A dialogue of comfort against tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English.

A dialogue of comfort against tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English.

A dialogue of comfort against tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English.

A dialogue of comfort against tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English.

A dialogue of comfort against tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English.

A dialogue of comfort against tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English.

A dialogue of comfort against tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English.
The first book of comfort

A comforter, as though youre thine
comforter to me: thereupon make
you (me thinketh) a reckoning very much
like, as though you woude cast awaie
a strong staffe, and leane upon a rotten
reeve. For GOD is and must be your
comforter, and not I. And he is a sure
comforter, that (as he lade you to his
Disciples) never le teach his seruainties
in case of comforter. departing from his
Disciples by beath, but bothe as he promised,
sent them a comforter, the holy spirit of
God father and hymsellfe, and made
them all sure, that to the worldes end
he woule euer dwelle with them hym-
sellfe. And therfore if you be part of his
flocke, and believe in his promise, howe
you can be comforted in any tribula-
tions, when Christ and his holy spirit,
and with them thez incomparable
father, (if you purse full trulke and
confidence in them,) be never neyther one
finger breadth of space, nor one minute
of time from you;

Vincent. Of my good uncle, even these
same felle words where with you wel
phone that because of Godes owne
gracious presence, we can not be lesse
comforter, make me nowe sole and
perceive what a mytle of muche com-
forte woule shall hauie when you be gone:
so all be (good uncle,) that whyle you
doee tell methys, I cannot but grante
it for rewe: Yet if nowe hadde not
God of thee, I hadde not rememberd
no, nor hadde not fallen in my mynd.
And over that, lyke as our tribulations,
shall in weighte and number incre-
sale: to shall we nece, not onely one
fache God woude or twayne: but a gret
heavethereof, to stable and strength the
valles of our hearts agasthe great
sloures of this tempestuous sea.

Anthony. God Copyn, trulke well in
God and he shall proove you teachers
alreadye consentuent in evere tympe, or
telles shall hymselfe sufficietly teache
you within.

Vincent. Very well good uncle: but yet
if we woulde leaue the seekynge of out-
ward learninge, where we maye hauie
it, and looke to inwardlye taughte,
onye by GOD, theneoulde wee
thereby tempte GOD, and despleas-
he: and lyth that I note se the lyke-
lohide, that when you be gone we shal
be forsoe substitute of anpe suche other like:
therefore thinkest me that GOD of
duete hyndeeth me to seue to you nowe
(our good uncle) in this lykete tympe that we
hauie, that it maye lyke you, against
these great trymnes of tribulacion, with
which, bothe I and all myne are for
beset alreadye, and nowe upon the
cumynge of this cruel Turkische
lawe to faile in farre more, I maye leare of
you suche plentie of God counsell and
comforte, that I maye, with the same
lade bpe in remembrance, gouverne
andlaye the hyppes of our hynrede,
and keepe it a note from peopple of hys
ritualis bywowing. You bee not igno-
rance (good uncle,) what shapes of be-
uppcle, bathe of late fallen amonge vs
alreadye, with bothe some of our poze
famlytie bee fallen into suche bumptes,
that seecler can anpe fache comfort
as my poze writte can geue them, anpe
rbyte all age to they so lowe. And now
thee thys bumptes have comen hither
to bypryme of the greate. Turkes enter-
pple into these partes here:we can al-
moste neyther take no: thinke of anpe
other thynge elles, thene of hys mytie
and our myndes. There falleth hys con-
tinually before the eye of our hearte.
A fearfull imagnation of this tervible
thynge, his myttigge strength and pow-
er, his hygh malice and hate, and his
incomparable crueltie, with robunyng,
spoyling, burnyng, and lapyng waide
all the waye that hys armpe cummeth:
then hittynge or caryinge awaie the
people farre thence from home, and threw
thee couples and the hypped a bunde,
erupe one farre from other: some
kepeth in that thome, and some kepeth in
pielon, and some for: a trumpele to-
mented and killed in his presence. Then
sende hys people hither, and hys faile
sather theemweth, so that suche as are
here and remayn still, shall eithre both
lee all and be losse to, or forced to fos-
sake the sather of our Saviour Christ,
fall to the faile fect of saphome. And
yet, whiche we more seare then all the
remenante, no small parte of our oown
folke that dwelle even here aboute vs,
are (as we seare) fallynge to hym, or
alreadye consentuent with hym: which
ple to be, shall happenly kep his quas-
ter from the Turkes incursion: but
then shall they that tourneto hys lawe,
leave all thy thneighbours nothing, but
shall have our god gaven them, and
our bothes bothe; but if we tourn as
they doe, and fosake our Saviour to,
And then (for there is no bosome) Curculio cruel to chizzle folke, as is false chizzle that faileth from the fowrd) we all stand in peril (if we persuire in hir cruel) to be more havdele hendeled, and the more cruel dehant by our owne countrymen at home, then it was taken here and caried into Curce. These fearefull heapes of peril lie so heavy at our heartes, while we were not in which we shall sometime to fall, and before seare at the ight, that as our sauirour prospered of the people of Tirovia, many were among us already before the peril come, that the mountaines woulde our whelm, and the valeyes open, and droublow them up and cover them. Therefore god uncle, aganff these froushe feares of these terrible tribulacions, of which rome pevat wel, our hoyle alreade bath, and the remnant stand in bread of, gene us whyle he bathed you, such plent of you countable counsail, as I may write and kepe with us, to kepe you, when god shall call you hence. 

As my god collin, this is an heape bearest, and likewise as we that dwell here in this parte, feare that thing as nowe which welles passes, feared not it at all: dobbte that here it be longe, they shall feare it as muche that thinketh themself nove vertere, because they dwell further of. Gore seared not the Curce when that I was booke, and witten a while after, that whole Empyre was. The great Solon of Siriyy thought himselfe more then his marche, and long since you were booke, bath he that Empyre to. Then bath he taken Belgrade the fortresses of this realme, since bath he destroyed our noble young godly king, and nowe Arise ther euyne for us, our Lope send the grace, that the third doge car not away the bone from them both. What would I speake of the noble strong cite of the Rhodes, I winning whereof he counted as a vitorye against the whole corps of chiltendom, with al chiltendom was not able to defende that strong towne against hym: however, the princes of chiltendom energe where aboute, woule where as rede was, baue faire to their handes in time: the Curce hadde never taken any place of all those places, but partly discontents taken amongst our self, partly that no man careth what harme other folke felt; but ene part suffered othe to sprey for it selfe. The Curce is in fewe yeers wonderfully encreased, and the chiltendom on the other side very losse decayed: and all this wants the owne company, with whom God is not content. But nowe where sa you bepe of me, some plentiful of countable thinges, which ye may put in remembrance, and countesore therewith your company, berey in the theering and rappeing of your manifolds, whereas, my selfe began to seere that there should much in a vagrity to many troublbles, many countable countesore. For surely a little before your coming, as I beued with my selfe upon the Curces coming, it happe my mynde to fell todayan from that, into the deuyng upon upon our owne departing: wherein, albeit that I fylling put my trurse and hope, to be a saued soule by the great mercy of God, yet sa no man is here to secure, that without regulacon may cleanse hand out of bode. I thought me also upon the poyne of hell. And after I thought me then upon the Curce agayne. And steke me thought me to trust nothing, when I compared with it the topfull hope of heaven. Then compared I tr one the other side with the fearfull bode of hell, and therin calling in my mynde those terrible bode to mensures with the dyce confidencer of that furious endless syre: me thought that the Lurce with his whole house, and all trumpettes and his tumbrelmes to, wer to kill me in my bede comm to my chamber doone, in respect of the other rekening, I regarde him not a syre. And yet when I nowe heard your lamentable voydes, laying such as it be present before my face, that heape of heavy soowefull tribulacions, that befide those that are alreade fallen, are in sheer space like to lose: I wanted thereby with my selfe bodie ly sumwhat a stobe. And therefore I well allow your request in this behalf, that woule have face of counted a fowre hand ready to you to refote to: and to laye up in your hearte as a ractale against the popeln of all desperace diebe, that myghte be occasion of soye tribulacions. And herein shall I be gladde, as my pone wite will ferre me, to come to minde with your such thinges, as I before have readde, hearde, or thought upon, that may conveniently ferre us to this purpose.

CThat the countess devieth the be payned philosphers wer by insufficient, and the saufe wherefore.
The syrth booke of counfort.

The first Chapter.

Pist hall yow god coll understande this, that the natural men of this world, the old moxtal Philosophers, labored much in this matter, and many natural reasons have they written, whereby they might encourage men to sette by suche goodes or suche hurtes, either the going or the coming thereof, are the matter the cause of tribulation.

The cause of tribulation, are the goodes of fortune, riches, favor, freede, fame, worldly woosthippe, and suche other thinges: as of the boody, as beaute, strengthe, agititie quickenelle, and healthe. These thinges (pote well) cunning to vs, are matter of woostige wealth, and taken from vs by fortune or by force, or fears of the loss, being matter of abuentitie and tribulation. For tribulation seemeth generallye, to signifie not only thinges but some kindes of grief, either pain of the boody, or healtie of the minde. Hosome the boody not to seeke that it be fought, all the while in the boody cannot bringe about, but that the minde should not be grieved neither with the paine that the boody seeketh, nor with occasion of heaunitie offred and gven unto the soule it selfe. This thing laboured the Philosophers very much about, and manie goodly sayinges have they toward the strengthe and comfort against tribulation, excepting men to the full contente of all worldly lose, and despisyng of schenelle, and all boody greedie, papynfull beast and all. Have been in beyme bene, for any thinge that ever I founde in them, I never could yet synne, that euer their natural reason 

attende to this comfort, that is to wit, the gracefull apye and helpe of God to the speene man, by the, and maybe he forewardes, mean and in the referrin all our godly comit comfort, fort, pea and our woostly comitute to, all unto that heaunitie ende. And therefore as I saye, for the lachine of these thinges, all they comfortable countieges are woost forge insufficient: howe be it, though they be forge unable to cure our dissaie of themselfe, and therefore are not sufficient to be taken for our physicians: some god drugges haue ther yet in their floppes for, which they may be suffered F. to dwell among us. Our Poticaries, if their medicines be made not of these stones draynes, but after the bibles made by the great physitian God, prebyging the medicines himselfe, and correcting the faute of them: they ornamay their receipes: for whiche they by taken with blysse, they shall not falle to be, as many bold bynde poticaries doe: whiche euery for lucre, of a solide Wedge, geneuick folke medicines of their owne beuising, and therewith hill in corners manye suche simple folke, as they finde solith to putte their lyves in suche lende and uncairened bynde bauardes handes.

We shall therefore neither fully receave these philosophers reason in this matter, nor yet iterly refuse them: but synge them in suche order as shall bee some them, the principal and the effectual medicines against these bycases of tribulation, shall we fetch from that hyghe, greate, and excellent physitian, whiche whone we coude never bee healed of our berere deaddy bycase of dannacion, for our necessitie inherint, the spirit of God spirituallly speakeyth of himselfe to vs, and bespoke bvs of all our heale theRegion. and therin thus fapt into bvs. Honora mediet propter necessitatem, estim ornitie cum damnation. Ecce. 9. Honore thou that phisition, for him hath the hygh God depeyned for thy necessitie. Therefore lette bvs require that hygh physitian, erson bleste faunour Chryeste, whose holpe manketh God depeyned for our necessitie, to care our deaddy woundes, with the medicine made of themself holose blood of his owne blest lobod; that likewise as he cure by incomparable medicyne our mostall maladye, it may like to him to sende bvs and putte in our manus suche medicines at thys tym, as against the quickenelle and forrowes of tribulation, may  be comfot能力强 off his grace, as our deadly enemy
Agaynst tribulacion.

That for a foundational man must
nebes beginne with faith.

Buth all our principal com-
forte must come of God, we
must first presuppose in ym
to whom we shall with anke
ghostly counsell gene any es-
fucciall comfort, one grace to
begin within, whereupon, all that we shall
build must be supported and stand, that
is to witte, the ground's foundation of
faith, without which had ready before,
all the spiritual comfort that any man
maye speake of, can never attaine a fype.
For likewise as it wer white to dayne to
lay natural resons of comfort, to him
that hath no witte, so were it uneeessary
ly frustate to lape spiritual causse of
comforte, to ym that hath no fayth.

For except a man believe, that bo-
yscriptur is the word of God, and
that the word of God is true, how can
aman take any countenace of that, that
the scripture calleth him therein? Neves
must the man take little fruit of the scrip-
ture, if the either believe not that it were
the word of God. Sylence: though it
were, it might yet be for all that true.
This fayth as it is more faynt, more
strong, so shall the countesable wor-
des of holy scripture stande the man in
more stede, more tell. This veritie of
fayth, can not any man gene hiselste, no,
not yet any onemanne another: but though
men were with preaching be ministeres
unto God therein, a man with his
owne selfe will obeying fruely the inward
inspiration of God, be a wake bolder
withal ayghted God therin. Yet is fayth in
dede the gracious gift of God himself.

For as Baptisme signifieth. Oyne datun
optimum & oyne datun prefectum de sufsum iff dre-
scendens a patro luminum. Every good gift is
every perfect gift, is geven from above, des-
cending for the father of lightes. Thence
seekyng our fayth by mayne tokens
does faynt, lette we prape to him that
gretteth it, that may please him to helpe
encourage it. And lettes be first faye with
him in the gospell. Credo domine, adiuvus in nos.
The first book of comfort.

So surewise if we custome our selues to put our trust of comfort in the belte of these present worldie things, Godde shal so that we coude fainte utter our tribulacion to growe to great, that all the pleasures of this world shal never beare wepy, but all our piteues pleasure shal in depth of tribulacion drown with us.

The other cause is I say, of those that long and desire to be comforted of God. And as I tolde you before, they have an undoubted great cause of comfort, euer in that they be alone, that they consider themselves to despise and lose to be by almighty god comforted. This mynd of theirs may well be cause of great comfort unto them for it great consideratlions. Thow tho they see themselves to be for their comfort where they cannot speeke to fynd it. For God both can give them comfort, and will. He can for to: it almshe he will, so he is all good, and hath himself promised Crist & all patry. Alas Hath. & he shall have. Yet that hath speke (as he must neuer have that shall take comforste) cannot doubt but that God will surely kepe his promye. And therefore hath he a great cause to be of good comfort, as I say, in that he considereth that he is able to be comforted by him, which his faith maketh him sure, will not fail to comfort him.

But here consider this, that I speak here of him that in tribulacion longeth to be comforted by God, and it is he that referreth the manner of his comfort to God, holding himselfe content, whether it be by the taking away of the misfortune of the tribulacion it selfe, or by the giving him patience and spirituall consolation therein. For him that onely longeth to have God take his trouble from him: we cannot so well warrant that monde for a cause of so great comfort. For both may he desire that he that never mindeth to be the better, and may albeit also the effect of his desire, because his request is happily not good for himself. And of this kind of longing requiring, we shall have occasion farther to speake thisafter. Yet he which referring the manner of his comfort unto God, desirith of God to be comforted, asheith a thing so lawful and so pleasant unto God, that he cannot speake to speake, and therefore hath he (as I say) great cause to take comfortize in the verpe befor it selfe.

Another cause hath he to take of that desire a very great occassion of comfort.
against Tribulation.

A good man despises good, and declareth unto himself, that he hath in God a good thing; it is a good token unto him, that he is not an abject, cast out of God's gracious favour, while he perceiveth God hath put such a carved well ordered appetite in his mind. For as a relish implies the sense of the word, so our self, and the soul, is in every such good mind, either immediately or by the means of our good angel or other gracious occasion inspired into man's heart by the goodness of God himself, and what is a comfort? then may this be unto us, when we by that delight perceive a sure and undoubted token, that toward our final salvation, ourなん are himself to graciously bulke about us.

That tribulation is a means to draw men to that good mind, to despise and long for the comfort of God.

The third chapter.

Vincent.

Or to go the good uncle this good
mind of longing for God's graces,
so a cause of great comfort in these: our Lord and in tribulation lend us. But by this I see well, that no man will be, which in tribulation lacks that mind, and that he, not to be comforted by God, but are either of sloth or impatience, or both, or of folly, seek they, chiefest, and comfort any which else.

Ambrose, That is good counsel, very true, as long as they stand in that state. But then must you consider, that tribulation is yet a mean to increase him from that state. And y one of the causes for which God sends it unto man. For all be that pain be ordained of God for the punishment of sinners; and which they never can now but live, can never be but ever punished in hell, yet in this world, if this be the mere grace, and space of time, as to be better, the punishment by tribulation that he sendeth, for a mean of amendment, Saint Paul was himself lost against Christ, yet Christ gave him a great gift and showed him to the ground, and brake him starkly blind, and with that tribulation he turned to him at the first words, and God was his physician, and healed him soon after both in body and soul by his minister Ananias, and made him his blessed apostle. Some are in the beginning of tribulation very subjection and uprise against God, and yet as length tribulation bringeth the home. The pourely being Pharaoh did abide and God, endure two or three of the first plagues, I would not one other move them at them. But the Lord laid on a fater, that made him cry to him for help, and then sent he for them and Aaron, and confessed. Then Jesus is a sinner, and God for God, and righteous, and prayed them to pray for him, and to withdraw that plague, and he would let them go. But when his tribulation was withdrawn, he was he was taught again. So was his tribulation on occasion of his purpose, and his help again a cause of his harm. For his tribulation made him call to God, and his help made hard his heart again. Many a man that in an easy tribulation sent to seek his ease in the polite of worldly fantasies, and in a greater pain, all those comforts is seable, that he is scarce to fall to the seeking of God's help. And therefore is it say, the best tribulation is selves, many times a mean, to bring the man to the taking of the self remembered comfort therein: that is to lay to the destitution of comfort, upon God, which destroy of God's comfort as I have shown you great cause of comfort.

The second means to get thereof comfort in tribulation.

Dio be it, though the tribulation is it selfe, be a mean often times to get man this comfort in it: yet it selfe some time alone bringeth not a man to it, and therefore by the without this comfort is it selfe, there can in tribulation none other good comfort cometh, we must labour the means that this comfort may come, and therunto forget, that if the many of God's impatience, or hope of worldly comfort has no mind to despise a seeks for comfort of God, these that are his friends that come to thy self comfort, must also in thy self put that point in his mind, and not spend the time as they commonly do in trying and turning him to the fantasies of the world. They must also move him to pray God to put this deserv in his mind, when he gets once, he then hath the comfort. And without doubt, if be well considered one comfort men etc. great. His friends also that thus coupl by him must unto that anning thereof help to pray for him themselves, and cause hym
The first booke of comfort

To helpe good folke to helpe hym to prai therefore. And then if these wapes be taken for the getting, I nothing must but the goodness of God shall give it.

Yet sufcieth not that a man have a desire to be comforted by God onely by the taking away of the tribulation.

Vincent.

Creppe me thinketh good bleeke that thy countable is very good. For except the perfone have first a desire to be comforted by God, els can I not see what it can make to give him any further countable of any spiritual comfort; bow be it what if the man have this desire of gods comfort, that's too late, that it may please God to comfort him in his tribulation, or taking that tribulation from hym, is not this good bleeke of Gods comfort and a very sufficient for hym that is in tribulation:

Anthony. No Copen that it is not. I touched before a word of this point and passed it over, because I thought it would fall in our way againe, and so not I wel it will offr than once. And now am I glad that you move it me here your self. A man may many times wel and without sinne, desye of God the tribulation to be taken from him, but neither maye we desye that in every case, not yet very wel in no case (except very few) but under a certaine condition, either expressed or implied. For tribulation are ye worse to many kind of knaves; some by losse of goods or possessions; some by the skenes of our selfe, and some by the losse of friends or by some other paine put into our bodies: som by the dead of y losing these things that we faine wold save, under which we are fall all the same things that we have spoken before. For we may fear losse of goods or possessions; or the losse of our friends, they griefe and trouble; or our owne; by skenes, imprisonment or other bodye paine: we may be troubled with the dead of death, and many a good man is troubled most of all with the fear of that thing whebe he that m宓e nede hath, seacheth left of al, that is to wpe, the fear of losing though deadly by the lyfe of his self soule. And this last kinde of tribulation as sox tribulation of al, though we touch here there few pieces thereof before, yet the chief part the principal point will I referue to treat apart effectually, y mater in the last end. But now as I sayd where the kindes of tribulation are to bryers, some of these tribulations a man may pray God take him from, and take some comfort in the trust that God will so do, and therefore against hunger, stines, deadly hurt and against the losse of every bodye or soule we may lawfully many times pray to the goodness of God either for themself or their friend. And toward this purpose, are expressly cited many devout orations in the common service of our mother holy church. And toward our helpes in some of these things serve some of the petitiones in the psalm 57, where when we pray daily for our lives, and to be preserved from the fall into temptation, and to be delivered from evil.

But yet may we not always pray for the taking away from us of every kind of temptation. For if a man should in every sinnes pray for his helth againe, why should we shew himselfe content to ye, and departe unto God? that maynde must a man have ye wote wel, or elles it will not be wel. One tribulation is it to good men to feele in themselves the cost of the flesh against the soule, the rebelliousness of sensuality, against the rule and goernance of reason, the reliques y renayne in mankinde, of old enemial soules, of which sainte Paulae soe complayneth in his spidle to the Romaine. And yet Rom.7, may we not praye, while we stand in this lyfe, to have this kindes of tribulacon bettir taken from us. For it is left by Godes ordinaunce to strive against it, with withe, and by recea a grace to maiter it, and bye it for the makere of oure merte. For the saluacion of our soul maye we boldely praye. For grace maye we boldely praye, for faith, for hope, for charity, for every such better as he sheweth us to be auenward. But as for other things before remembe, in which is contained y manner of every kind of tribulation, we may never wel make prays so plesely, but y we must expresse or imploie a celi language therein, that is to wpe, if God be the certayre better for vs; we referre it hole to his will, in fede of our griefe taking away, pray God may sende vs of his godnesse either spiritual comfort to take it gladly, or strength at the last inste beare it paciely. For if we determine to our selfe y we will take no comfort in no thing, but in the takie of our tribulations, the other prescrib require to God y we will he shall no better turne doe vs though he wole, then we will ourself appoyn
against Tribulacion.

A point hym, as els do we declare, what thing is best for vs, our self sa better tell than ye. And therefore I say let us in tribulation desire his helpes comfort, let us resign the manner of that comfort unto his holy high pleasure. Which when we do, let us nothing doubt, but as his high words better beit what is best for vs, the we can se is forso that his high sourcynge godnesse giveth us 2 thing that that in dode be best. For els if we will pro sone to stand to our own choise excepte it to be that God offer us the chosse him self, as he did to David in y choise of his own punishment, after his hygher pride concurred in the nombing of his people, we may folly chose the worst and by the preferring into God our self to pro sely what we wyl that he shall do for vs (except that of his gracious favour, he reject our sol) he shall for indignation grant vs our own request, after that we well prone is that turne vs to harm. How many men attayne helth of body, yf we better for these soules helth their body dore wer like stille, how many get ye of prison that hap on such harreme abode, as the pyptis thull have kep them so. How many y have ben lenth to lose their words by goddes, have in keeping of their godses done after lost their life? So blind is our mortalitie as to unaware what wyl fail, to another as that maner mynde we wyl nor fel han of now, y God could not lightly do man a mose vergangethe, the in dode world to grant hym hyms own soules word. What wyl we post for now. What wyl we wyl, the blest apolite hymself in hys 30d tribulation prapeng thoplye into god, to take it away for hym, was answered agayne by God. In a maner he was but a sol in asking that requent, but that the helps of Gods grace in tribulation to kee hym, was far better for him the to take it tribulation for him. And therefore by experience perscuing well the truthe of y self, he genet by God warning not to be to holde of oure myndes when we recyng mynde of God no to be pretise in our achinge, but refer the choise to God at hys own pleasure. For hys own holy soule to show behoynget our weale, as ye might fal, he groweth for vs, in such wise as no tonge can tel. Nos autem (faith sypte of Paulus) quid omnes operent, negantus sed ipsi ipsa virtus posita in habis geminis inceressidibus. Oe what we map prap for y wer behouable to vs, can not our self tell, but the soule sthynself desireth for vs with unspallable groupynes, therfore I say for conclusion of thiss pointes, let us ve never ake of God presieip our owene case by belure bye from our tribulation, but prays for hys ap and comfort, by whichs ways hys selfe that best like, then maye we take cayse or one of our such requent. For both we faire that hys myndes countey of God, he also we very fair that as he begynmeth to woyke to woyke vs, so but if our self ha say hym, he wyl not faile to tarp with vs, as he dwelling with vs, that trouble can do by harmes do not be, quus contra not. Is God be wyth vs felth. Y which sain Paul, who calsadd against vs. Rom.8.

C a great cayse it may be in tribulation, that cayse in tribulation is if we ourself wyth a thing either medicible, or els more then medicible.

C The vii. Chapter.

C Vincent.

Du have god uncle well opned and declared the quest so that I demanded you, that is to wyl what maner consosye a man might wyth in tribulation. And now peace forth god uncle, they she do yet farther some other spiritual consosye in tribulation. Ambony. This may be, theuyteth me god com great consosye in tribulation, that everyy such tribulation which any tyne faileth unto us, is another sent to be medicible if men wyl to take it, or may become medicible if men wyl to make it, or to better then use medicible, but if we wyl to faile it.

C Vincent. Surely this is very comportable if we may well perceive it. Ambony. These three thinges that I tel you, we shal consider these. Every tribulation that we fal in, cometh either by our own knowledge becomingly bad the trumpe, as the shynes that fail with our incommyns fayrely, or the prisonnes of other punishment put upon a man for hys houres crime; or els it fente by God without any certaine becomingly cause open knownunto our selfe, either for punishment of some fynnes passed. Cassynde we know not for what, or preserosse be from synne in whiche we were els like to fal; or tymally for no respect of the maun synne at all, but for the pices of hys pasterere and increase of hys merite. In all the former cases tribulation is if we will medicible in this last case of all it is better the medicible.

C The declaration larger concernyng PP.11, then
The first booke of comfort

A them that fall in tribulation by thes...done well knownen faults, and that get...the tribulation is medicinable.

The first chapter.

Vincent.

Thus feme, me very good, good b...us from what brief and shorte, and therby me thinketh somewhat obscure and bare, the. Anthony, We shall therefor. to give it light weight that touch every...sent somewhat more at large. One me...writ thus well of the that fain in...ulation thowt and whose owne certayne...e the hidden open, and knownen unto...selves, as where we fall in spares follow a in our owne glorioun scall...g, a man that is punished for his owne open sinnes. These tribulations to and such other lyke, albeit that the...be there is no discourse in that a man be...and thereth is not the cause of his owne harme, yet hath he good cause of...for in them, the consider that he may...and he may make the medicinable for himself (if he...be the bayke put). For whereas ther...to that sinne (except it were purged here)...a faire greater punishment after this world in an other place. This world's...tulation of paine and punishment, by God good provision for; him put by...him here in this world before, that by...ancient of Dayes partake, if the man...in true faith, a good hope, by meake and patient sufferance of his tribulation to make it, secure him for; a faire medicine to cure him, and cleere discharge hym of...all the seekinges and diseases of those pains that els he should suffer after. For s...the good graces of almighty God, that he...punishment: that is, the putting out of the man, not of his owne election and free choyse, but by force as he...would have avoide it, for loath in it against his will, therefore feeme withth...thank him, yet so farre such good graces of almighty God so paze unperst good...nes of man, that though we make them reckening on one here with an other suche, God yet of his high bountie in mans accept toward his alloweth it far otherwh...for though atherwise a man fall in his paine by his owne fault, s also first against his wyl, yet as sone as he confesseth his fault, s applyeth his will to be content to suffer that paine's punishment for the same, and sweareth so, not for that on...to be full of suche punishment, but so; that also, that he hath off...ed God, therby deserved much more, and...our Lose frst that thyme counteth it not...payne taken against his wyl, but it...be a most unriuall good medicine, s...owes as a willingly taken paine the...purgation and coiling of hys soule with...gracious remission of hys sinne, and of...the far greater paine, that else ha...prepared therefore peradventure for; we...in hel. For as many ther are unbounde...ly that would els by for the...and...deedly sinne, which yet in such tribul...ulation feeling; they ownne straitly to...ectly, a the fals flattering woe...faying, so fully turne goodly to...God, and call for mercy, s bi grace make...bertue of necessit, and make a medicine of...y: madlye taking the trouble...cibly, and make a right godly end. Ca...st the story of Abraham that comp...t a place in the great epyiny of Hiero...whereupon God took a great vengeance...upon the children of Israel, after tol...them the cause and had therfore go taken...fault and true strait by force, when the...le the very man ther that had it, be...ing tryed by the following storie upon...thys, and then upon his family, and synally...upon hys percon, he might weel see that...was reprehended and taken against...his wyl, but yet at the good or the...nation of Jofur sayning upon hym, E...deo Israel, & conspircit e indicia mibi quid fecisset et ne...faesc. None owne none grue glosi to...e God of Israel, s coesse and shew me...what thou saist done, and hyde it not. He...confessed him by the theft, s mekele take...his death thezerefor, and had I dout not, he...strength and comfort in hys pain, and...died a very good may, yl, if he had...never come in tribulation, had beene in...prey, never happy to have hadde so...more of therof in all his whole losse, but...might have dide unwisely and gone to...the buel seena, and thus made this...thesse a good medicin of his well descri...paine and tribulation. Consider the...well converted thes, that hong on Ch...res right hand, and ddogd by/hs make...suffrances s humble knowledge of his...fault asling forgiuences of God, and yet...content to suffer for his son: make of his...tull punishment and well describ...lation, a very good special medicine to...eure hym of all paine in other woole, a...ly him eternal saluacon; s thus I say, that this kind of tribulation...though it seeme the most base and the...considerable, to get if the manne wyl to...make
against Tribulation.

The second point, that is to wit, that tribulation is sent by God with our own certain declaring cause known to our selves, that this kind of tribulation is medicinal of men to take it, and therefore great occasion of comfort.

The it. Chapter, intent. Whereas myne uncle, this first kind of tribulation have you to my mindes opened sufficiently, therefore I pray you reflete now to the second.

The second kind was you were told of such tribulation as is to set by God, that we know no certayne cause declaring that we trouble as we certainly know that upon such a subject we fell in such a sickness, or as the these knoweth that for such a certainty there is fallen into such a certain punishment; but yet for we thereof take faults against God, mostly and well declaring great punishment: in deed we may well think, and wisedome it is so to do, that with time we have declared it, and that God for some ofne fended it though we certainly know not our self for which, and therefore as yet thus farre forth is this kind of tribulation somewhat in effect in comfort to be taken like unto other, for this as you see if we thus will take it, well reckoning it to be sent forly and suffering it weepingly therefore is medicable against the paine in other world to come, for our sinnes in this world past, which is as I thought you a cause of right great comfort. But yet may that this kind of tribulation be to some men of more lover sitting, whereby of more clearie confidence somewhat a little more comfortable: for though they may none other wise reckon them self then sinnes.

For, as Saint Paul sayth: "nullius misi conscientiae homo est, sed non est conscientia hominis." My conscience grudgeth me not of any thinge, but yet am I not thereby inflamed. And as Saint John saith: "si discernis quia peccavit homo, hanc nos fidelius est, veritas in nobis non est." If we say that we have no sinne in vs, we lay our selfs trueth is ther not in us: yet to the same as it is to the not certaine is it to the other afore mentioned in the first kind, at that it is also certain that God sometyme lendeth tribulation for keeping of preferring a man to such sin, as he should els fall in, by some time also for exercise of thy patience, increase of merite: great cause of increase in comfort have those folk of the clearer confidence in the examen of their tribulation, in that they may take the causeth of a double medicine, of that thing also that is of the kind which we say lastly speake of that I call better thy medicine, but as I have before spoken of this kind of tribulation how it is medicinal in that it curseth the sinne past and purchaseth remission of the paine before therefore, so let us somewhat consider how this tribulation sent us by God is most medicinal, in that it pretendeth us from the sines into which we were else like to fall, if that thing be a good medicine that restoreth us our health when we were ill: as good a medicine must this needes be, that pretendeth us our health. And wherefore we not to fall into that papist sines that cast after doctrine to be a papist plater, to knoweth that time which worldly weall is with one is yet good, coming over to so fast that to foresee how much weight of worldly wealth the man may bear, how much will our charge him, and enhance his heart up so high, that grace should fall from him love. God of his goodness I say preventeth his fall, he lenteth him tribulation betime, whyke he is yet good to garner him keris maker, by lette liking the false flattering world, yet a crooke upon the neck of his heart, I beare a love to play theron, that the boisterous blast of pride blowe him not under the water. Some younge and lovely lady, so that is yet good enough, God leeth a some com toward her, that wold, if her behel her fate sed ding should a little longer last. Strike her into some lecherous love, in deed of her old acquainted knight, lase her a bed to a new acquaintance kenne. But God loving her more tenderly then to take her fall into such Hamanish beastly sinne, lendeth her in season a godly faire turne sene, that make her bones to rathe, I wasteth away her wanton selfe. He sovery her faire fell with the colours of a kites claimes, I make her looke to lovely, that her lover would have littell lust to looke upon her, that make her also to lusty, that is her lover lay in her lap, he would so long to breake into him the very boste of her fromake, she should not be able to refraine it stuff, but daily lay it all in hys necke. Do not as I yer.
The first booke of comfort

Now heead you the blessed apostle hymselfe confesse that the high revelations of God had given hym, might have enbauced him into so high pride, that he might have caught a soele sal, had not the present goodnes of God vowed for his remedy: And what was his remedy, but a paynful tribulacion so loce, as he was faime thepse to call to God to take the tribulacion fro hym; yet whate be God grant his request, but let him lie so lay therin, small hym selfe saw more in lyant Paule then Paule Paule saw in himselfe, whyke wile the lyme was come, in which she might wel withoute his harme take st from hym; thus you se good Coline, tribulacion is double medicine, both a care of the lyme past, and a preferation fro the lymp that is to come. And therefore in this kynde of tribulacion is ther god occasion of a double care, that is (I say) duly to sundry dyuers yoles as they owne contenence is with lymp combye or clere. How best I will advise no man to be so bold as to thinke that they tribulacion is sent the, to hope thern fro the lymp of the kynde. Let me leue that kynde of comfoys hardely to Sainpte Paule, syly they sylinge be lyke but of the remanaunt may men wel take great comfoys and good beylde.

Of the thryd kynde of tribulacion whiche is not for a ma so; his sin, but so exercise of his pacience, encreas of his merite, whiche is better the medicinable. The r. chapter.

Incert. The thryd kynde uncel y remane not behinde, that is to wyp, which is sent a man by God, not for his sin, neither committt, nor which wold els come, therfore therefore not medicinable; but sent for exercise of our pacience, encreas of our merite; so therfore better the medicinable, though as you say, as in deede it is better for the man then anpe of the other two kyndes in another world, where the reward shall be receined: yet can I not see by what reason a man in this world when the tribulacion is suffered, tak any more comfoys therin, in the an of the other kynde that are sent a man so; his lymp, the he can not here know, whether it be sent hym for lyn before committet, or lyn that els should fall, or encreas of merite, reward after to come, namly the thikkyt ma hath cause enough to feare to thinke that his lyn alerby palled thethe deformed it, that it is not without peril and to think otherwys. Anthony. This that you fall colin, hab place of truth, in far the most part of men, therfore must they not enupe no; dyshayne (i.e., they may take in them; tribulacion, conflation for they; part sufficient, that som other they more be worthy, take yet a great deale more. For as I tolde you Colyn, though the best must confesse himselfe a sinner, yet be ther many men (though to muche few) for kynde of their liuing, therby the clerenes of their conscience may wel withoute finne have a good hope that God lendeth them some great griefe for example of their pacience, and so, increase of thys merite, as it appeareth not onely bi S. Pau, in the place before remedied: but also by Job. 6. 21. holt ma, which in sundry plases of his diificite his burdenous coofeters lettered not to say, that the clerenes of kyndes owen contenence decared and hewed to himselfe that he deserved not that soke tribulacion that he had had: yowbeit as I tolde you before, I will not advise euery man as adventure to behold buyon thys manner of comfoys. But yet some men know I such, as I durk (so they more ence comfoys in theys great grous pays) put the in the right good hope, that God lendeth it bi hym: not so muche for theys punishment, as so exercise of their pacience. And some tribulations are ther al to that grow buyon such causes, that in those cases I wold never let but alway wold without any dout, give that comfialte and comfoys to any man. Vincent. What causes good uncles, be theole: Anthony. Mary Colyn, wherefore a man falled in tribulacion for the maintenance of justice, or for the defence of Gods cause. For if I shold happe to synde a man that had long liued a herpe vertuous liuing, and had at last happe to sal into the Turkes handes, there byd abyde by the truth of his faith, and with the suffering of al kynde of tormentes taken upon bys body, ypl did receach and reiste the truth, if I shoulde in his passion geve bys spiritual comfoys, might I be bolde to tell hym no farrther, but that he shold take pacience in bys payne, and that God lendeth it him for his lyn, and y he is wel worthy to have it although it wer yet much moze he might then well answer me, suche other coofeters, as Job answered his. One of coofeters sethis tois. Burdenous heame coofeters be you. May I wold not faile to byd him boldly while I Hub le him in his passion, call spurs.
against Tribulacion.

1151

...he falsely punished, and put to death for... statements made...he gave over...in his heart...he stand and persever to ty...in the confession...his faith, at his whole pain that turn...at into glory. Be more fast that...if...that had among those infidels commit...a very deadly crime, such as...worthy death, not by...laid on,...but by...as manslaughter, of...prostitution, or...other things like,...when he were taken, he...condition that he...should forsake the faith of Christ: if...man would now rather suffer death...the to do. Should I...in his pain...but as I...a malefactor? rap...man though he...should have died for...in...now for...Christ's sake, while...might...should...If...the bare patient taking of...death, should have served for...sake...honor...of Christ's passion, I...without the help...of which no payment of...our own...be satisfactory. But now...Christ for...of his own...lyke, in the...the papers...of his...women, of his...and accept at...of his...for...of rewards...of our...that it all...as an offer, is...with glory...And...men...it...a diuell...after...beg...for...as a...tor...and...the...the...Christ hath taught...for...the...Christ hath...for...the......Christ hath...for...the...Christ hath...for...the...Christ h...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...they...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...their...for...the...
The first booke of comfort

...that men may have in this bydde bynde of tribulacion.

Another bynde of comfort yet in the base bynde of tribulacion sent to our spine.

The 11. Chapter.

Insistent. Oftrough good uncle, albe it that every of these byndes of tribulaciones have caufe of comfort in them, as you have well declared, if men well consider them, yet hath this third bynde above all, a special prerogation therein. Ambrose. That is undoubtedly true, but yet is there not good Esop the noble base bynde of them all, but that it hath no caufe of comfort then I have spoken of yet. For I have you wote how in that bynde that is sent vs by our spine, spoken of none other comfort yet but endeare; that is to wot, one that it receiveth vs from spine that is to wot, that is well saith, and in that forever us through the merrie of Christes path as a meane by which God keepeth vs from hell, and forever us the satisfaction of such payable as we should endure in purgatorius. Now better is there in an other great cause of hope besides this; surely those paynes here sent us to our spine in what so ever where they happen unto vs, be our spine never so sore, nor never so open and sudden on our selves, all the woful to, yet if we pray for grace to take it merrie a paciet if, and confessing to God that it is fairer over to lipte for our faultes, because the hum yet nevertheless, that lytte we shall content howe of all good works whereof we should have any reward in heaven, to be not only so merciful to vs as to take that our present tribulacion in relief of our paynes in purgatorius, but also so gracious unto us, as to take our present therein for a matter of mercies and rewards in heaven. I verily trust, and nothing dout it, but God hath of his high bounty granteth vs our house. For likewise as in hell, paine only serveth for punishment without any manner of purging, because at possibility of purging is passed in purgatorius punishment serveth for one time purging, because his place of deifiant is passed. So while we yet in this world in which is our place & our time of errante, yet deifiant, the tribulacion that is sent vs for our spine here, that (if we faithfully be thereby) byysde the cleansing and purging of our paynes, ferue us also for encrease of rewardes. And so shall I suppose and trust in Godd goodnes all such penitence and good works as a most willingly performed opined by him godly father in confession, of which he willingly father both of his own reducius to be. For though mans penitence, not with all the good works that he can do, be not able to satisfy of them selve, for the least spine that we doe, yet the liberale goodnes of God through the merrie of Christes bitter passion, without which all our works could neither satisfy, nor defense, nor yet do in deede neither merrie nor satisfy so much as a sparsful to a great bountiful, in comparision of the merrie and satisfaction that Christ hath merited and satisfied for vs himselfe, this liberale goodnesse of God I say, shall yet at our faithfull infauncie and requite, cause our penance and tribulacion passently taken in this world to ferue us in the other world bothe for release and reward, tempore; after such rate as his high goodneses and ysis one that he conuenient for vs; whereof our spine morally can not here imagine no people the more. And thus hath yet the first kindes of tribulacion and the noble base, though not fully so great as the second, and very farre the first then the third, farre greater cause of comfort yet, then I spake of before.

A certaine obieccio against the thinges above sayde.

The 12. chapter.

Insistent. Merely good uncle, this if whether very wel, but yet is there pe wrote wel some of these thinges not brought in question, for as for any paynes deewe for our sinne to be minished in purgatorius by the patient sufurance of our tribulacion here, there are yet not many that either deny that, and affirm yet a true truth that there is no purgatorius at all. And then is if they lay true cause of comfort gone, if the comfort nowyet, that we should take be but in bynde and nebe note. They say pe wrote well also, that men merrie nothing at all, but God generly al for; faith alone, and that it were sinne and farriage to looke for; reward in heaven, either for our patience and glad
against Tribulation.

A glad suffering for God's sake, or for any other good deed; and then is there gone, it is to be the other cause of our further comfort. Therefore, Christ, if some things were as they be not, then would some things be as they shall not. I can not in deed face many, but that some men have of late brought some such opinions, and many men these before, and have spread them abroad, and albeit that is a right heavy thing to see such hard purpose in our belief and growth among our selves to the great encoring of the common enemies of us all, whereby they have our faith in deris, and catch hope to overwhelm us all, yet there are three things not a little comfort my mind.

The first is, that in some communications of late together, hath appeared good pleas for some good a great to grow together in one accord of our faith.

The second, that in the mean while, till these maps come to peace, contencions, defections, with disenchantable behaviour, is prohibited and forbidden, in effect upon all parties: all such parties I mean as fell before to fight for it.

The third is, that all Germans for all their dyuers opinions, yet as they agree together in profession of Christ's name, so agree they nowe together in preparation of a common power, in defence of Christendom against our common enemies the Turk, and I trust in God, that they shall not one by one help us here to lengthen us in this warre, but all so that as God hath caused them to agree together in the defence of our name, so God shall graciously bring them to agree together in the ruin of his faith. Therefore, I trust God will and shal. I trust in the Scripture and all the protestation and nothing shall I nowe take, but with all which they that are in the flesh of the contrary mynde, shall in reason have no cause too bee despised.

Purgatory.

For first, as for purgatory, though they think there be none, yet to the they deny not that the coops of Christendom bi many hundred peaces have believed the contrary; and amongst them all, the allele interpreters of scripture from the Apostles haves bowne too sure time, of whom they do two not manye for holie saints, that I bear not now believe these men against all those. These men make of them, curatorily hold me poore scape excus, and I believe our Lord harde for them, that when they depart out of this wretched world, they find no purgatory at all. So God keep them for ever.

As for the mercy of man in his good works, neither are they that despise it full agreed amongst themselfe, nor any manne is there almoste of them all, that thinke they beganne to be vise, hath not somewhat changed and varied their mind, and for the more parte are thus farre agreed with us, that lyke as we grant then that no good workes ought to be numbered to heavenward without faith, and that no good workes of man is rewardeable in heaven of his own nature, but thought in the goodness of God, that us to see to high a price upon to poone a thing, and that they pise god wisdom though Christ's reader, and far in that also that they be his owne workes with vs, for good workes to Godward, without man, with God work with him, and as we grant them also that no man may be ponde of his works so, his owne unperfecte worshipping, and so in what in that man may doe, he can do God no good, but is a servante unprofitable, and doth but his bare duty. As we I say grant unto them these things, so is one thing: twaine do they grant us againe that menne are bound to worke good workes if they have time and power, and that who so worookeeper bare faith in true faith the more, shall bee more rewarded. But then let not they therefor, that all his rewardeth shall be given by him for his faith alone, and not for his worke, for so many as all, because his faith is the tynghe, these says that forced him to work his work. Strype wyle not worth the them in any matter now, but yet I trust to the greater good news of God, that the question hang on that narrow pointe. Where Christ the Scripture in so many places, that men shall in heaven be rewarded for them, worke, he shall never suffer our foules that are but meanly writen menne, and can understand his workes, but as hynself hath set them, and as olde hynesse, some hath apparently, and all Christians people this thousand yeares have believed, to be bee damped for lacke of perseverance such a harpe subtle thing: specially this menne that have right good workes, and are before that ypteke well learnede, to do in no wise perceiveth, for what cause of why these folk are good workes take awa the reward, by your reward.
The first booke of comfort

A rewarding all whole to faith alone: gue the rewarde of faith rather then to charpyke: For this graunt they them self: that faith feereth of nothing, but if he be companied with his lyver charpyke.

And then faith the scripture to. 'Said: 'lert, for the trees vertues, sacke, hope, and charpyke, of all these three, the greatest is charpyke, and therefore as worthy: to have the thankes as faith, how be it as I saye, I will not stryve therefore, not in words as in our matter standeth, I shall not greatly neve. For if they say that he which suffereth tribulation, shall come to the faith, shall have high reward, not so; his workes, but so: his well working faith: yet both that they graunt that have it, he that shall have high constance in the kind of tribulation standeth, that is you will not the effect of all my purpose.

C. Vincent. Thereby good uncle this is truly dyuen and tried by the betters of the world as it seme me, and therefore I pray you procure at your pleasure.

That a man oughte to be comfortable to himselfe and have good hope and be not full either in tribulation, appeared well by this, that a man hath the greatest cause of fear and careines that continue alwayes in welth, descontinued with no tribulation.

The st. Chapter.

Nethys. Cosy, it were a long wrestle to pursue every cause: that a man maye well take of tribulation. For as many causes you wold may a ma take thereof, as ther be good commodities therein; and that ther be there so many, that it would be long to rehearse: 9 treat of them. But me semeth we cannot lightly better perceive what profitable and commodious, and therby what comfort they may take of it that have it, then if we well consider what harme the lacke is, and therby what discomfort the lacke thereof should be to them that never had it: So is it now that all holy men agree, and at the scripture is full, and our own experience poueth at our eye, that we do not con in this wretched world: to dwell here, no, have not as f. Paul faith, our dwelling citie here: but we being for the citie that is to come, and therefore f. Paul theweth us that we do seke for: it because he would put us in mindes we should feke for: it, as they have good folk,

fain would cothethere to. For surely whoe so ever he is: that beareth thereby that he by his: not to seek therefor, it will I seare me, Cosy. As he is to be come the east, it is notoious great grace if ever he be cothethere, sic caritate faith (f. Paul) comprehendi, suc. San to you may get it. If it must then be gotte with running, when shall he come at it: not once step towards it: Now because that this would be as I tell you not our eternal dwelling, but our ylle wpyple wordying, God would that we should be in vuche ylle be it, as folke that were weary of it, and that we should in this vale of labours, tople, tears and mepny, not looke for: toile and sace, game, pleasure, wealth and feliciti. For they that do, face lyke a sone belowe, that going receauen his owne home, where he should be wealthye, woulde for a taplers pleasure become for a hoffier by the hape, and dyne in a cabbie, a never come at home: And so God that those that drawne theymselfe in the ylle of this worldes wchewater, were not yet more fools then to. But alas they: foly as farre passeth the foolishnesse and that other sone belowe, as there is distance between the heighte of heaven and the eyre depth of hell. For our Sountour fals: th: veri et visione: nisi te spectes, ille scripts: si. May you be that laughe nowe, for you that insolte and wepe: 'Strangae: 'una (facethe the Scripture) et tempus: vide. There is tyne of weypynge and there is tyne of laughing. But as you fe, he sette the weeping time before, for that is the time of this wchewater: the langynge tyne shall come after in heaven. Ther is also a tyne of wepyng, a tyne of reaping to. Wee muste bee in this world sowe, that we maye in the other worlde reape: and in these short wepyng tyne of this weypynge world, we must we water our seed with the showers of our tears, and then that we have in heaven, a merue laughinge harwest: so eer, sun. tei tant' et flesbart (fath: the Prophet) immmanus: semina: sine. They went sode: and bowed they: sydes weypynge: but what faeth he shall folowe thereof. Veni: est autem spretexionum ex alios eam portantes manipulos sese. They shall come againe: more then laughinge, with great love and extatation with: they handes of comen in thei handes. Lo, they in they: goyne home towards heaven, tox they seedes wypth weypynge, shall at the daye of judgement come to they: bodies again. Everlasting steep full laughinge. And so to
against Tribulation.

As to prove that this life is no laughing

But rather the time of weeping: we

Not sauntering by but rather the time of weeping: we

Not to prove the sauntering hypocrisies wept

Shakespeare's play, "Othello," and "Hamlet," among others. But in this

He had laughed so much at once. Yet not

Hereafter weep, but at the

That he left us no enemose of it. But on

On the other side, he left us an enemose of weeping. Of weeping have we matter

When we have our own graces for other graces to so, so we fail to build we do, we

Yet they were wept, and not to be glad to detect the nor enemose the neither.

Nasal flows, what cause is there to enmose them that are ever welthynes in thy

John ii. 31

Job, xii.

Heb, xi.

S will 24

Jude, v.

Matt, v.

Jude, v.

Actus, 14

By many tribulaciones must we go into the kingdom of God, and no man will,

E, ssourau Chist spode of himselfe

Into his two disciples that were going

Into the castell of Emanuel, and nectabatis quia

Oportet Christo et omnis clericus in regnum supr.

Know ye not that Christ must suffer

To go into his kingdom? would we that

Not resumant: looke for more pittis

Lodge in our master's house, the our ma-

Master: God we get into his king-

Dome with ease, when he himselfe got not

Into his own but by papine and legge

Dome that he observed for his disciples, and he

In the same discourse, until the grace of

Pit and man his, my disciple, let him learne as he
do as I have done, take his crosse of

Crosse of tribulation upon bys backes so follow me. I feare not here to let him laugh, and

Make very, however he serve but for Chistises disciples, are they these take

These crosse of tribulation; when shall

These folkes come then that never have tribu-

Bution; And it is but true that in the papine

Paul said that God chastieth all them that

Chasteth every child to whom he receiveth, so beause that none come but such as he loatheth and receiveth;

When shall they the come theither who he

Never both the safe to spe the bands upon them, no;

We can not (as saint Paul) that we can

not come to heaven, but by many tribulaciones: how that they come theither the

That never have none at all. Thus see we well by the very scripture it is told, how true

The words are of old holy Saints, that

With one boyde in a maner tape all one

That is to wip we shall not have both continual wealth in thy wolde, in the other to. And therefore, why they

That in this world without any tribulation enjoy they long continual course of

Never interrupted prosperity, have a great cause of feare and displeasure, why he never tendeth them tribulaci

Which he is ever wont to tend them whom he lovest. Therefore the I say that are in tribulaci, haue on

Other side a great cause to take in their griefe great inward comfort and supplic

A certaine oblication, and the answer thereto.

The xiiii. chapter.
The first booke of comfort

Agenue him grace to amend, yeare a watch and pray, and take affection to his owne body for the bettering of his soule, he would be widdershins worthe with that.

For he would be loth to have any suche grace at al as should make him goe out of any of his mistery to passe ouer the eyes of his yeere. Such minde as this to have, is to make them, rather then the lettere that to tell them would with a true tale seeme to last hyme. Some are there also that such tales tell them for confutation of an other feare. For seeing the man to feste on hym pleasure, that ther dispaire any amendement of him whatsoever they should see hym, and then seeing also before that the manne doth no greate harme, but of a gentle nature both some good men some god, they praie God them selue to send him grace and so to let hym preste in hym selfe or in the tempel lousy, as prudence in other saecular truth and misterie.

At the pool of the gospell speaketh of

the temple when they walked for the sacrifice, they pray to let the water stede, a when they good Aungell coming to God that once beginned to strike the water of his hart, move hyme to the lowly mekeenes of a simplee heare than if he call them to hym they will tell him an other tale, a helps to bear hyme a plough hyme into the pool of pence neste on the harde carets; but in the meane waye for feare lest when he would ware never better, he would ware much the worse; and from gentle, smooth, sweet, and curtis, were aegy, tough, toward, a lowrer and therupon be troublous a tedious to the world to make fayre weather yther, they give him fayre woods for the ympe, put hyme in good comforde, and let hyme for the remnant stande at his owne aventur. And in such wise beale they with him as the mother with her child: which when the little boy on not ripe in time for her, but in heeber and ague, when he is by tw/thread because he hath liene so long, seere to be bathe at seesell for his sake coming thither: the telleth hyme then that it is but early days, a he at comtime though and bideth hyme go god done I warrant the, I have sent to the master my self, take thy curved butter to thee, thou shalt not be beaten at al. And thus, so the may send him mery forth at his bode that he were not in her lighte at home.
against Tribulation.

Call his lyse in honoure and in wealth: yea, when he died, he went into such wealth that Laqas by in tribulacion and poverty, the best place that he came to, was that reche men boosome. Finall good blysse we find at our eyse, and everday we prove it by plaine experience, that manke a man is righte welthy and yet therewith righte good; many a miserable wyfithe as enuell as he is wryche. And therfore it sems hard good blysse that betweenn prosperitie and tribulation be so disproportion, as a token of eternal damnation.

The aunffurer to the objections.

The ser. chapter.

Vicent. Either I have not Coyn, or elsment I not so far, that fo, and unoccupied rule, worldly prosperitie was alway displeasent to God, or tribulation evermore wholesome to every man. For bothe I that our Lord gretith in this world to bothe best of folk, at least of fortune, et facit quo sembra oris super honos et melos, et plus super illus et iniquos. He makes his Sunne to shine both upon the good and the bad, and his raine both on the just and on the unright.

And on the other side, Hegielat onnum illium quem recipit; he scourgeth every sone that he receiveth. And yet he beareth not only good folk that he loueth, but makes flat gelse preccetor to. Ther are many scourges for sinners also: he generateth in all good fortune in this world, both to call them by kindnes and if they therin come not the more so, they be not to the world, yet whereas welth will not bring them, he generateth them sometime to now, and in that prosperity can not to God crete forwar, in tribulation toward them they runne apace, Multiplieat sunt infernatis corum golpha ac evervangst. Their sinfulness were multiplied (saith the Prophet) and after that they made halke. So tome that are good men God bendeth welth her also, and they give him great thankes for his gift, and he rewardeth them for that thankes to. So some good folk he bendeth toow, and they thank him therof to. If God should give the goods of this world to onee to gouyl folk, then woulde men wene that God were not the Lord thereof. If God woulde give the goods onely to good men, then woulde folk take occasion to lerne blyme but for them, some byllin welth fall into folly. Homo cum in honore certet no problectit, comparatus aestimatur infamitut. Et simil. Iac 4 8. Where man was in honore his understanding failed him, then was he compared with beasts and made lyke to them. Some man with tribulation will fall into lyne, and therefore lappes the prophet: non relinquet dominus virginitatem suam super formem inimorum, et non extendit laetitiam iniquitatem suam. God will not leave the rod of wicked men upon the lot of eyghteous men, lest the righteous pereaduation happe to extend to stretch out their hands to iniquity. So lappes I nor nape, but that in either state, welth or tribulation may be matter of vertue and master of byce also; but this is the point to, that in both in question betweene you and me, whether certain prosperity be a perilous token, but whether certain welth in this world without any tribulation be a fearfull lyne of Gods indignation. And therefore this marke that we must shote at, lest by welth in our sight, we shall natume rate the shote, and consider how near toward, or how farre of your arrows are fro the pitt.

Vicent. Some of my boles uncle wyll I now take by my felfe, prestly put the shunder my belt againe. For some of them I see well be not worth the meatynge, and no great maruaill, though I swore whole I somewhat myfate the markes.

Anthony. Thos that make towards the marke, and light farre to shot, whe the Shoter is mette, hal I take by for you.

To prove that perstevall wealth should be no euil taken you lay first that for princes and prelates and every man for other, we pay al for pertual prosperity, and that in the conman papers of the churche to.

Then lappes you secondly that if prosperity were so pertul, and tribulation so profitable, every man oughte then to pray God to send other toowe.

Thislps you furnycy your objections with enamples of Salomon, Job, and Abrahame.

And fourthly in the end of all, you proue by experience of our owne some dayly before our face, that some welth be good, and some welth be very nought. That last boile I thinke to, that first I lay the name my felfe, you be constant to take by, lest by farre wyde.

Vicent. That wyll I with a good will break. Anthony, well do to then Cofyn, and we shall meete for the remanant.

I fond must you Cofyn be sure that you looka
The first booke of comfort

Alaske well to the marke, and that canne you not, but if you know what things.

Triubulation. For those that is one of the things that were principally speaking of, but if you consider well what that is, you may make the marke again.

I suppose now you will agree that tribulation is every such thing as trouble and griefeth a man either in body or mind, and is as it were the picture of a thorn in a brand; a breaker thistle into his flesh; or into his mind; as surely Confys the picture that very soez pricketh the mind, as farre almost pallest in paine the griefe that paineth the body, as both a thorn that is stuck in the harte pustle and exceede in paine, the thorn that is thunst in the helle.

Note. Now Confys as tribulation be thys that I call it, then that you some consider this, that bethe amongst tribulation, then peradventure you thought on before. And therupon it followeth also, that by every byrde of this kind is an interruption of welth; a want (which is but of welth, another name) many a time sinnyned by no wayes the way ye wold.

From you Confys that the tribulation is not only such paines as paine the body, but even trouble also that grieveth his minde, many good men have had tribulation that ever man marketh not; escape not, if they: welth interrupted therewith what other men are not ware. For though you Confys that the temptations of the body, the soul, and the spirit, soliciteth the mind of a good man into sinne, is not a great inward trouble; Secret grief to his hart. To trouble with such care not for their conscience, but like unreasable beasts follow they; such affections, many of these temptations be no trouble at all, but matter of their bodies pleasure.

But be it hym Confys that sault or deeth in deed of God, his tribulation of temptation is so payneful, that to be ryther of; of that of the victory therein (be his sub stance never so great) they gladly give more then falls. Now the thing that careth not for God thinketh this trouble but a trifle, and with such tribulation prosperity not interrupted: let hym calle it his mind, if hymselfe happen upon a very longeing for the thing whych he yet carreth not as a good man wip not as per ease his pleuralous of some certayne good woman that wip not be naught, than let hym tell me whether the cuttle of his deere that is torment his mind, as in the pleasures that he can take better, than for lacke of that one: is pleural hym of a pyrnes. And I dare be bold to warrant hym that the pyrnes in refracting, and the great fear of failing that man of a good man hath in his temptation, is an anguish and a griefe, so as great as bys.

Note. How I say I further Confys, that it is this true, as in very deed true it is: such trouble is tribulation, and therby concomitantly an incruption of prosperous welth: no man prudently meanteth to pay for other to kepe hym in continual prosperity without any maner of distemptus or change in this world; for that prayer without other condition added is or implied, were inordinate & over bretch. For if it were to pay that either they should never have temptation, or else that: if they had, they might follow it and suf frify them a affection. Who dare good Confys; shame or for spyn, or for self, or any man or any maner kind of pyrnes. Besides this Confys the church ye wroate well adapted every man to fast to watch, to pray, both for the tamis of his felthy lustes, also to mourn: lament his sinne before committet and to bewail his offence done against God, and as the pyrnes at the expe of His love, is as a prophet David pyrnes for his sinne put affliction to them; selfe, and when a man doth the Confys, is the pyrnes tribulation to hym because he doth it by himself: For I wot ye would agree that it were, if an other man pyrnes against his wip. Then is tribulation, you wroate well tribulation, though it be taken in worship and thought it be taken to worship; right good wip, yet is pyrnes yourself wip, therefo next to is it though a man doth himself. Then woth the church aduertiseth ever maid to take tribulation for his sinne, whatso ever wothes ye wip or any prayer that never meant you make be fast and sure to pay God to kepe every good man; every bad man neither, from every maner kind of tribulation. Now he is not in some kind of tribulation, as peradventure in phantasies, in the absence of gods is not yet out of tribulation if he have his ease of body; or of mine inquested therby his welth interrupted in another kind of tribulation, as is either temptation to a good man, voluntary affliction upon another body by presence, of mine or contrection and beinnes; his lines and office against God. And thus I say that for prudical perpetual welth and prudical
against Tribulation.

beg in the beginning of his reign: but that the favour of God persevered upon him, as his prosperity did that of his father. And therefore to this day I do not want it, but surely we see that his continual wealth, made him fall first into such wanton folly, in multiplying wives to an honorable number, contrary to the commandment of God, given in the law of Moses: a second taking to wife amongst others, such as were indeed contrary to an oath commandment of God written laws also, that he should by the means of his miserable wife, fell into maintenance of idolatry himself: this is one of the sins we no amendment or repentance, as we speak of his father. And therefore though he were buried where his father was, yet whether he went to the rest that his father dyed, though the same secret sorrow for his sin at last, that is to say, by some knapsack of tribulation, I cannot tel, and am content therefore to trust well, I pray God he dyd so, but fully we be not sure, therefore the sampeple of Solomon can very little serve you, for you might as well lap it for a pox between, that God saueth idolatry, as that he saueth prosperity: for Solomon was well in both. As for Job, sith our question hangs upon prosperity perpetual, what wealth of Job was with to great adversity to lose interrupted, can as your selfs teach you no enample. And God gave him here in this world all things double that he lost, little touched his matter, which bent not prosperity to be gods gift, given to some good men to name, like such as have tribulation to. But in Abraham God is all prey chief hold, because that you not onely thew riches prosperity perpetually in him, though his course of all his whole life in this world, but that after his death all is. For that man that ignites tribulation, and God standing for younger and thief, had after his death his place of rest in Abraham his welth rich mans bosome. But here must you consider that Abraham had not such continual prosperity, but that it was discontinued with divers tribulations.

1. Was it nothing to him to bring you to leave his own country? at Gods incation to go into a strange land, where god promised him his seed for ever: but in all his whole life he gave him the doce of a tood.

2. Was it no trouble, his cost Loth himself was far to part company, because their seruantes could not agree together.  

3. Though he recovered Loth again, yet his whole was his taking no trouble to him to come you in my name while. 

4. Was the destruction of the sinners without a body to its harm? A man would have yes, that readeth in the lost what labour he made to save them. 

5. His hart was bad as barren in no little joy, who he was left to let Ulmeleah, his wife, whom though God y using to keep unfulfilled and turned al to welth yet was it no little to him in the meaner ympe. 

6. What continual grief was it to his hart many a long day that he had no child of his owne body begetten? that doubteth therof, I haue it in Geniss his owne mome made to God. 

7. No man doubteth but Ismael was great comfor unto him at his by the, and was it no grief then, when he must call out the mother and the chyphe both? 

8. Isaac was the child of promis: although god kept his life: was unles, yet while y young father bound him went about to behead him, offer him up in sacrifice, who but himself can conceive what heines his hart had the I would were in my mynde (because you speake of Lazer) Lazes own death paged him not to soe. The as Lazer pain was patient rose, so was Abrahams taken not onely paciety, but which is a thing much more meritorious of obedience willingly. And therefore, though Abzab had not as he dyd in bebe far er Lesar in merite of reward: many other things besides, a specialy for: he was a special Patriarch of his faith, yet he far passed him, even by the merite of tribulation well take here for Gods sake to.

And to reueth for your purpose no man else then Abraham. But we good copy, let he look a little longer how upon the rynge Abraham and Lazer are the prize, and as we shall see Lazer set in welthe some what under the rynge Abraham: so that