The first booke of comfort

To that same another riche man the ful low beneath Lazare crying and calling out of his lyke couche, Lazare might with a droppe of water falling from his fingers end, a little soole and retrith the lyke of his burning tong. Collybr well now what Abraham answered to the rich wyztech. Fil recordar quis recepit bona in ""utus & Lazarus fixit, المتحدة, nunne scemt, cons folatur, ut vero cruciantur. Sonne, remember that thou hast in the life receiveth welthe, and Lazare in lyplowyne paine, but now receiveth he comfort, I souse, pope, paine and to me. Chrift deserveth his welthe and his prosperitet, gay and soft apparel with royall blicke farr, continually by day: yps, Kaphabati(lawth our fawntur, quodd disflenda, quotes disflenda, he did face roaly enuer day, yps welthe was continall, that no tyne of tribulution betweene. And Abraham tellet hym the fame tale that he had taken yps welthe in yps weide, and Lazarus lyplowyne yps paine: and that they had now changinge the to the clean contrary, ys; Lazare from tribulacion into welthe, and the riche man from yps continall prosperiteit into perpetual paine.

Here was lapode crye alle to Lazare no more great vertue by name, not to thys riche ginstor no greater hymnous cryme, but the taking of his continuall eade and pleaze, withoute anye tribulacion; griefe, whereof grew both and negligence to thynke upon the poore mans paine. Fof that ever hym selfe saw Lazarus, yps hit him eye for hunger at his bote, that lyes neiter Chrift nor Abraham to his charge. And therefore Cosyn thys spoze of which he occasion of Abraham and Lazar you put me in remembrance, 2d declareth what perill is in continuation wobefully welthe, and contrarylyse what comfort cometh of tribulacion. And thus as your other enample of Salomon & Job nothing for the matter futher you.

Do your enample of riche Abraham and poore Lazarus have not a lyttele hynde red you.

An answer to the second objection. Chapter. Vincent.

Utruly you have taken my enample frome, I have in your meaning of your note removed me these arrows: me thinketh farther off fro the pikele then me thought they back when I shot them. And I that therefore now be content to take them up agayn. But yet me semeth surely that my seconde shotte may stand. For of trouth if every hunde of tribulacion be so proftable that it be good to have it as you saye it is. I cannot see wherefore an man shuld either with, or pate, or any maner of thinges do, to have an hire of tribulacion more than his friend of his. Anthony. I think in very debre tribulacion to good, and proftable. If I shoude happenly doubt as you do: Wherefore a man might labour or pate to be delieuered of it, sauing that God, where he receveth he the one, teacheth he also the oth. And as he bideth us take our paine patientely, and exhort our neighbours to do also the same: to bidden he as also if not lette to do our devoute to remove the paine from vs both. And then when it is God that teacheth bothe, I shall not neede to take mye braine, in this cause wherefore he would bid vs to do bide his crime to resite the other. He set the scourge of fear and of great famine, he will we have heard it patiently; but yet woulde he that we should eat our meat when we can have to get it. If he bide us the plage of patience, he woulde we patiently take it, but yet woulde he that we set our blood, and take platters to drawe it, and rape it, and lanche it, and get it a way. Both these pointes teacheth God in scripture, in other so many places. Fasten is better then eyting, and more thanks hath of God, and yet woulde God that we shal eate. Praying is better then dinking, and much more pleasant to God. And yet woulde God we shal drinke. Whining in good busines is much more acceptable to God then heyping, and yet woulde God that we shal sleepe. God hath govern us our bodyes here to hepe, 1 woulde that we maintaine them to doe hym service, vs in such, till he sende vs for hence. Now can we not tel fully how much tribulacion may minner us, or peradventure hurt the soule also: wherefore the Apostle, after that he had commantned the Consthiants to deliver to the doubl the absomite forganiotes, that forsoore not the bedde of hys alone fathers lyple: yet after that he had beene a while occurred punisched for hys sinne, the Apostle commantned the hym chariteable to receive hym agayne, and give hym consolacion. For not a magnitude doovis adversario, that the greatness of hym to shoude not shalowe hym by. And therefore when God lendeth the tempell, he woulde that the hym me shal get them to they tactyling, and do the
against Tribulation.

A doe the best they can for themselfe, that the sea eat them not by sea, helpe our selues as well as we can, he can make his place as soe and as long lasting as hymselfe is. And as he topl that we doe for our selfe, so will he doe for our neighbour to. And that we hall in this world be clothed to other pitenes, not sine affectionem, for which as apotle rebuketh them, they lack their tender affection here, so that charitie sope should we for theye paide to aboue whom, for cause necessary, we be diuenen our selfe to put it. And whose faith that soe pittie of his neighbours soule he will have none of his body, by hyme be sure, that as a constituendo, he will hall, that is he that love not his neighbour, whom he seeth, loue god but a little whom he seeth not. So he hath no pite on the paide that he seeth his neighbour feel in aboue hyme, pittie little (what to euer he saue) the paide of his soule that he seeth not: God sendeth to also suche tribulation foronne, be cause his pleasure, is suche as pay to hyme for helpe. And therefore, when saint Peter was in prison, the scripture saith, that the whole churche wil out intermission paied incessantly for him; and at the seruant preacher god by diuine deliuer hyme. Whan the discipules in the tempell shode in fear of drowning theu paied into Christ and sayd: Salus nostra domini nos fonsus, Simeon be lord we persithe. And theey paide he shottely caed the tempell. And now se we poued often that in soe weather as spennes by generation procures god with grace helpe. And many a man in his great paide and sicknesses by callyng byppon god is muchly in made whole. This is Goddes goodlye that becauase in wealth we remember hym not, but for great to paide to hym, sendeth us sorrow, sicknesses, to force by sodaw toward hym, and compellith us to call byppon hym and paye for releas of our D pays, where we leare to know hym and to leke to hym we take a good occasion to fail after into farther grace.

Of them that in tribulation seke not unto God, but some to the shefe, and some to the world, and some to the devill himself.

The 20th chapter.

V.

Verre, Thus ye do good unto his good antwre I am well content. Anthony, Be colyn but manye menne are there with whom god is not C cotte, which abute this grete high goodnes of his, whom neither faire treating nor hardy handling can cause to remem ber them, maker, but in wealth they hall. Hode we true wanton and saugeet God, and follow his, their lust, and when God with tribula tion drenweth them toward hym, than were they wodde and drawe backe al ever they mape, and rather runne and seke helpe at another band than to go seue it at his. Some for comfort seke to the shefe, some to the world, and some to the devill himselfe. Some man that in worldly prosperite in very bull, and hath depe stepped into many a sore sin, whiche sinnes why he did them, he coit for part of his pleasure, god willing of his goodnesse to call the man to grace; calleth a remise into his innd among after his first depe, and maketh him little a little while and bethynke hym. Than begynned he to remember his life, and from that he fellith to thynke upon hys death, and how he muke leave all this worldy wealth within a whyle behind here in this world, and walketh therefore alone, he wotethe not whyther, no; hove some he hall take his journey thither, no; can tell what companye he shall meet there. And than begynned he to thynke that it were good to make for to be merry, so that he be wiste the with, left there happ to be such black boggles in bed as folke calle devilles, whiche to monenes he was wonte to take for: Poes tes tales. Those thoghtes if the synke depe, are a foze tribulation. And furely, yf he take holde of the grace that God hath in forth hym, his tribulation is wholeome, and shall be fae confortable to remember, that God by this tribulation callyth hym and biddeth hym comen home out of the countrey of synne that he was bred and bouth by to log in, and come into the lande of beholde of flower mylk and honey. And then if he solowe this calling (as manye one full well doth) yspow full hall his sodaw bee, and Glad hall he be to change his life, leave his wanton lustes, do pence for hys sinnes, despowring his time by better busines. But some men noe when this calling of god causeth them to be added, they be lothe to leave their synnefull lustes that hange in their bodies, and specially if they haue any suche hyme of losing as thei must nedes leane of; or fall depe in synne: yspow they haue done to many grete wronges they haue C.r. many
A man's modes to make, that must (if they follow God) minst to much they money, and are these fathers (also) wise bee warned, for God is not be disposed of the wise great goodness by and by grief of the same great pangs pyneth them at the best, and of which ones the wise apace away and so this tribulation their return to the end of the help and labour of the water of this thought, and then they mend their pillow and lay their head lower, and lay to Hes, and when they will not bestow them, they find a sake alone with the that pase by them. If that cannot be neither, than they lay and long for day, and then get them to goth, about these worldly wise, and besides the matter of their prosperity. Writhe, the wise same in the full things to which the please God most, and at length with many wise things be may, God bitterly cazet them of.

And then they set aught neither by God, and detu. Recusant cases in prominent present are not.

Homer. When the inner commeth even into the depth, than he comforteth and setteth out by noth, saith would by fear that may fall by chance, or that nestles much (they were well) fall once by death. But alse when death commeth, than commeth against their Fow, this will to lost bed secure, nor no company make him marry, than he leave his outwards worldly and countess of his glory, and lay panting in his bed as it were on a pine bank, than commeth his fear of his evil life, or his deadful death. Than commeth the ytment, his commibed confidence and fear of his heavy judgement. Than the devil draweth him to displease with imagination of hell, and suffeth him not than to take it for a fable. And yet if he beone, then swingeth it the wise it the fable. By two the wile that folk think not of this, and God tendeth to have great trouble in his mind, great tribulation about this worldly goods, because he would of his goodness take his delight and his confidence from the. And yet the man with a worthy no part of his soul so many fantasies, but gathered more frequently to them then before, set the whole heart like a fool, more upon them, and than he taketh him all to the cheers of his worldly solaters and bid out any cost of God or any trust put in him maketh man, or a wife wares as he Weneth and all turns at length into salt, and one subitly deth there on other to nought. Some have fane even in the last sickness set by the great and by the deep poped with pillars, take their play and do they fellows to them and comfort themselves not to with cardes and thys the laid by. Case, then well to put fantasies out of thy head, and what fantasies trove you, such as I told thee right now of thee, ownes low life and peril of their souls, of heaven and of hell that pined them to think of, and therefore cut it out with cardes play as long as ever they might the pure pangs of death pulled their heart fro their play and put them in the case they could not reekon their game, and then left them their gameners and slip donke away, and long was it not for they galped by the ghost. And what game they came than to, that God knoweth and not I. I play God it well good but I fear it very good. Some men are these all that box (as by they have) in their tribulation God beke into the devil. This box has commanded all such to be destroyed all the false abominable superstition of this wagre and was witchcraft and heresome and perst he/they/fall after warde by little fere he went to batall he fought into a witch, e brought her to rape by a dead man to tell him how he should there. He/She had God blamed him by Samuell before that he should come to nought, and he went about none ament, but bared worse and worse, so that he was not take to hym, when he bought by the Prophet to hean aствоof God, there came none aughter to him, which thing he thought strange and because he was not with God heard at his pleasure, he made suite to the beul, desisting a woman by witchcraft, to rape by dead Samuel: but spede had he such therefor, as commonly they have al in their bluses made to such matter. For an evil aughter had he, and evil spede the after, his army disfyled, and he himself alain. And as it is rehearsed in Paralipomenon, xx. chapter of King of bohe. One cause of his fall was for lack of men in God, for which he left to take. Rom. xxi. 28 counte of gods. It fell to take countable of the witch against gods prohibicion in 26 samue, against his own good deed, by which he punished it for all uprightes to be some. Such spede let them take for play some part as it many do in that a great lette sente to take a contuner to geat they geare again and menuphly gone there they lie for sometime, but never goe of their good.
And manye fonde foole are there, that
wth the helte sick, wil mede to no phylle,
in no maner wyse; no leyd his water to
no cunning man, but set his cap; his
hose to a wife woman, otherwise called
a witch. Then sendeth the wyse again;
the hath lopped in his boke, wher he
took no heed; he was taken wyth a
spite between two dores as he went in
the twilight, but the spartile would not
let him sit it in five daies after; and it
hath at the whyle Ledger in his bodde, 

g is the grete that payneth hym to lose,
but let hym go to no leache crast, no

a no maner phylle, other then good meat.
A stronge bynke, for strapp hath worse
him by. But he hath five leues of
certainer that the enchanted wyth a
charme, and gathered ther left hande:
let him lay those five leues to his right
thomb, not binde it faste to, but lette it
lose theerest by a greene thend: he
shall never nee to change it, leke it fal
not away, but let it hang til he be whole
and he shall nede nome. In such wyse
witches and in such madde medicines
have there manye foole in as good a
dele as in god. And thus cowen
as I tell ye, all these kynde of foole
that in their trubulacion cal not upon
God, but seke for their eafe and helpes
otherwhere, to the felthe and the wozide,
and to the schimpunge. The trubula
cion that Goddes goodnesse sendeth
them for: good, themis by their fo
lp turne into their harme. And the th that
on the other side seeketh unto god therein,
both confort and profite they greatly
take thereby.

Another obserci with the answer
thereunto.

The ref. chapter.

V.

Vvrenn. I like well good uncle all
your answeares heraint: but one
doubte ye remaneth there in my
mind which eth this answer? you
make, and that doubtles, I wyll as
for this tyne myn owe good uncle,
encounter you no farther. For me
thynke 3 doo you very much wronge
to you occassion to laboure your
selfe: with great matter of some kynde,
with longe talkeynge at once. I wyll
ever therfore this tyne mourne you but one
thing, and seke some other tyne at your
more easie: for the remenant.

A doubt good uncle is thys. I perceyue
well by youre answeares gathered and
confycyed together, that you wyll we may
agree that a manne maye both be
woolden wyse, and yet well goe to
God. And that on the other lyse, a man
maye bee impetyble and lyke in trubula
cion, and yet goe to the bencill. And
as a manne maye plesse god by patience
in austerite, so maye he plesse God by
thankes giuen in prosperite. Now whyl
you graunte these chandes to bee 
cherche, that either of them both maye be
mater of berte, or else mater of synte,
mater of damacion, or mater of salva
cioun: they sone neither good nor bad
of their owne natur, but thynge of the
felse, enuill and indifferent, turpynge
to good, or the contrary after as they
be taken. And ther is thys be thus, I
canne perceyve no caufe why you hold
gene the preemynence unto trubulacie,
or whereas you shoulde rechen more
caufe of countysse then therin you
shoulde rechen to Wande in prosperitie,
but rather a great deale lesse, by yng
maner halfe, fylde that in prosperitie
man is well at eafe and maye also by
gying thankes to god, gret good unto his
soule, where as in trubulacie, though
he may merite by patience (as in abid
dance of worldy weath the other may
by thankes) yet lacked he muche coun
tysse that the worldye manne hath, in
that he feleis grieved leyd with heynesse
and paine: beth ese thys also, a worldye
manne well at eafe maye pae to
Godquetely and mereplye with alacri
tye and great quysitete of mynde,
where as he that lyseth grongynge in hys
gricte cannot endure to pae no; thynh
almooste bynyno nothinge, but upoon hys
pynes. punny. To begynne colyn
when you leaue, the payners of hym that
is in weathete, and hym that is in wo.
is the manne be both nought, their pay
ers be bothe lyke. For, nother hath the
one lust to pae no the other neryther.
And as soneis is let all his paine, so is
the other his pleasure, sauing the pain
Opred hym sometyme to call upon god in
his grie, though he man be right badde,
wher the pleasure pulleth his impes
another way, though the manne bee
meteele good. And thispoynte I
thynke there are seve that canne (pl
they laye trewe) sawe that they sence
otherwyse. For in trubulacie, whiche
cometh you wore well in worldye fun
des byndes, any manne that is not a
bult beauec; a delipete wytche, caale
lytly uppon God, not houerly, but right
harsly.
A heartely: and setted hys hearte full whole oppon hys requete, so se for the lengthe for ease and helpe of hys heale, But when menne are weathy and well at these caue, while he tong paterteth oppon our prayer a pace, good God howe manye made waipes our mynde wandebeth the whyle. Yet water with that in somme tribulation, on suche longe tickenelle there is, or other grievous boodle pyne, that hardes it were for a manne to tape a longe paper of Pattens, and yet somme that he lyte by a ymage tape full desirably the Seven Pains and other papers with the PIece at thei annenlinge, but those that for the griesse of their papen man not endure to doo it, or that bee more tender and lacke that stronge heart and stomache that some other have, God requireth no suche longe papere of them, but the liftinge by of their heart alone without any woode at all, is more acceptable to him of in such cafe, than longe service to faide so folke to se it in healthe. The matte in thes agone, made no longe papere alowe, but one puche of suche a paper so prayed in that paper, was worth a whole elle and more, even of thes own paperes papere at some other pone. Great learned menne tape that Christe, al bee it he was yeve God, and as God was in eternall equall blissfe to his father, yet as mame not for y, but for; for him folke too; foro whereof they tape in these wordes the authoritie of S. Paul Christus humilisit semissu, fatus obediens obre ad mortem, mortem autem crucis Propter quod, et deus sanctificat ilium, or donante illi nomen, quod super omnem nomen, in nomine et in nomine genet fecutur oses fama terrarum, crucifixorum et omnium linguis consignat, qui dominus testef, in gloria et dei patris Christ be humble himselfe, and became obedient unto the death, and that unto the death of the croce, for whyche thinge God hath also created hym, and given hym a name whiche is above all names: that in the name of Jesus every knee boweth, both of the creathy creatuyres and the terreystyll, a of the infernal too, and that every tongue doth confess that our lord Jesus Christ is in the glory of god his father. So it is so be as they learned men oppon such authentues of holpe crepitude say, that our fauour so merited as ma, and as an other reward not so; by only, but so; themselves also; than ever thee in his dores as if tempe, fudy degrees and differences of destrasyng, and not his maunype like mergte as hys passyon, yet his trepe like me yet his toade, and hys papere, no no; hys papere par adventur all of hys mergte neuer. But thouth there none was, none could bee in his resile diesel parine, but exclente, and incomparable pas- tinge the paper of anye pure creature, yet his stome not all alle, but somme one farre aboue somme other. And ther if it thus be, of all hys holpe papear, the chypre formeth me thow that he made the chysps in his grete agrony and papere of hys ear of Chypp bittter passion. The spie, why he spille Actu. 22, fell pontrate in his agone, when the beauteulle of his heart with fear of death at bandie, to paperyfull and to cru-ele as he wel beleveit, made such a fer- vence commotion in his blessed boode, that the bloupsbe flocante of his holy felf dropped downe byonne on the grounde. So ther were the paineful papere that bee made oppon the croce, where for all the tormentes that he was hanginge, in burninge, Chrystes, nailinge, and stretchinge out at his limbes, with the werlinghe of his limbes, and breakinge of his tender pannes, and the harpe crown of thongs so prickinge him into the head, that his blode blood stremed downe all his face. In all these hideous paines, in all thes cruel deli- pites, yet two very devoute and fervent papereis he made. Thee one to thee par- don that so dispiteously put hym to hys papere, and the other about his owne deli- venance, commending his own soul unto his holpe father in heauen. These papereis of his, amonge all that ever bee made, made in his moyle paine, reckton F. for the chief. And these papere of our Sannitour at his bitter passion, and of his holpe S. Peteris, in the cerneure of thes torment, shal ferne us to see that there is no papere made at pleasure so strog a effectual, as in tribulation, now come To the touching of the reade you make: where you tell me that I graunte you, that both in weathy and in wo som man may be nought and oxygen do, the one by impatience, thother by lease lynt. And on o other side, both in tribulation a prosperity do, for ma may also do very well, a deservence thanke of god by shotes gaven to god, as well of his gift of riches brother lyne, as of nede, penurie, pitounment, riches a papyn, a that therefore you canote, for what cause I hold gene anye preeminence in comof to tribulacion, but rather allow prosperity.
against Tribulation.

A for the thyng more comfortablie, and is not a little, but in manner by double, soptheth therein hath the soule comfort, the body batheth, the soule by thanke genen down to God for his gift, and then the body by beying well at eale: where the part was pined in tribulation, taketh no comfort but in his soule alone. First as for your double comfort, you may be glad of the tone. For a man in prosperitie, though he be bonnde to thank God, of his gift, wherein he feeleth eale, and may be glad also that he geteth thanke to God yet for that he take his soule here, hath his little cause of comfort, except that the sentiment felinge of bodely pleasure, you last for to call by the name of comfort.

For I saue not naye, but that sometime sence his to take, when they hope, this God which comforteth, and setteth mine heart.

And comfort all our comfort is properly taken by them that take it rightlie, rather for the conflation of good hope that men take in their heart, of the good growing towards them, then for a present pleasure, with which the body is delited and ticked to the white.

Nowe though a manne without patience can have no reward for his pain yet when his pain is paciently taken for goodes sake, and his will conformed to gods pleasure therein, god rewarded the sufferer after the rate of his paine, and this thinge appeareth by manie place in scripture, of which some have I heued you, and yet that I heued you noe. But never found I any place in scripture that I remember, in which though the welthie manne thanke God for his gilt, our lade promiseth amere reward in heaven, because the man taketh his eales his pleasure here. And therefore saith I speaketh and of such comfort as is here comfort in eale, by which a man hath hope of goodes favour, and remission of his sinnes, with ministring of his paine in purgatoyp, or rewarde els in heaven. And such comforteth come of tribulation, and for tribulation well taken, but not for pleasure though it be well taken, therefore of your comforteth that you double by prosperitie, you may as I talke you calle veres well always the halfe. Howe why I gue prerogative in comfort upon tribulation, the name of prosperitie though a man may doo well in eale, of this thyng well I heue you causeth two or three.

For like as I before have at length theved you once of all question, continuall wealth interrupted with no tribulation, is a vberis discomforte token of everlastinge dammnacion, whereupon it followeth that tribulation is one cause of comfort unto a mannes heart, in that it dischargeth hym of the discomforte that by mighte of reason take of overlonge lasting wealth. Another is, that scripture much commendeth tribulation as occasion of meanes to finit wealth, and prosperitie, not to themonie that are therein, but to them that reseif from them, and therefore saith Ecclesiastes: Melies eflire ad dominum luctus, quam ad dominum consilii in illa enim fuit concumbiori ad monstros bovinii, & in Ecclesiast. 7.

Non cogitai quod fuiturum, Seiter is it to good to the house of weeping and wailing, for some mannes death, than to a house of a feast. For in that house of pleasures is a manne put in remembrance of the end of every manne, and while he yet lieth, he thinketh that shall come after, and after yet the farther faith, cor fo centum vii tribulat, cor sediutori vicinete. The heart of wise manere is there as beautifull as. And the heart of fooles, is there as mortis and gladness. And belye, there as you shall heare worldly mythe the feme to be commended in scripture, it is the commonly spoken, as in the parts of some worldly despised people, or understanden of reproofing spiritual, or men of some small moderate refreshing of the mind against an heauy discomfortable bunies. Now whereas prosperitie was to the child of Israel promiseth in the olde lawe: as a speciall gift of God, that was for their imperfection at that time to bewe them to God, whyg byg thynges and pleasant, as mene to make children learns, give them cake bread and butter. For as the scripture maketh mention, that people were much after the maner of children in lacke of wit, and in wastwarines. And therefore Apollos, was their master Apollos called Pedagogos, that is a teacher of children, (as they calle thee one in the grammer scholes in eale) a master of the peas. For as saith Paul eath, Nidos ad perfec tum dominus. The olde lawe thought nothing unto perfection. And God also threatened folk with tribulation in this world doth for his, not for that we tribulation is evil, but for that we should be well ware of the spheric of sinne, for sence of that thyng so foloweth, which though God bee in neede a veres good wholesome thyng or well take it, is yet because it is paynful, the

Continual wealth.
The fyfte booke of comffort

A thyng that we be both to have. But this I say yet againe and againe, that as for the better thyng in this world towards the getting of the very good that God giveth in the world to come, the scripture undoubtedlie do commendeth tribulation, that in respect and comparison thereof, it doth commendeth this worldlie wothlye weight and discomforthis comfort vixt. For to what other thing foundeth the wordes of Cesarleastes that I rehearsed you now? it is better to be in the house of heauntes, than to be at a feast, whereunto fometh both this comparison of his, that the world mannes heart draweth together as solace in ladynesse, and the heart of a solace, is there where as to you this world is the Heauens manne, that be belisse in wealth. Nay shall fall into void (lacie) in vnlovell. Therefore this solace, and the thing of my sight is taken up by heauynesse. And our fainour saith hymselfe, we be to you that laugh, for you shall weep and wail. But be fathe on the other side, that is to say, concord, &c. &c. &c. Beseith are they that weep and wail, for they shall be comforted. And he saith to his discipiles, Johannis 2, &c. and doest this thing that worldly solace call wealth. Is it fain to Godlye prynce, prynce for the delite thereof, no pleasure in manner nor wealth at all. Finally, that the rrate and portion of these goodes, that he doeth so of this worldly wealth, as in seeinge of this wealth, is in that wealth, matter of his wealth.

In labouring about the doppe maung of good wedes, his labors: in this quiete and his rest: And for the rate of so much, it may be riches he is wealthy, payne and wealtthe bee the other cartrape, as I wene you shall agree they bee.

How to understand the thing, that he shall do not perceive and seetherein, that in these good wedes that the wealthy manne doeth, though he doeth by that, that his wealth made hym able, yet in doing
A of them, he departed for the posidon from the nature of wealth, toward the nature of some part of tribulation, and therefore even in those good bodes they sell that prosper it both: both in goodnes the prerogative of tribulation: a-bone wealth appeare. Now if it happen that some mannes cannot perceive this posidon because the wealthyme mannes for all his almost abymeth échep shall, and so in good labour abymeth échep in his authority, let hym confederate that I speake but after the posidon. And because the posidon of all that he geteth of his goodes, is very little in respect of that he leauneth: therefore is the reason happen with some folk little perceived.

But if it were that he went forth with gainyng till he had gotten out all and lesse hymselfe nothing, than would a beroe blynde manne seem well. For ast he were from riches come to povertie, so were he from wealth, willingly fall into tribulation: and betweene labour and rest, the reason goeth all a lyke: whiche who so canner asseem, that see for the posidon in eruer good deded done by the wealthyme manne, the matter is all one. Than by them we have somewhat wayed the vertues of prosperite, lette his conster on the other side theabove named thynges that are mater of meryte and rewarde in tribulacat, that is to witten, paciencie confovmymye and thankes. Pascence the wealthyme manne hath not, in that that he is welthyme. For if he bee pinched in any point wherein he taketh pascence, in parte he lauburth somme tribulation, and so not by his prosperite, but by his tribulation hath the manne that meryte

Like is it if we would lave, that the wealthyme manne hath another vertue in the body of pascence, that is to witten, the kepping of hynselfe from pycle, and suche other fennes as wealth woulde brynging hym too. For the elyng of suche comitons, is as before tolde you, without ane doubte, a musing of of all the earthly wealth, and is a beroe trew hynde, and one of the most profitable kyndes of tribulation: that is al that good meryte groweth to the wealthyme manne not by his wealth, but by the musing of musing of his wealth with whyle some tribulation. The most complected of comparison is in the other wanye: that is to witten, in the compared of mannes wyll unto God, and in thanks given unto God. For lyke as the good ma in tribulation bight hym by god, confovmyme his wyll to Goddes wil in that behale, and geteth God thankes therefore, so doth the wealthyme manne in his wealth where God geteth hym, confovmyme his wyll to Goddes in that posidon: for he is well contente to take th of his gyfte, and geteth God againe also right heartie thankes therefore. And thus as I sayde, in these two thynges you canne the most colore to compare the wealthyme mannes meryte with the meere of tribulation. But yet that they be not matched, you maye soone see by this. For in tribulation canthere none conforme his wyll unto gods and gene hym thankes therefore, but such a manne as hath in that posidon a beroe special good mynde. But he that be rane, hath in his heart but beroe little good, maye well be contente to take the wealth he God gave him, and say may I thank you sir for this with all my heart, and wyll not faile to love you well while you lette me take no wiste.

Confecturillis, guam beneficis e. Nowe if the Psalm. 48. wealthy manne be very good, yet in confovmyme of his wyll and thankes given to god for his wealth, he vertue is not like yet to his that dothe the same in tribulation. For as the philosophers sayd in that thyng very well of old, vertue standeth in things of hardnes and difficulite. And than as I tolde you, much lesse hardnes and less difficulite there is by a great deale to be contente as aftersome our wyll to goddes wyll, and to gene hym thankes to; for sure ease, than for our paper for, for our wealth, than for sure wo. And therefore is the confovmyme of our wyll unto goddes, and thankes that we gene him for our tribulation, more worthy than again, more rewarde merited in the very last weath and felicitie of heaven, than our confort mitye with our thankes given to, and in our worldly wealth here. And this thinge sawe the devil when he laved to our Lord of Job, that it was no maruel though Job hadde a reuerent weare unto God, God had done so much for hym, and kepeth hym in prosperite, but the deuill wyll well it was an hard thing for Job to see so blyngie, and so to gene thankes to God in tribulation and adueritie, and therefore was gladd to great leave of God unto our hym in tribulation, and the deuill trusted to cause hym murmure and grudge against God with impacienc. But the Deuill
The fyrfte booke of counfort

And there fell in his owne turne. For the presence of God in the past time of his adversite, gave him much more fauoure and thanke of God, and more is he renouned and comended in scripture for that than for all the goodnes of his long prosperous life. Our saviour saith hymself also, that if we fare well by them, or yele them thanke that doo so good, we doe no great thing therein, and therefore can we with reason looke for no great thanke againe. And thus have I shewed you loe, no little preeumpence that tribulation hath in meritye, and therefore no little preeumpence of cloth in hope of hencely reward about ye vertues (the merite saule of good hope and comforte) that commeth of welthys and prosperitie.

A summarge commendacion of tribulation.

The xx. chapter.

And therefore good Cousin, to finde the ralynge for this time, lett I should be so log a let into your other busines if we laboure for a sure grounde a very faste sapthe, whereby we beleue to be true al that the scripture saith under Canaan trevely, and as the olde holy doctours declare it, and as the spryte of God instructed his catholike church, than hall we consider tribulation as a gracious gift of god, a gift that he specially gane his speciall frendes. The thyng that in scripture is highly comended and praised, a thing whereof the contrary long contyned is perillous, a thyng which but if god doo it, men have neede by penance to put by pon themselfe and lese it, a thyng that helpe to pourge oure sinnes palled, a thyng that preserueth vs fro sinnes that els would come, a thyng that causeth vs to let lesse by the wyse, a thyng that excelleth vs to have more towarde God, a thyng that mache minished our paines in purgatorie, a thyng that mache encreased our finall reward in heauen, the thyng by which our soueraine entered his owne kyngdome, the thyng by which all his appolites followed hym thither, the thyng wyth whiche our soueraine espoused all menne to, the thyng wythout which he fasyed we bee not his disciples, the thyng about which no manne can geat to heauen. Whoso these thinges thynketh on, and remem

bryth well, hall in his trubulation not of the murmur not grudge, but say by whom patience take his paine in worthe, and bier tribulation than shall he growe in goodnes a synke in hymself well worthe than that he consider that god lendeth it for bys weale, and theire shall bee be moued to gue God thanke therefore, therewith hall his grace encrease, and God shall gue hym such commaundes by consideratyng that god is in his trouble encreased noe brento hym. Osis dave suris of his tribulation su corde placte. It is now fayth the Prophete to them that have their heartes in trouble, his hope therefore shall minde the myche of bys paine, and he shall not see for day co fowlis every where, but specially trule in what he that god, and see for helpe of him, from bissement his alone wilfully wholly to gods plea should be sure, and pase to god in his heart, and pase his frendes pase for hyn, specially the pricells as father James hyb. John. beth, and beginne this with contenend and make vs cleene to god, and readie to departe, and be gladde to go to god puring purgatorie to his pleasure; pe was thus doe, this dare I holde the face, when shall yeuer live here the lesse of halfe an house, but that with this comporte send our hearts lighted, and thereby grye of our tribulation lesed, and the more likelyly to recover and to live lenger. Now if god will we that hence, that doethe the most mesure for vs. For he that this way taketh, cannot go but wel. For of hym that is so stonde to leave thyng witch the worde, myne hart is much in seare lest he die not wel: harde it is for him to be welcome that commeth against his will, that faith into god wha he commeth to fetche him, welcom my maker magry my teeth: but he that loueth hym, that he longeth to goe to hym, my heart cannot gesinge but he shall welcome, al wer it so that he should come ere he were wel pourged. For charictre couseth a multitude of sinnes, and be that trufeth in god cannot bee confounded. And Christ saith, he that commeth to me I will not cast hym out. And there John. selet vs never make our reckoning of long life, hope it while we mape because god hath so commanded: but if god gene thocassion, that with his good will we may goe: let vs be glad thereof, and long to goe to him. And than shall hope of heauen comepest our heauténes, and out of our trauitiose tribulation shall we goe to everlastinge gloswe, to which my good Cousyn I pray god byving vs both.
against Tribulation.

Valent. Mine owne good uncle, I praise God reward you, and at this time will I no longer trouble you. I trode I have your bane done you muche trouble with my imposture objections, of very little substance. And you have even shewn me an example of like-ruence, in bearing my folly so long and so patiently. And yet I be so bold upon you further, as to set out to take furth of the remembrance the noble profitable pointe of tribulation, which you sayd you referred to treat of last of all. Cantony, Lethe be hardely, brede gostelye Cofyn whole thyis is frethe in mynde.

Valent. I truste good Uncle so to put in remembrance, that it shall never be forgotten with me. Our lord sende you suche counse, as he knoweth to be better. Cantony, That is well sayde Cofyn, and your sayn and for all our other frendes I have neede of such counse, for whome I think more than for your self, you needed at some countale. Valent. I haue this good counse that I haue hearde of you, doe them same counse I trust in God, to whose keeping I commit you. Cantony, And you al-so. Fare well, myne owne good Cofyn.

The 11 Boke.

Valent. It is to me good Uncle, no little countale, that as I came in here, I haerde of your folk, that you haue hadde since my last beynge here (God be thanked) mete good reste and pirsome marches somwhat more common to me. For betherlye albeit I haue hearde before that in respect of the great griefe that for a moneth space haue holden you, you were a little before my late comminge to you, somethat ease and releved, so elles would I not; for no good harte putre you to the payne to talkes somuchye as you than dysved: yet after my depreciating from you, rememyanoge hows long we staid together, and that we were all that while in telleynge and all the labour yours, in tellynge to longe together without enterpauncy betwene, and of that matter frivoulous and displeasante, all of sheades and sickenesse, and other paine and tribulation: I was in good sheath berpe for, and not a little woourthe with my selfe the myne owne overtights, that I haue in little considered your paine, and very muche I was, till I heard other woode, lest ye shoulde have wareed weake, and more sick thereafter. But nowbe I thank our lord, I hastened the contra fye, for elles a little callynge backe, were in this greate age of yours, no little bauge and perfyll.

Cantony. Pavenape good Cofyn, to talke muche more excepte somme other papal lettre me is to me little grace. A sondre old manne is often as full of woodes as a woman. It is you were we, as she Portes papike by. All the lust of an olde the grass fat foolies life, to stete wel and warme with the see of a cuppe and a rosted crabbe, and bint, dote taketh ils and drinks and talke. But in earnest I see, our talke was to me great countale, and nothing displeasante at all. For thought we commoned of owares and beynesse, yet was the thinge that we chieflyly thought upon, not the tribu- lation it selfe, but the counsale that may growe theron. And therefore am I nowe berpe gladde, that you be come to finteth the remenant.

Valent. Of grotth my good uncle, it was comoditable to me, and had been since to some other of your frendes, too wholesome as my poore wite and remembrance would serue me, and not yedlesse, reproche and rebuke your most comfortable counsale. And now come I to: the remenant, and am verie loyfull that I rende you so wel returthen, to redy thereto. But this one thynge good uncle, I behesse you heathe, I if I so delighte to here you speake in the matter so grate my selfe and you borthe, and put you to so muche paire, remembre you creature eale, and when you like to leue, commauntnde me to goe my waye, and sele some other time. Cantony.

Forsoth Cofyn, many woodes, of a manne were very weakely spoken, as you said right notable without enterpauncy, voulde pae aventure at lengthe, what everyhyme. And the day the was I the laste time after you we gone, when I felt my selfe (to lay the verit).

Cantony.
Aeuen a little byr, that I had not to tolde you all a long tale alone, but that wee hadde more often enterechangd wordes, and parted the talinge between vs, by ofter enterealying upon your parte in suche maner, as learned menne vs, be-twene the partes whome they deuiled, bispuiting in their fapelied dialogues. But yet in that poynte, I soone excused you, and layde the lache even where I found it, and that was euyn upon mine owne necke. For I remembre that betwene you and me it saked, as it did once betwene a Banneke and her brither; bereverous was this Ladys, and of a bere reverous place a close religion, and therein had bene long, in all which tyme the had never tene her brither, whiche was in like wise bereverous to, and bene far of a natiueritie, and thererat he by degree of doco: in infiniti. When he was con home, he wet to see his sifer as he that highly rejoiced in her vertue. So came he to the grate that they ca[n] (I trove) the loctotype, and after their body watch wordes spoken on both sides alter the maner bleed in that place, if one take the other by the tip of the siger, so hand would therere none be wrong陀row the grate, and fastith with began my Ladys to gene her brother a sermon, of so witchedones of this world, of the craslite of the fleshe, and the subtil deightes of the wicked fiende, and gane bym suly goode counsell (fauteing somwhat to long) how he sould be well ware in his tinating and maister well his body, for sampage of his soule: and yet ere her owne tale came all at an ende, the began to synke a lyttle fault with him (and lad) in goode faith brother. I do somewhat meruallly that you haue bene at lerning so long, and are doctos, so learned in the lawe of god, doe not nouve at our mettinges (whyle we mete so folbo) to me stam your sifer and a simple unlearned soule gene of your charitee some fruteful erord. And as I doubt not but you can say some good thing your sifer. By my trooyt good sifer quod her brither, I can not to you, for your tounge hath never ceased, but layde myntes for ha body. And to Crist I remembre, that when I was once fallen in, I lefte you little space to laye oughte betwene. But nowe will I therfore take another way to you, so haall of our talinge, dize you to the one halfe. Crist, nowe so loth bricher this was a myrty tale. But nowe if you make me taketh one halfe, than shall you be contented farre other, sup worple than there was of late a hynselo: a myrty tale man of your owne, but whiche wyle I not tell you, geule her and you can: her hulbsde had mych pleasure in ma-nere and behaoure of an other bonete man, kept him therfore much companie, by the reason wherof, he was at his maire yone the more este from home. So happed it on a time, that his wyle and he togethe, deno or lapped byth that neigbour of theire, and then he made a myrty quere to him, for making her hulbsde to good there out a boye, she could not haue ymy at home. Forsothe maister quod he (as he was a bret myrty man) in my company nothing he petch him but one, ferou you him with same, he wil not be fer you. What gay tiling may that be quod our Crist: Forsothe maisters quod he, youre hulbs de lounct well to take, and when he strech with me, I let hym haue all the woordes. At the woordes quod thermarpe that am I contente, he sill haue all the woordes with good will, as he haue oter hulbsde. But I speake them all my sifer, and gane them all to hym, and for oughtes that I care for them, to thall he haue them wile: but otherwise to say that he sall haue them al, you shall not hyme yim still, rather than he get the halfe. 

The first chapter.

By first good uncle ere we procede farther, I will bee bold to move you to one thing more of that we talked whe I was here before, for when I revolved in my mynde agaist the thinges that were concluded here.
A here by you, me thought ye would in no wise that in any tribulation me should seek for counsele, either in worldly thyngs or thelye, which mynde briche of yours, seemeth somewhat hard, for a merpe tele with a frende, refrethe a manne much, and without any terme lyghteth his mind, and amendeth his courage and his fayme, so that it seemeth but well done to take suche recreation.

And Salomon faoure I troue, that me should in beutefull gree the top man wyne to make hym to geate his lofow. And saynt Thomas sayth, that proper pleasantly talkynge whyche is called our pater noster is a good berne seruing to refrethe the mynde, to make it quycke and lusty to labour and study again, where continualit satisfaction, would make it dull and deadlie. Cambyo.

Corin I go not that pointe, but I longed not much to touch it, for neither might I well utterly destroy it, for the cause might happen to fall that it should not hurt, and on the other side of the case should fall, I thought yet it should little neve to gree an man counsaytle to it, folke are prone enough to take fantastys of his own mynde, you maape see thes by our selles, whyche counting one togethe, to take soe rare mystery and matter as menne can brewe, were fallen yet even at the first into wa-

E to idle tales; and of truth colin, as you know very well, my selles am of nature even hale a giglout and more. I would I could as easily mende my faultes as I well knowe it, but scanty cannie I restraine it as othorny. I am: but beffoer, I will not be to my fault as to satisfie. But for that you require my mindes in the matter, whether men in tribulation may not lawfully seek recreation and comitte themselves, with some honest mirth, first agreed that our chief crosse, we and him compny, to hym end also. A mortale now than some honest worldly mirth, I dare not be soe as bittere to saye it, sith good men wel learned, hav in the case allowed it, specially for the divertisment of divers mens minde: es of ye were al such, as would God, we were, such as natural wisdome would we shoulde be, and is not alleane excelle that we be not in bede: I wold than put do non, but y into am in the most confortable talking it could be, were to hear of hem whereas now god help us, our witched-

nes is such in talking a while thereof, S men wone a most wetery, and as though to hear of heuen were an heape, but dayne, they must refrethe themselves after with a foolishe tale. Our asecton. Dread of hell to warde heuenly coples, yet so as much men fearful cold. If dread of hell to war as for more then the gone, very fewe we shoulde warde God, but yet a little sticher in our romanes, of hers of markeme Cron at the Sermon, and commonly towards the ende, some what the preacher speake of hell and heauen: none whyle he preacher of the papyes of bell, if they stande and yet I geue hym the hearene. But as soone as he commeth to the topes of the heauen, they be busieing them backseed and forke malle fall away, it is in the loewe somewhat as it is in the body. Som are there of nature os of evil custome come to that point, that a woose thinges sometime more revereb them then a better.

Some manne if the bee falle can alway with no wholesome mante, nor no mende cane cant be done with hym, but if it be tempered with some suche thyng for, his fantaes as makest the mante of the medicine laste wholesome than it shoulde be. And yet while it will be no better, we must let him bave it to. Cullamaus be verruous manne rehearsed in a cer. Upper tale of capre collection of his, that a cerf. Cullamaus in mahun of a sermon, spake of heauen and heauenly things, to re.

Leftly, that much of his audience to the were sounde thereof, begunne to for- geat all the word and fall a slippe: when the father behnelle, he dislimed their sleping, and doaslye fall, and lewel, I shall tell you a merpe tale. At where theye, where theye hys, where theye be, where theye be, where theye be. In what wyse that good father rebused than theye bintowards mints to dui unto the tpyng that al our life we labour for; and to quike and luffe towarde other tiffies, I neither hear in minde, no shalle here need recee.

But the much of that matter sufficiest for our purpose, that where as you demaunbe me, whyther in tribulation me maye not sometyme refrethe themselves with worldly mirth and recreation. I can no more say, but he cannot loge endure to hold by his heds teryng of heuw except be those that be between (as though heuen were heauen), refre-

shed with a meri solith tale, ther is none other remedie but you must let him bave it.
The second booke of comforit.

All better would I wish it, but I cannot help it. Howbeit, let us by mine advice at the least wise make those kyndes of recreation as base and as side as we can, let them serve us but for a while, and make them not more than, and let us give unto god, and all our good strendes for us, that we may not suffer a sauour in the delight of heauen, that in respect of the spilling of the toyes thereof, all worldly recreation be but a greffe to think on. And be sure Colin, that if we might once purchase the grace to come to that point, the we never sound of worldly recreation so mucche comforite in a pere, as we should finde in the beholding of heauen in lesse than half an houre. (Chap. 14.)

I must beare this, and I pray god bring us once to take such a sauour in it: and sure as you began the other day, by faith must we come to it, and to faith by paper we paper. But now I pray you good bache bouchafe to procede in our principall matter.

The hoste unctratyfe life in extreme age of sicknesses.

Chap. 15. Colin, I have been thought me, sometime upon this matter since we were last together. And I find it, if we should doe some way to work, a thing that would require many mo bapes to treat thereof, than we should happily find mete there to in so fewe as my selfe were I have now to like, while every time is not like with me, and among many payntfull in which I looke every day to departe: my mending bates come very feble, and are verie shortly gone. For surely Colin I can not liken my life more metely now than to the snuffe of a candle that burneth in the candlesticks note. For as it hath sometime burneth downe so lowe, that whole ikeye on it, would bene it were quite out, and yet sodainely lityth by a flame halfe on pinch about the note, and gende a pseyte that lyghts againe, and thus playeth divers times, spie at last ere it be loked for, yet it goth altogether to have Colin bates suche bapes together, as every day of them I looke seuen for to dye, and yet have I than after that some suche seue dayes agame as you see me nowe have you selfe, in which a man wold wene that I mynde yet well to dyne, but I know my linge-

ring not likely to last longe, but our will of my statute doth of some parte within a while, and therefore wyl I with goddes helpe, some I never to wel amended nevertheless reche every day for my liffe. For though that to the repelling of the bole courage of blindye yeowth there is a very true prouere, that as some comted I prouere a yonge Depeeth in the market as an old, yet this difference ther is at yeale. The differeth betweene them; that as the young man betwene an old man and a yonge come consumyng death.

The deadely tribulation into three kindes, of which three the last be mostly paled over.

Chap. 16. In manner of tribulation Colin that any man can have, as farre as for this ymne cometh to my mind, fallith under some one of the last of these thys kynde: either is it such as hymself willingly taketh of, or secondly, suche as themselues willingly suffreth, or fially, such as he cannot put fro. This third kind I purpose not much more to speake of nowe, for thereof shal as for this time suffre those things that were treated before by this other day: what kynde of tribulation this is I am sure youre selfes perceve, for sickness, imprisonment, lose of goodes, lose of friends, suche bodily harme as a man hath already caught he can in no wise avoid these thynges suche like, are the third kindes of tribulation that I speake of, which a man himself willingly taketh in the beginning, nor can though he would put afterward away. Now think I, that as to the man that lacketh wit and faith, no comptresse not away. To whom to seuer whatsoever countell be gaven, to comptresse can to them that hane bothe, I have as for seuer.

This kind laid in manner enough alrede, Colin as he consideringly suffer it nedeth be muste the third kind while he can by no manner of meanes put or riddem it from him, very necessary is half count false though to take it in good worth, to bear it patientely, farther of his prudence to take both cawe and thank, then by stertynge and suymyng to encreace his present paphe, and by murmure and gudge fall in farther daunger after-
Aby displeaseng of God wyth his frowarde behavioyr, and ye albeit that I think that that is sapye tuptyketh, yet here and there I shall in the seconde hynde, these some suche countorfete as th alle serue vnto the last hynde too.

C The iii. chapter.

Tribulation that one wiltonge takest

F Ist this hynde also to quyfle A whose pale over too, for the tribulation that a manne wittingely taketh hymselfe which no manne puteth uppon him against his owne will, is yowdow well as fo, somewhat toucheth the late dayes, suche affection of the feth or opynce of his goddes as a man taketh hymselfe, so wittingely but owerwone in purpose of his owne, and so.

No comforte devotione to god. Yow in this tribulation is a countoneth he no manne to countoneth him, for while no manne troubleth him but himselfe which feleseth worke foreforth hemapye conveniently beare, and of reason and good discretion shall not passeth, whereof if any doubtte, counthely beareth and now comfort. The courage that for goddes sake his soule health hymselfe and endeath itthereto shall by the same grace, that putte it in his mynde, gene him suche countorforme and love therein, that the pleasure of his soule shall passe the payne of his bodysepe and myple he bath in hert also some great huyninthe for; his sinne yet noon be considereth the toy that hall come of it, his soule that not falle to felle than that strange case which my body felt once in gest a feuer.

What strange case was that of uncle.

By Anthony, Foyloth colyn, we in this same bedde it is more than listenepe ageo, I laye in a terian and had palbed, I crowe, three or foure fites, after settell on meone fit out of coute, so strange th and moreellous, I would in godd fath have thought it impossible. For I sodenlye sette my selfe become boate and colde throughout at my body, not in somtyme yet the one, in som parte the other, so that here been you moste well no very strange thinge to sette the head boate while the handes were colde; but the sette same partes I sapye to god save my soule. Fytelyl felt a right painefull, to all in one instannte bothe boate and colde at once.

C Vincent. By my fayth uncle this was a wonderfull things, and sapye as
The second booke of comfort

And thus as I began to faye of the sort to be gien unto him that is in this tribulation, that is to wit, in fruitful heaviness and penance for his sin, shall we none neede to toowe, than only to remember and consider well the goodnesse of God's excellent mercie that infintely palleth the malice of all mennes sines, by which he is ready to receive every man, and did spread his arms abowe upon the crosse, longingly to embrace at them that will come, and even there accepted the same at his last ende that turned not to God til he might streake no lesser, and yet make them most fast in heauet at one that from sinnne turneth, than of rest, good memne that finnes not at all.

And therefore oftentimes we shall make no longer tale.

An objection concerning the that turne not to God will come to the last calle.

The 6. Chapter.

Yestern. Forsooth uncle, this is not at hymne composed very great allso, that it may make many a man bold to abyde in his sinne, even unto his ende, trustinge to bee better than faues as that there was. Anthony. Very looth you take colpyr, some weates there is suchs, that in suche tople abueth the good goodnes of God, that it is better that he is so worse againe be they. But colpyr, though there be more ioye made of his turninge that from the pointe of persicion commeth to saluation, for pitie that God had s his sainetes al of the peril of persishing that the man abode in, yet is he not let in like late in heuen as he should have bene if he had stred better before, except it so faile that he abyde as well after, and do so muche good that he then be in his ende in the shorter time, those godd folkes that yet did not so much in much longer, as it powned in the blessed apostle sainte Paul, which is a persectour became an apostle, and last of all came in unto that office, and yet in labour of sealing the seve of christes faith for our anno in the remenant, so far forth that he leste not to lay of himself. Amen.

Consider, if I have laboured more then all the remnant have. But pete my Coline, though God I doubte be not so mercifull unto them, that in any time of theye turne and ofter his mercy, and trust therein, though it be at last end of a mannes lyfe and hirith hym as well for heauen that commeth to woowe in his Upneparde towards myght, as lyke hym as woowe menne leue woowe, and go home being than in woowe, if the time were ferre as he hired him that commeth in the morninge: yet maye there no man upon the troute of this parable bee bold at his life to spee still in sinne, for let him remember that Goddes Upneparde there goeth no manne but he that is called thither. Nowe he that in hope to bee called towardes nighte, will sleepe oute the morninge, and zinke oute the bale, is full like of palse at nighte with poene, and than shall he with Goddes rells goe supperuus to bedde. They fell of one that was wonte all yespe that faye that at the while he troue he would doo what he list: for these woode when he die therin make all faine enough: but than he happed it, that longere he were alive, his hole once frome bode upon a broken bridge, and as he laboured to recover hym, when he saw it woulde not bee, but downe into the hole he longe nedes he thowde: in a sodain flight he cried out in the falling, hau all to the beatil, and thereby was he downed with his three woode before he die, wherupon his hope long at his wretched life. And therefore lette no manne sinne in hope of grace; for grace commeth but at Goddes wille, that mine male bee the lette that grace of fruitful grace repentingh all never after bee offered hym, but that he halle both gracie gote linger on carelesse, or with a care fruiteles, fall into deluyse.

An objection of them, that say that tribulation of penance nebeth noe, but is a superstitious folly.

The 7. chapter.

Yestern. Forsooth Uncle in thys popynite me thyneke thou faye before well. But than are there somme agayne that faye on the other side, that beynsecte for our sines were hall neve nor at all, but one is charge not intente and purpose to doo better, and for all that that is paid taken no thought at all. And as for fasting and other affiction of the bodye, they lay agayne theye woulde not doo it, but onely to tame the flesh when we feel it were wanton and begynne to rebel: for thesey hauing, surete to keep the body in teryence, but for to fast for penance, do to any other good work, almo
against Tribulation.

A most deed of other, towarde pistification, for our owne synne, this tyng they cal playne intreye to the passion of Christ, by which onely are our synnes to generuely without any recompence of oure owne. And the that would do pance for their owne synnes, loke to bee theire owne Chistles, and pay theire owne rait synnes, and faile their soules themselves. And with these reasons in Sarony, ma
cry e falyng of, and all other boddy affliction, saue owne where nee requireth to tynge the body to temperauce.

For other good ther saue can it none do to our selfe, and then to our neighbour can it done none at all, and therefore they condemne it for supersticiouslye, now bein of her help fallyng for our synnes this they recken shame almost and womanlye penitences, howbeit, thanked be god, their women bare there now to manathy, that the be not to penith no to poore of spirit, but that they can synne as men doe, and be neither aforadped no ashamede, no wepe, nor their synnes at all. And surely myne bneke, I have mercyped the lesser eye ever that I hear the maner of theye preachers ther. For as you remember whe I was in Sarony, these matters were in a maner but in a marmerynge, no; Luther was not tended yet, no; religious menne out of their habyte, but suffered were those that would be of the secte freely to preche what they would into the people. And so for I heard a religous man there my selfe, one that hadde bene reputed as taken for very good, and which, as farre as the folks perceived, was of his owne lyuing somewhat autHer and barpe, but his precheing was wonderingfull, the think I heare him yet, his voice was loude, a tihiut, his learning lest but mean, but whe he his matter was much part against faulking and all affliction for ane penance whiche he called mennes inuentions, he caryed ever out on them to keep well the lawes of Christ, let go the plisset penance, a purpose that to minde and take nothing to calulation but the death of Christ, for he is our indicie, and he is the fount and on the whole satisfaction for all our deadly synnes, he did ful penance for all bypon his payerfull crosse, he washed thereby cleanly with the water of his sweete side, and brought he out of the devyls baunyer with his deare precious blauene. Leave therefore leave I before you these ins职务 of men, your felith lenten fastes and your peith penance, miniw neuer Chistles thanks, no loke to faue your selfe, it is Chistles death I tell you that must faue you all. Chistles death I tell you yet again not our owne debes, leave your owns fallyng therefore, and leane to Chistle alone good chresten people for Chistles deare bitter passion. Howe so loud and so thil he caryed Chistl in theye ear, so to thilke be came sooth with Chistles bitter passion, and that to bitterly spoke with the sweate broppynge doone bys chokes, that I mercaped not though I faue the poore wome wepe, for he made I my owene here wand by upon my bed, and with that precheing was the people so brought in, that some fel to break their fastes on the fallying days, not of frailtie or of malkie frile, but almoost of devotion, lest they hold take fro Chist the channe of his bitter passion. But when they were a while noteded in that point first, they could abuse and endure after many thyninges moe, whith which hadde he begonne, they would haue pulled hym downe. A安东尼. Cofyns God aminde that manne whatfoore he be, and god keepe all good folk from Chist pres
t of preachers, such as pres
er mucho more abslish the name of Chist he of bys bitter passion, than the hundred heathen that in theye blys
yme sweare and faulke themself, by his blys bitter passion at blice. The
er carpe the myndes of the people from the perceeping of theye craftes, by the con
ynal nyming of the name of Chist, and cryng his passion to thil in their
church tezech, they foyght that the church hath euert taught them that a their penance in Chistles passion a vor not worth a peace, and they make the people swen we would be faied by our owne dest
bye heathye Chistles deathes, where whe conselle that his onelye Passion me

ynal incomparable moe se, than all our owne debes doo, but his pleasure is, that we shall allo take payer
our owne selfe with blys, and therefore the he bodeith all that will bee his blys. Hates he.
apples take theye Cranys on the
backes as he did, and with their cy
fess follow him and where they say that fallyng seeth but for temperauce to
tame the slethe, and kepe it from wannesse. I woulde in good faith haue wende that Sarpes had not bene so
impide, that for the tympe of his slethe he bende haue neede to tale whold
The second boke of comfort

A whole, v. i. days together. Sore, Help.

1. Regum. 19. neither, nor yet our fancie please,\nwhiche beganne, and the apostles followed, and at christs dome base kept the Lenton, v. i. days faste, that these folke call noto to faste. King Achab was not disposed to be wanting in his lethe, when he fasted and went clothed in sackcloth and at he spent with ashes, nor
no more was in Simeon the prince and all the city, but that hasted and broke baggeth full penance for they to procure god to please them, without his indignation. Anna that in her top
bowed her above so many years with fasting and praying, in the temple, till the byside of Christ was not thine, in her silver sake was dispensed to two
women of her lethe that she fasted in ther.

2. 2 Corinth. u. not faith, found that faith to
therefore, faith not at all therefore neither. This scripture is full of places that proves fasting not to be the invention of men, but the institution of God, and that it hath many more profits than one.

And that the fasting of one man may be good unto another, sure faculty: He beheth himself where he faileth that some kinds of fasting cannot be by one man call out of another; Nisi in oratione & misericordia, with taint and fasting. And therefore I
warrant that thet take this way against fasting and other bodily penances, and yet much more I warrant that they mislike the slowe and beaminess and displeasure of minde that a man should take in forthinking of his fynne. The Prophece fasteth, in simile, corde nove & non
reptiles. Leave your heartes (beaute) and not your clothes. And the Prophete David fasteth, cor contributur & humilis
vent debou non desideris: A concrete hearte and an humbled, that is to saue, a heart broken, toke, and with tribulation of beaminess for his sinner, laide a love under foote, that thou not good love despise. He fasteth also of his owne constriccion. Laboris in geminis modo usque per singulares not
les lectus nem cor securum non forum nem rigado. If ha laboured in my weeping, I ha e\nvery night with my bed with my teares my couch wert j water. But what soold
I reede in this matter to lawe, that one place or twayne. The scripture is full of
these places, by which it playneth appeared that God looked on oure, not onely that we should amend and be better in the time to come, but also be for, and wepe, and beware our sparse committes before, and at the olde hole

What if a manne cannot wepe, nor
in his heart be for, for his spynne.

C. The b. chapter.

Vestaste, to forbeare vntil yet sometyme, to make any sometyme a little assertion, not for that if thyne other
thymes, but that there is good cause and great; wherefore a manne to shoule, but that of truth some man cannot he forpe and heavy; for thyne thes he hath done, though he never to forpe would: I
but though he can be content to forbeare take to forbeare it from thes thes: if thence thes thes thes; every fynne that is passed, can he not onely not wepe, but come were happily to wanton, that when he happen to remember, he can forbeare to laugh. Some of forse and forse of short to be requisite of necessity to remission, many a man should fast and it seemeth in a very particular case.

Chap. 9. Many shoule in hede con-
fin, and in hede many to doore. And the old false write very false in this point shoule, halfsercords dominis fuerant omnium operis. Plut. 41. 5. The mercy of God is above all thy
woake, and he standeth bounde to no G
common rule, Exspe cognosce figuram et fumum & Plut. 102. Propriator infirmamentibus nostris, and he knoweth the flatirce of this earthen beell that is of his owne making, is mercifully, and hath pitie and compassion upon our flesh infirmities, and shall not exact of us about the thing that we may do. But yet sooth, he that lybeth hym selfe in that case, in that he is imposed to doe well hereafter, lette hym gene God
thanketh that he is no welle; but in that he cannot be happy, his fynne passed, let him be forpe hardely that he is not better. And as forne Jerom hyndereth him that, for: thy fynne so doth heb in his heart, be
glad and rejoice in his sowle: so would I countaine hym that cannot bee lad for thy fynne, to be forpe yet at the least that he cannot be forpe. Besides this, though I would in no welle any manne shoule blissarte, yet would I countaine suche a manne while that affliction lasteth, not to bee to bold of courage, but true in double fear. Ystalt, for: it is a token, on the forspak fynne of a dial diligence, for surely if we well believe in God, and therewith deeply considere thy fynne manifestly with the perplex of our fynne, and the
against Tribulation.

The great goodness of st. God also ephcy should be trebled in this matter, on our strong parte, as I have shewed, and so should I sow mould, be cannot it into tears.

But this, lest I can shant here, but spake as he should, of the joy and contentation of our soul, and so, an affection not very pain and content, and none understanding shall enter into heaven, cleansed shall it be and polluted, before that we can come there, and therefore would I rather adopt one in that cause, the countenance which must our soul, even every man, that lythe the hodge and the soul together make the whole man, the self satisfaction that he freeth in his soul, the more paine in recompence, the more paine in recompence, by myne put upon his hodge, and yore the sight by the satisfaction of the soul. And he that doth it, I dare say my life, that have hys hart beartent to reverent into tears, and hys soul in an holyse be-ynnete and benedictly glasse in that mystery (which most be tuned with evere good things) he toun his faithfull prayere therewith.

But (Copyn) as I tolde you the other daye before, in these matters with these new men, I will not dispute. But sure lyce for myne owne parte I cannot well holde with, for so farre as myne owne lyinge may perceiue, the holy scripture of God is verpe planye againste them, and the whole copp of Christendome in evere Christen region, and the verpe places, in which they dwell them selfe, have ever upon them, some darkness clearely believed against them, and all the holy doctors have ever more taught against them, and all the old holy doctors, have constructed the scripture against them. And therefore if these men have now perceived so late, that the scripture hath to be more understood all the world whole, and that of all these old holy doctors no man could understand it, then am I to sole at this age to begynne to study it nowe. And trust these menne cunning (Copyn) that dare I not in my lyfe, I bene I cannot see, nor perceive no cause, wherefore I should thinke that these menne might not nowe in the understanding of scripture, as well be deceived them selfe, as they beare us in hande, that all these other have bene all these lyfe before.

Howe belte? (Copyn) of to be that thei wysh be not wrong, but that they have sounde out to saale alwaie to heauen, as to take no thought, but make your, no? to take no pannence at all, but let the bowynge and byynke well for our saviour, take, taste a hopp, and fill in all the cuppetes at ones, and then let the Chypstes pation bace for all the scom; I am not that will enyre they be, good hopp, but surely count any dare I pere no man, to adventure that waye with them. But such as fear least that waye be not sure and take upon them willingly tribulation of penance, what comfort they doe take, and well make take therein, that have I some what to take you alread. And spye these other folkes spere so mercy, with such tribulation, we need to talk to them (you were well) of so such maner of comfor. And therefore of this comfort, bynde of tribulation, wilt I make an ende.

Of that bynde of tribulation, which thought they not willingly take, yet they willingly suffer.

The 8th. Chapter.

Vincent. Well (good uncle) so may you wel be, for you have brought it unto very good paise. And so, I require you come to the other bynde, of which you purposed alwaye to create laud. Anthony, that shall I copyn very gladlye doe. The other bound is this, which I rehearsed seco, and desiring out the other stawne, have kept it for the last. This bynde of tribulation is by you worte of them that willingly suffer tribulation, though that of them alone choice they tke it not at the first. This bynde of Copyn divid we had much more, but the first might we call temptation, the second perfection. But here are the two things, must you consider, that I mean not: perfection, very kinde of perfection, but that kind onely, which though the sufferer would be loth to fail in, yet will he rather abide it and suffer, then by the strewing it from it, fall in by pleasure of God, or else, Goddes pleasure unprocured. Howbeit if we will consider these two things, temptation and perfection, we may say that either of them is incident into the other. For bothe by temptation the dual perfectioneth us, and by perfection the dual ethel and tempereth us. And as perfection is tribulation to every man, so is temptation tribulation to a good man. Now though the dual our spiritual enemies, fight against man in bothe. Yet this difference hath the com-

FF.
The second booke of comfort

Amon tentation sa the persecution that...is as it were the fentes train,
and persecution his plaine open sighte.

And therefore we nowe call all this
kinds of tribulation here, by the name of
temptation, that I divide it into two
parts. The first is that I call the dulles
traines, the other his open sighte.

The firste of temptation in general, as it
is common to both.

**B**

W speake of every kinde of temptation
particularle by it selfe,
this was (we wote well) in manner
an infinite thing. For under that I as tolde you, fall perfection
and the dulles hath of his traines,
a throuthe all the world, and of his open
sight as many sundrie payned partes.

He is tempted by the world, he is
tempted by our selfe, he is
tempted by pleasure, he is
tempted by our foes, he is
by our owne friends, and under colour
of comfort, he is tempted many times
gre dete friends our owne foes.

But in manner of so many temptations, one meruellous comfort is this,
that with the more we be tempted, the glad
ner have we cause to be. For as Saphne
James faith, Omne gaudium eversitae fratern menace
in tentationem varias incidentes. Etenim ita
taken (faith he) my hert benne for a thing
of al top when you fall into dulles and
sundrie manner of temptations. And no
marualle, for there is in this world fette
by as it were a game of wrestling, wher
in the people of God come in on the one
side, and on the other side come mighty
strong wrestlers and wipple, that is to
say, the dulles the cursed proude bamp
ted spirits. For it is not our feth alone
that we must wrestle with, but with the
with the dulles.

Non est nisi colluditio adversus carnem
et gladium, sed adversus principes et potestates
adversus mundi restitutum terrae lucrum, contra spiritua
neque in celis lucem. Duru wrestinge is not
here faith. Paul against hell's bloud,
but against princes and potestates of
these base regions, against the spiri
tual wicked godes of the ayse.

But as God unto the that on his part
gives his adversarie the fall, hath prepared
a crown, to be that will not wrestle shall
none have. For as S. Paul faith,  

S. Tumo.

Here that no man have the crowne, but
he that doth his labour therefore acco
ding to the lawe of the game. And the
(as hath Bernard faith) that couldeth thou
fight or wrestle therefore, if there were no
challenger against the, that would pro
vocate thee thereto. And therefore may it be
a great cost as S. James faith to ever
man that seeleth himselfe challenged
a great com:

A special comfort in all tentation.

B

S. Chapter

It now must this needes be to
man an inextingible comfort in
tentation if his faith sake
have not, that is to wis he
be sure that God is always ready to give
him strength against the dulles mightie,
and wisdom against the dulles traines.
For as the Prophet faith; Apud te Deus,

**Ephes.**

I say the Bishop of London, that the
wisdom of God, that he that gives it, to
God, as Paul faith,  

S. James faith, Omne gaudium eversitae fratern menace
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against Tribulation.

A. Thus the man that by fasteth, &c. sure hope, dwelleth in God's help, &c. hangeth alwaies therupon, never falling, &c. that hope, he that, &c. How much the more dwelle &c. above in God's defence &c. protection: &c. shall say, what he fasteth not to believe was, &c. God will never faile in all temptation to defend himself. For, unto such a faithful, &c. hopping man, &c. prophet in the same place faith farther: &c. pulchissime obambruit ibi, &c. fab. pennis eius fuit abortas:

Worthy his Eouders hal he behawde, the, &c. under his fethers shalt thou trust.

Whereby hath every faithful man a sure promise, &c. in the sure heart of temptation of tribulation, so as, I have said, of &c. twice times before, they be in such wise content, that, &c. tribulation, the blind by faith for temptation to bring us to impiety, &c. therby to warme a grudge, &c. blasphemy, every kind of temptation, to a good man that fasteth against it, &c. not follow it, is a very painful &c. in the fervent heart. God gurued the faithful man &c. hope of him, &c. shadow of &c. holy shoulcers, which are strong &c. large, sufficient to refrigerate a freshes, &c. the man in that heart, and in enemys &c. that is true, that we shall not only when we set &c. holy shoulcers, which are more &c. heat and cold, with a covering of &c. great exaltation rejoyce.

Dr. iii. kindes of tentacions, therein both the partes of that kind of tribulation that men willingly suffer, &c. in the two verses of the psalme.

The xi. Chapter.

Do in the two next verses following, the prophet briefly expresseth, &c. kindes of tempiterations, &c. in all the tribulation that we shall humane, that is true, of all that we have known of late, &c. I shall preadventure (except any farther thing fall in our way) with treating of those two verses, first and end all our matter.

The proton saith in the re. psalme: Seven circulabili iteravit eius, sic tempore: &c. to end and &c. that he fasteth, &c. and that is true, Hierusalem Hierusalem, &c. that he fasteth, &c. unto death, &c. that are set unto the bow, &c. I have gathered the together, as the hune gathered his chirches of der her wings, and thou wouldest not: &c. Here are, Colyn Vincent. besides no little comfort onto every Christian, &c. whereby we may see, how tenderly &c. of his goodnes sogeth to gather under &c. his wings and how often like a lousing hen, he cloked himselfe &c. even those shakins of his, &c. hopefully walk an about in to &c. here fore &c. and the more he clokedeth for &c. the, the farther they go from hym. And therefore ca we not doubt &c. we will follow him, &c. with faithful hope come running to hym, &c. he shall in all manner of temptation, take us here unto hym, &c. set us free &c. under his wypping. And than are we safe, if we will tack by, for against our will can neither power put us there notwithstanding our foules ther. Some me (faith the prophet) lucte te, &c. calmus manus pugnet contra me. Sette me &c. to the fight against me whole had he will. And to thews great safeguard and surety that we that have whole were let &c. when they have heavenely fethers, the same prophet saith yet a good deal farther. In re. Psalme 5. clamato durum turam evoluta. That is to wit, that we shall not only when we set &c. holy shoulcers, which are more &c. heat and cold, with a covering of &c. great exaltation rejoyce.
The second booke of comfort

A A panter, the prophet to the comfort of every good man, in all temptations in all tribulation, by those other things that he says before, the boldness of God should shew the, that as the child for his being young, he doth fear as far as the truth of God shall compass the with a patience. That is to wry, as God hath fully promised to protect and defend those that faithfully will dwell in the (of) his help, so wry he truly perform it. And thou that such a one, wry the truth of his promises, not with a little round bilter, that scarce can cover the head, but with a long large pate, as a covereth a long one, made (as holy St. Bernard saith) house above with the godhead, narrow beneath with the manhood, so that this patience is our soule Ch3:35 patience. And yet is not there patience like other paupers of thys world, as are not made but in the world, and yet, while it is neither one part of the man may be wounded upon another. But thys patience is such, as the prophet saith, that round about encloseth compass thee, so that thyne enemy cant hurt by soule on no soule. For (as) faith hee cumbles to writes this, with a patience that his (of) his patience shall compass the round about, and then coughtly following, to the test that we should be that as is not with our needlet, that the patience of God should compass the about upon every cause, he sheathed in what world we be by the By the world, as patience sufficeth, &. 4. kyns of temptations in tribulations environed by every side, against all which compass of temptations in tribulations, that round compassing patience of Gods truth, that in the world defendeth us and keeps us safe, that we all need to dread none of them al.

D The first kyns of the first. 
E The 2nd chapter.

The nightes fore.
Job. 34.