that aye
Enforce themselfe to make vs bonde and thꝛall,
Let him remember, that these what way he shall,
Euen after the woꝛlde, yet must he nede sustaine
Sorrowe, aduersitee, labour, grief, and payne.

Che. ii. rule.

B Thinke in this wretched woꝛlde's besy woo,
The battaile moze sharpe, and lenger is ywois,
with moze labour and lesse fruite also,
In whiche the ende of labour: labour is:
And when the woꝛlde hath left vs after this
Woide of all vertue: the rewarde when we die
Is nought but fire and paine perpetually.

Che. iii. rule

Consider well, that foly it is and haine
To looke for heauen with pleasure and delight,
C Sith Christ our loꝛde and soueraine captayne
Ascended neuer but by manly fight,
And bitter passier: then war it no right,
Mat. 20. 10. That any seruaunt, ye will your selte recoꝛde,
Shoulde stande in better condicion than his loꝛde.

Che. iiii. rule.

Thinke howe that we not onely shoulde nor grudge,
But eke be glad and ioyfull of this fight,
And longe therefore, although we could not iudge
Howe that thereby redounde vnto vs might
Any profite, but onely for delight,
To be conformed and like in some behaufour,
D To Iesu Christ our blessed loꝛde and sauour.

As often as thou dost warre and strue,
By the resistance of any sinfull mocion,
Against any of thy sensuall boittes fiue,
Cast in thy minde as oft with good deuocion,
Howe thou resemblest Christ, as with sowꝛe pocion
If thou paine thy tast: remember there withall,
How Christ for thee tasted euill and gall.

Mat. 27.
Mark. 15.
John. 19.

If thou withdraue thine handes, and forbere,
b. iii.

A The rauē of anyething: remember than,
 How his innocent handes nailed were,
 If thou be tempt with pride: thinke how that Iohan
 He was in forme of God: yet of a bond man,
 He toke the shape and humbled himself for thee
 To the most odious and vyle death of a tree.

Ioh. 1.

Math. 10.
 Luke, 18.
 Iohn. 19.

C Consider when thou art moued to be wroth,
 He who that was god, and of all men the best,
 Seing himself scozned and scourged both,
 And as a thefe betwene two theues threst,
 With all rebuke and shame: yet from his brest
 Came neuer signe of wroth or of disdain,
 But patiently endured all the pain.

Thus every snare and engine of the deuil
 If thou this wise peruse them by and by,
 There can be none so cursed or so euill,
 But to some vertue thou mayst it apply,
 For oft thou shalt, resisting balauntly,
 The fendes might and sottle fiery darte:
 Our sauour Christ resemble in some part.

C The. v. rule.

Remember wel, that we in no wise must,
 Neither in the foresaid esperitual armour,
 Nor any other remedy put our trust:
 But onely in the vertue strength of our sauour,
 For he it is, by whose mighty powze,
 The worlde was bainquished and his prince cast out,
 whiche saygned befoze in all the earth about.

In him let vs trust to ouercome all euill,
 In him let vs put our hope and confidence,
 To subdue the fleshe and maister the deuil,
 To him be al honour and lowly reuerence:
 O it should we require with al our diligence,
 with prayer, with teares, and lamentable plaintes.
 The aide of his grace and his holy saintes.

C The. vi. rule.

1. Peter. 5.

One sinne bainquished loke thou not tary,
 But lye in awayte for an other every houre,
 For as a woode Lion the fende our aduersarie,
 Runneth about, seking whom he may deuoure,
 wherfoze continually vpon thy towe
 Lett he thee vnputueid, and vnready catche